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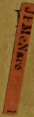
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The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ATONEMENT.

The foregoing subject has been of much interest to me as my hope of heaven depends upon the glorious atonement of Christ. I have not written to simply differ from brother J. C. Hall for I do esteem him a worthy brother and would to God that I could have the exemplary deportment in faith and practice as he has.

Brother Hall is a good, humble brother and but few men have been as faithful as he. I love him dearly for the truth's sake. I do not feel that there is any material difference in me and brother Hall—more in expression than anything else. He does not mean that Christ died to give all a chance like the Fullerites. He gave his opinion in good feeling and I and brother Hardy gave ours the same way. I fully endorse brother Hardy. I have always greatly admired his writings on all points.

The word atonement means agreement, concord, at-one-ment, reconciliation, satisfaction, expiation, &c., all which means the extinguishing the guilt or variance between God the offended and man the offender which must be done for the poor sinner before he can ever see God in peace or reach heaven. This evidently has reference to the heirs of promise and does not refer to any but the election of grace. I do not understand the atonement to be made to give

natural blessings. God created man of the dust of the earth and placed him in the garden of Eden surrounded by all that nature could afford to make one happy in that heaven of earthly repose. He was blest with temporal blessings and no doubt would have continued in that Edenic state enjoying that sweet repose had he not violated the law. There was no atonement required to give him those high earthly blessings and had he remained in that Edenic state till now there would have been no atonement made to grant him such privileges. Man sinned and was driven from the garden of Eden, and God said that he should live by the sweat of the face and not by the atonement of Christ. Christ has made an atonement for his people and their guilt is expiated or extinguished, yet man continues to eat bread by the sweat of his face. God as the Creator of all things preserves naturally his creatures, the cow, the fowls of the air, the fishes of the sea live by the protecting care of God who created them and the atonement has nothing more to do in giving us food and raiment naturally than it gives food to the fowls of the air, &c. The ark is a type of Christ or covenant of grace and the flood a type of sin. The Lord had the ark built for the purpose of saving somebody from the flood that he foresaw should come and destroy

the living creation from off the earth as the covenant of grace existed for his people to save his people from sin that he foresaw should come and destroy mankind; as all that were saved in the ark were in it before the flood came, so all that were saved in the atonement of Christ were chosen in Him and their lives were in him before sin entered the world. There was a definite number saved in the ark—they that went in, went in male and female of all flesh as God commanded and the Lord shut them in and made them secure, and the rain descended and destroyed all living beings upon the earth while that specific number was carried safely over the awful flood in that ark prepared of God for their rescue, but the question is did that ark benefit those that were drowned? Did it give them meat and bread? or was it built in a general sense for all the world and in a specific sense for the number saved? It was built for the number that God ordained before should be saved in it and was in no sense built for any more.

The ram that God prepared in the thicket was a type of Christ and Isaac a type of the church, the sword raised over Isaac the law. The ram was offered in Isaac's stead and the sword (law) that was raised over Isaac (church) slew the ram (Christ) and Isaac (the church or elect) went free. Now was that ram offered in any sense for Ishmael or the rest of the race? Was it offered that Ishmael might have common blessings? No, it was offered for Isaac and nobody else in any sense.

Aaron and all the offerings that were offered for sin were for a special people and were not offered in any sense for the Gentiles, but for Israel. Those offerings typified Christ that was offered without

spot to put away the sins of his people and none other. Aaron never made an offering for sin that the Gentiles might have meat and bread to eat. We were as sheep going astray, having turned every one to his own way, but the Lord hath laid upon him (Jesus) the iniquity of us all." What all? All the sheep. He did not come to bring temporal blessings, but she shall bring forth a son, and thou shalt call his name Jesus for he shall save his people from their sins" Nothing said about his giving temporal blessings in his obedience and death. That was not his mission to earth at all. Jesus says, "I came to seek and to save that which was lost, to call sinners to repentance." Not to give temporal blessings. "Out of Zion the Deliverer shall come and he shall turn away ungodliness from Jacob." Not come to give Esau meat and bread. "I came down from heaven not to do mine own will, but the will of him that sent me, and this is the Father's will that sent me that of all that he hath given me I should lose nothing, but raise it up again at the last day."

Jesus tells in plain words what he came for. It was to save just the number the Father gave him, and not offer all a chance or make any other kind of an atonement but specific for his bride. Jesus says, I am the good Shepherd. The good Shepherd giveth his life for the sheep." He does not say he gave his life for the goats in any sense. "God was in Christ reconciling (atoning) the world unto himself, not imputing their trespasses unto them." The word reconcile is from the Latin *re* again, back and *conciliare* to bring together, to unite, hence reconcile, to conciliate anew, to restore to union and friendship, to cause to

be no longer at variance.

Then if that world means all the race that God was in Christ reconciling unto himself a universal salvation is the result, for what God does shall stand forever, nothing can be added to nor anything taken from it, says Solomon. If all the race is brought in union with Christ in any sense it will stand forever. If the word world is always used indiscriminately I can prove a universal salvation for the human race and the brute creation as they all are in the world, and I can also prove a universal damnation and get up an awful conflict. On one occasion the word world applied to the Roman Province. Christ says that he is the true light that lighteth every man that cometh into the world. Light means knowledge and darkness ignorance. "Ye were sometime darkness, but now are ye light in the Lord; walk as children of light." Why were they light? because Christ lighted them or gave them knowledge of their acceptance in the beloved, &c. when they were born into the spiritual world or kingdom. "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. This is heavenly light or wisdom given to every one who is born into this spiritual kingdom. If this world meant all the race all would be God's children lighted by Christ. The world that God so loved evidently includes his people that he has formed for himself, which he says he has loved with an everlasting love and draws them with his loving kindness. He is immutable and if he loved all the race then that love will draw all the race to him for it draws all that it centers upon and what God loved at one time will be loved eternally and

eternally housed in heaven. Hence the world he loved and gave His son for and that he lighteth and that he reconciled and did not impute any sin to, evidently means the elect world that was chosen in Christ out of every nation, kindred, tongue and people. He is the propitiation for our sins, and not for ours only but for the sins of the whole world (meaning his people among Jews and Gentiles.) Propitiation means expiation and to expiate is to extinguish or put away, hence if that means the entire race the sins of the whole race would be extinguished or put away and hence could not go to hell unless they went without sin. But that evidently means God's elect and not the entire race. World is used discriminately just like the word "all" is used. All means "all" under consideration, so the word world includes all under consideration. The world wondered after the beast, that is the ungodly world that lieth in wickedness. "Ye are not of the world little children," says John, hence these little children and the ones for whom he is their propitiation is a different world, for John says these are not of that number. Marvel not if the world hate you, that is not the world that is reconciled to God." I pray for them. I pray not for the world," meaning the non-elect that he did not light, atone for, love, reconcile to himself, &c. Here are the elect world and the non-elect world. One is controlled by the spirit of Christ, the other of anti-Christ. Some bring the parable of the treasure hid in the field to represent Christ atoning for the whole human family in a general sense and the bride in a specific sense. Christ was speaking of the visible kingdom that was established here. I do not think he has any reference to the atonement.

When I professed a hope in Christ I ran away not knowing where I was going, and on my journey though poor and disconsolate, a stranger in a strange land without money, begging my way, I found the people of God and when I had found them I sold (disposed, gave up all my former associates) and went to that people and bought without money and without price the sweet enjoyments—oh the joy it was to me to have a home among such a good people. I was seeking and I believe I found this treasure (sweet enjoyment) in the kingdom of Christ.

“Paul says, “we labor and suffer reproach because we trust in the living God who is a Savior of all men, especially of those that believe.” The “all men” under consideration I understand to mean the “all men,” “Who gave himself a ransom for all.”—1st Tim. 2; 6. That “all” means the “all” that was given to Christ, for you cannot ransom a thing that you had no prior ownership of, hence we conclude that the all he gave himself a ransom for, was all the elect, all the sheep, all the Father gave the Son, this all he is the Savior of in an eternal sense, but he is a special Savior to the believer. There are many of God’s children who will be saved with an everlasting salvation that will not enjoy the special saving benefits that the believer is the recipient of. Many of God’s children are unbelievers, and are arminians and dwelling in Babylon and think they are doing right, but they cannot receive the special blessings of the common salvation as those who come to the church and live in obedience to the laws and precepts of God. That child learns by experience that he that is willing and obedient shall eat of the good of the land. I have seen many chil-

dren of God in great trouble in Babylon, but when they come to the church it seemed that they were filled with joy. I believe that God has a people among the heathen, for he is a Savior of all men (all classes for he is no respecter of persons,) but a special Savior to the believer who has gospel privileges &c. “For we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God should taste death for every man. “The every man does not mean all the race.” The very next verse tells who the every man is. The many sons brought unto glory are the every man that he tasted death for. “Saying I will declare thy name unto my brethren, in the midst of the church (here is the “every man” he tasted death for) will I sing praise unto thee.” And again, “Behold I and the children which God hath given me.” This is the every man and does not say anything about the atonement being universal in any sense.

Paul says, “Husbands love your wives as Christ hath loved the church and gave himself for (the whole race that they all might have meat and bread to eat? No Sir, the Bible does not say so) it (the church) that he might sanctify and cleanse it (the church and no more) by the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.”—Eph. 5:27. This was the church and nobody else in any sense that Christ says he gave himself for, and why say it was for somebody else when the Apostle says “He gave himself for the church.” “By the disobedience of one man many were made sinners, so by the obedience of one

shall many be made righteous." Hence you see the obedience of Christ makes his people righteous, and does not give meat and bread

"Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." You see the mission of Christ was not to give temporal blessings, but to redeem his people from all iniquity. The blood of Jesus Christ his son cleanses us from all sin, hence does not give all the race a chance to save themselves or meat and bread to eat. "He appeared once in the end of the world to put away sin by the sacrifice of himself." He by one offering hath perfected forever them that are sanctified."

"He entered once into the holy place, having obtained eternal redemption for us." Don't you see that every time the atonement is spoken of it refers to God's people and their eternal deliverance and not to a temporal salvation. Thou hast redeemed us to God by thy blood out of every nation, kindred, tongue and people." "He suffered the just for the unjust that he might bring us to God." Not give us a chance nor common blessings. "Much more then being now justified (freed from guilt) by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his son, much more, being reconciled we shall be saved by his life."—Rom. V. 8: 10. This again gives his mission to earth and shows that we are reconciled to God, brought in unity with him, our sins put away by the death of Christ. Hence his death did not reach any more in any sense but the number embraced in his election.

"In whom we (the chosen heirs of promise) have redemption

through his blood, the forgiveness of sins according to the riches of his grace."—Eph. 1: 7. You see the blood cleanses us from sin and justifies us and his obedience makes us righteous, hence it (the atonement) refers to our eternal deliverance, and not to common blessings.

To admit that the atonement is made for all the race in any sense will prove a universal salvation, for if all the race is at-one-ment, brought in union with God, where is any power that can sever the union and take the sinner to hell. If he goes to hell he goes without sin since the sins are expiated. The arminian does not believe that Christ made an atonement at all, for they claim that our obedience brings us at-one-ment or in union with Christ. And the Apostle says it is by the death of his son.

The Universalist does not believe that Christ made atonement, for they claim that there is no endless death and when the sinner dies he goes to heaven and is then brought at-one-ment, or in one with Christ, hence the death of the sinner puts away the sin and not the death of Christ. If there is no endless death there is no need of a Savior to save man from what does not exist, for when the sinner dies he is brought eternally in one with God, hence that theory leaves Christ out. I am responsible for the debts of my bride and when she contracts debts they are charged to me and when I pay them no law can collect them of her again. Justice demands the payment of a debt but once. I am not responsible for the debts of any but my bride, neither is Christ responsible for any but the debts of His bride. No other woman has the right to have her debts charged to me in any sense. Christ satisfied all the demands against his people. "Feed the church of God which he hath

purchased with his own blood." Notice it is the church and no more in any sense were embraced in the atonement. You see I do not believe in a meat and bread atonement, but I believe that God as the Divine Creator upholds all things: the mountains, the seas, the mineral, vegetable and animal kingdoms are protected and supported and made to fill the sphere for which they were created, but Christ's atonement is exclusively for the election of grace.

"Thou preservest man and beast."—Psa. 36; 6. "The Lord is good to all, and his tender mercies are over all His works."—Psa. 145; 9. This has no reference to the atonement.

I have in weakness showed some of my opinion upon the atonement, and I do in good feelings toward all brethren who may differ with me give my views and I hope the dear brethren will throw the mantle of charity over me. This is as indelibly fixed in my mind as my humble hope in Christ. Christ made no failures. May the Lord bless us all and save us in his kingdom for Christ's sake.

Yours in hope,

LEE HANCKS.

Primitive Baptist may copy.
Ozark, Ala.

EXPERIENCE.

DEAR SISTER MALONE:—Having been requested by you to write my experience, I will try to comply with your request, but feel that I am only a poor little one, unworthy to attempt to write; still I feel that I am impressed to do so, and the impression has grown so strong that I cannot refrain from it. Still there is an inclination to put it off. But why should I tremble to speak of the great things the Lord did for me in giving me a hope that has ever been precious

indeed, a hope that has borne me up in affliction, enabling me to look beyond the grave to an inheritance for the people that love God? My fears have often been, can such a little, weak one as myself be in possession of such a hope. While I have had some of the brightest assurances of a Saviour's love, I feel sometimes like all was imagination and that I had made a sad mistake. I began to have serious thoughts of death and eternity when about fourteen or fifteen years old, and about this time for some cause became very much concerned about my condition as a sinner in the sight of a just and holy God. I felt like I wanted to ask christians to pray for me, but could not. About this time there was a protracted meeting at Hebron, a Methodist church, and I attended it. When several of my associates professed religion and seemed to be so happy, and would talk to me and persuade me to go to the mourner's bench, (which I did after so long a time) and the preacher asked me several questions, and then said, I had professed, and told me to get up and praise the Lord, and I did feel like rejoicing then, but as soon as the excitement wore off I found it to be a sad mistake, and I had nothing. I was afterwards made to see myself a great sinner in the sight of the Lord, and I would think Oh! what will become of me, for if I should die I would be lost. I would read the bible, but found no comfort in it. It seemed that every word condemned me, and I would get down to try to pray, but still felt no better. The very breathing of my heart would be, Lord have mercy on me a poor sinner, but was made to feel if I was lost it was just, and if I ever was saved it would be God's mercies; and when I closed my eyes to sleep at night I would dream of Satan try-

ing to catch me and I would run from him. One night I dreamed of standing on the very verge of torment, and was about to fall in. I said, Lord save, I perish, and it seemed I was taken and set on a high hill, and I awoke frightened so bad I was afraid to go to sleep again. I went on in this condition feeling like there was no chance for me, and that the day of grace had passed, until five years ago when I hope the Lord revealed himself to me as my Savior suddenly, and at a time unexpected. One night when lying on my bed begging the Lord to have mercy on me, when all of a sudden there appeared all around me a beautiful light which shone above the brightness of the sun, and I saw a beautiful river clear as crystal, and I was made to rejoice. Words can not express how happy I felt. I loved everybody, and felt that all of my sins which were many were all forgiven, and I wanted to tell everybody what a dear Savior I had found, but did not; for the tempter soon came and said, you are deceived, you have not been changed, and so I kept it to myself for fear I was deceived, and would deceive others. I then commenced begging the Lord if I was deceived to undeceive me, and show it to me either by a vision or a dream. So one night shortly after that I dreamed of passing through a large body of very thick woods, and it was so dark I could scarcely see, and thought I was lost and could not find the way; but when nearly through there appeared all around me such a beautiful light, and a voice said unto me look up and see the glory of the Lord, and I looked and up in the elements was written in large, black letters, "ye shall see the kingdom of heaven" and I was made to rejoice again, and these passages of the scripture came to

me, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land."—Isaiah 1: 18-19. "Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.—Math. 5: 14-15. And I thought then I never would doubt any more, but ah! how soon the tempter will cause you to doubt, and fear after all you are deceived and all is imagination.

I was at this time a member of Hebron church and I became dissatisfied. I felt like they were not the right church, and these words would follow me day after day, "come out from among them be ye separate from them saith the Lord." But I still remained with them until last September, when I was made willing to leave them. I prayed to the Lord to show me the right church, either in a vision or a dream. I dreamed one night of going to Prospect, and when I got there, a large crowd had gathered and every one was dressed in white and could hear them say yonder she comes. She is coming home at last, and when I went up they all came up and shook hands with me and said, I am so glad you have come home, where have you been so long and then I believed that the Primitive Baptists were the right ones, although I had hated them worse than any other denomination, and would not go to hear them, and if I did go it was to be with a large crowd to see and be seen, and had made as much fun of them as anybody ever could, but now I love them and feel like I have got home among my own people after wandering so long. But

Oh! I am so afraid that I am not worthy to be among them. I feel so little and unworthy.

Now dear sister, I hope what I have written may be some comfort to you, though I feel like if I am one, I am the least of all.

Your Sister in Christ I hope,
LESSIE A. WARREN.

ELDER P. D. GOLD, DEAR BROTHER:—It is in much weakness that I now take my pen and try to write part of what I hope to be the Lord's dealings with me. Many of my brethren and sisters have requested me to do so, and I have had impressions to do so, but feeling my weakness and inability I almost shrink, being unlearned and unable to express my feelings as I wish.

At an early age I had serious thoughts concerning my soul's welfare after this life. As far back as I can recollect such thoughts would often cross my mind, and as I grew older such thoughts would occur with much more force and seriousness, and at the age of seventeen I became somewhat alarmed at my sinfulness, and I became in much distress. I thought I would surely die, and my soul would be lost. I at once fled to the law, but could not stay there for it condemned me. Sometimes I would seek a secret place and try to pray, but it seemed to me that every word I would say would sink me lower and lower. I got where I thought I was diseased with consumption. At times I would get better, but when it came again it would come with more force than ever. I would seek a lonely place again and pray to God as best I could, but it availed me nothing. Oh, wretched man that I was. I tried the prayers of others, but no relief for poor me.

I was in this condition about

eight years, and when I was alone one day serious thoughts came over me. I began to feel as if I was going to die. I thought I never would see home any more. I crossed a creek where I expected to die, and as I gave up all on this earth and cried Lord God have mercy on my poor soul, and about this time I think I lost my natural mind, but the next I knew I was praising God with every breath. O, that I could feel that love as I did at that time all would go well, or if I could have those feelings when I am called to leave this world. I am satisfied I would go praising the God of heaven and earth who created all things by Jesus Christ, the only begotten of the Father, who is full of grace and truth.

Now may the God of all grace be with His people throughout this world Amen.

ENOS LEWIS.

ELDER P. D. GOLD, DEAR BROTHER:—In my article entitled "Salvation" in LANDMARK for Oct. 15th 1891, are several mistakes. On first page, first column, "in a restrained or special sense" should be "restricted" or special sense. Second column, same page, "forced or cursed Adam to disobedience," should be "coerced" Adam to disobedience. Second page, second column, "and as pertaining to the everlasting covenant, they do increase or diminish," should be, they do "not" increase or diminish." Third page, first column, "the blood of Jesus cannot lose its efficiency," should be cannot lose its "efficacy." Fourth page, second column, "He does not hate the effects of his creation," should be, "subjects" of his creation. Please publish this and oblige,

P. H. JAMES.

THE CHURCH IN BABYLON.

One claiming to be a Primitive Baptist said to me not long ago, mentioning several denominations, "How are we to know the church," and added "I think the church is in Babylon."

With tender sympathy and due regard for all of Adam's sinful race of which I am one, I desire to write of the church and the blindness of the world concerning her. The children of God—those born of the spirit have nothing to boast of; for by the grace of God they are what they are; and by this grace, and not by any good thing that they have done, they are made partakers of the inheritance of the saints in light. In as much then as God has done all for us, and we nothing, we ought to be gentle and kind unto all men, knowing that all the world lieth in darkness concerning their true condition; but when God enlightens the mind and gives us understanding of the truth we can without doubt, if we are accustomed to hearing the gospel preached, decide which is the church; hence we conclude that one who has been born of God and does not know the church must be in Babylon. Let us see.

The chosen people of God under the law, which are without doubt a type of the church under grace, was a stiff-necked and rebellious people. When they were poor and afflicted they sought the Lord, but when they waxed fat, when they were prosperous and had an abundance of the good things of the world, they began to forget God and wanted to be like other people, hence they took to them wives of the people God had commanded them not to marry and transgressed God's law and sacrificed to other gods beside the God of heaven, and for this God suffered them to be

carried into Babylon, where they could not sing the Lord's song. But there was a remnant of the poor left to be vine-dressers and husbandmen. Even so now there is a remnant according to the election of grace. All these things are typical. They were written for our instruction that we through patience and comfort of the scriptures might have hope. In what are we like those people? We sometimes wax fat and get smart. We get to think the scriptures are not all true just as they read and begin to bend them to suit our carnal idea. We get anxious about our numbers and desire to be popular; (we want to be like other people,) hence we begin to soften down election and effectual calling of God, and we mix in "free-will" and "creature-merit." The laws of Zion which God has given are a little too rough, and we begin to dress them off with carnal tools, and we thereby get into our ranks those who are alien from God and strangers to the covenant of promise, and by good words and fair speeches they deceive the hearts of the simple. They as wives gain our affection, and we join with them in serving the gods of their fathers whose gods are "creature-merit," Sunday-schools, class-meetings, and everything that is used to bring the alien sinner into the church.

Brethren, did the children of Israel ever sacrifice to worse gods than those mentioned? Then if we join in with people who believe and practice these things are we not as guilty as was Israel of old, and can we expect anything else than to be carried into Babylon. The word Babylon means confusion or mixture, and I do not wonder that one who is in Babylon (confusion) would lose sight of the church. When one has been born of the

spirit, and enjoyed all the privileges of the house of God gets so far away that he cannot sing the Lord's song I can but say arise and come out of her my people. Awake, O Zion, put on thy beautiful garments.

If we are not taking the bible alone as our guide and looking unto Jesus for life both for ourselves and others even all that He foreknew; if we are trying to hurry the work of God and bring some to Christ that the Father has not given him; if we are adding helps to try to make christians we are setting up idol gods, and if we give our labor or means to them or their ministers we are sacrificing to them, and we may expect to be carried captive into Babylon.

I have only briefly hinted at this beautiful and important lesson, and now leave it for some abler pen. I will not attempt to show the church as I did that some years ago in my feeble way. Let it suffice to say now that I am not dissatisfied with the Church of my choice, whose ways and practises I have compared with the written word of God, and though she is in the flesh and imperfect she bears the marks and image of Jesus, which makes me love her and try to plead her cause.

Brother Gold, pray for me that I may keep my garments white and be found at the feet of Jesus.

Desiring the interest of Zion everywhere, and in love to all the house-hold of faith, I remain your little sister,

S. E. BROYLES.

Hunter's Spring, W. Va.

DEAR BROTHER GOLD:—I have been thinking much of late of the divisions and strife that is going on among the old school of Primitive Baptists of our country. It is with much misgiving and pain I write

upon this subject. Misgiving, for fear I may not be able to throw any new light on the subjects that are causing these troubles, and say "peace, peace, where is no peace." Pain, because brethren that I have known and esteemed as Baptists for the last forty years, are striving for the mastery in a manner that is not edifying to the church, to say the least.

Much of the controversy that is now raging is upon non-essential points; and rises from a misinterpretation, or misconstruction of the views expressed. I fear, too, that some writers have been more desirous of carrying their point in an argument than they have been to arrive at what may be the mind of the Lord, as set forth in the Scriptures.

We are but poor, ignorant creatures, at best. We know nothing about man's salvation but what we have been taught from above. It is beyond and out of the reach of the wisdom of the world. Thank God that it is.

If we, who were once dead in sins, have been made alive, and reconciled to God through Christ and "made willing" in the day of God's power, we ought to be humble, asking him for wisdom in all things. Peter says, "yea all of you be obedient one to another, and be clothed with humility, for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time, casting all your care upon him, for he careth for you." If we have been filled with our own ways, and he has established his kingdom in our hearts, we ought to "rejoice with our brethren when they rejoice, and weep with them when they weep," and never to set up other standards than those ordained in

the scriptures for them to march under.

"God commendeth his love toward us in that, while we were yet sinners, Christ died for us." "Beloved if God so loved us, we ought also to love another." The above are quotations from Scripture, and are examples for us. For we know that "no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old times by the will of man; but holy men of God spoke as they were moved by the Holy Ghost." So no man can say that he knows all, and that his brother knows nothing; for all shall know him from the least to the greatest.

"If we are what we profess to be, we are all one in Christ." Let us therefore take Paul's advice, and not think of ourselves more highly than we ought to think, but to think soberly as God hath dealt to every man the measure of faith." "We, being many, are one body in Christ, and every one members one of another." Then we ought to be "kindly affectioned one to another with brotherly love, in honor preferring one another. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceit."

The big head is a disease which attacks some members of the church, just as the big root sometimes appears in the vegetable kingdom. The results are disastrous in both instances. Whenever a man begins to think he is something he is nothing, and aspires to be a leader, he mounts some favorite hobby, advances the most extreme views, and denounces all who do not follow him as enemies of the truth. This causes divisions and heart-rendings in the church, where there should be nothing but peace and joy. An extreme and

contentious man is generally a dangerous man. There is such a thing as being positive and settled in our views, without thrusting them in the face of our brethren upon unsuitable occasion, or in an offensive manner, or merely to get up an argument and show how smart we are. This does not look like letting "every man be fully persuaded in his own mind," but rather if you don't agree with me, I will non-fellowship you.

This is a sad state of affairs. Who made you the judge of your brother's opinion and view? Has he not the same right to honestly entertain them as you have yours? "Who art thou that judge another man's servant? To his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand." The Savior said, "whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The church is spoken of as the body of Christ. "The body is not one member, but many." And there should be no schism in the body, but all the members should have the same care for one another. "For if one member suffer, all the members suffer with it." If we have been so blessed as to have been brought into this spiritual house, let us heed the lesson illustrated by our Saviour, when he set a little child in the midst of his disciples and told them, "whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Brethren consider how great and miserable sinners we are. That we were lost wandering far from the fold. That the great Shepherd has

died to redeem us. That he has found us. That he has brought us up out of a horrible pit, and out of the miry clay, and set our feet upon a rock, and put a new song in our mouths. That he has brought us back to his banqueting house, forgiven all our sins, and hoisted over us the banner of his love. Yea, we are "bought with a price," "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth into a holy temple in the Lord." No room for human mortar here, and the sound of earthly saws and hammers should never be heard in this blessed building. This being so what manner of persons ought we to be. Knowing that we have here no continueing city, but are seeking one above, where we shall be forever with him that hath redeemed us, ought we not to follow after those things which make for peace, and things wherewith one may edify another? Avoid "fables and endless genealogies, which minister questions, rather than godly edifying which is in faith."

Paul told his Roman brethren, "to mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." God is not the author of disputes and wrangles among brethren, but of peace. Whenever a man becomes "wise above what is written," and sets up his own puny opinions as a test of fellowship, it is time for the church to beware. Let us all remember what John says, "And this commandment have we from him, That he who loveth God love his brother also."

Yours in hope,

C. S. McDANIEL.

129 South Royal Street.

Alexandria, Va.

ELDER GOLD, WILSON. N. C.:—We, like a great many others, took a notion to go to the far West, and so we came. We did not find it altogether as we expected, but are not disheartened in the least in regard to the prosperity of the country, for my opinion is that one day this will be the wealthiest State in the union. But one thing we do greatly miss, and that is good old fashioned Baptist meetings.

We never know how to appreciate advantages and blessings until after they are passed by. We were born and reared among Primitive Baptists, and dearly loved their doctrine, and their manner of conducting meetings; but when the protracted meeting, and mourners' bench system began to be introduced among them, instead of my getting happy and shouting and going round telling the mourners, as the called them, how to get religion, it produced a coldness, and Oh! how miserable I would feel. So I began to conclude that the fault was in me, and that I was not fit to be among good christian people, and I began to stay away from meetings, and the more I stayed away the greater the coldness. So I nearly quit going to meetings before I left Tenn.

So you can see at a glance what a guilty distance I am living from my blessed Lord and Master, who has done so much for us; and sometimes I have a faint hope that He shed His precious blood for my poor soul.

But since I came out here I have not met so much as one person that would claim the name of Primitive Baptist. So you may imagine how glad we would be to meet some of the "despised sect" as they were once called.

I noticed a piece in the LAND-MARK of Sept 15th, from Emily A.

Hinshaw, of Bloomfield, Cal., which touched my heart, for I thought I knew some of her feelings. Sure enough the LANDMARK is all the preaching we get.

Yours in hope of eternal life.

C. W. WILSON.

Coullee City, Wash.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

WHAT DIFFERENCE.

The question of the atonement has been to some extent discussed of late by some of the regular contributors to the LANDMARK. I have seen and heard all these dear brethren preach and read the writings of all of them.

Brother Hall, as clearly as brother Hardy or brother Hancks, contends that all for whom Christ died will be saved, and that his atonement is special. Not at present expressing any view of the meaning of the text of the pearl in the field, I desire to state that Brother Hall, unless misunderstood by me, contends that had not provision and promise of a Savior been made Adam could not have lived at all, nor his race been multiplied, nor the world have stood at all. Hence all the natural blessings with natural life itself are given to all classes of men, whether God's elect people or not, because Christ should come to redeem his people, and for their sake as his seed the seed of the devil or the tares grow

DEAR BROTHER GOLD:—It has been once said that the colored people are set apart to do their own business, and set apart from the white people. That the white would not think anything of the colored; but I find that to be a mistake. I find that every time we invite any of them they will come if opportunity will admit it. It seems that my love grows greater towards you white brethren than ever. It seems that I love to see you brothers. I love to see your faces appear in our houses to preach the word of God. I cannot express my feelings toward you as I wish to do. It seems that it is better felt to me than told. I do hope this will continue between us white and black. I don't think there is any difference if they are the Lord's children. I can only speak for myself. I believe there is a place for the white man, and there is a place for the black man. I believe that God had a purpose in making the white man, and He had a purpose in making the black man, and I believe every heaven-born soul, black or white, is satisfied at his color. My white brethren have always treated me right, and I love to be with them. They have visited us and instructed us how to get along in our churches, and I do hope they will continue as they know we are ignorant people, without education.

Your brother I hope,

ROBT. JUSTICE.

Durham, N. C.

with the wheat in the world until the harvest. This does not mean that they are embraced in the atonement, but the righteous and the wicked have always lived together on this earth, and shared the natural blessings of earth together, and this would not have been, or the world would not have stood at all, if there had not been a redeemer promised who is the appointed heir of all things, by whom God made the world, and by him (Jesus) all things consist, and he (Jesus) bears up the pillars of heaven and the earth, and the fullness thereof is the Lord's.

Surely many blessings reach to the wicked in consequence of the Lord's chosen being on earth.

While Lot was in Sodom it could not be destroyed. The Scepter should not depart from Judah until Shiloh come. For the sake of Jesus mercies were extended to the unbelieving Jews. So blessing are bestowed on men generally, even of a temporal sort, because Christ has a people on earth, and good and bad are both gathered to the shore, though the bad are afterward cast away, and the wheat and tares are both in the same field growing until the harvest.

While the atonement does not relieve any man good or bad from the necessity of labor for natural food, yet if there had been no Redeemer provided and promised the world would not have stood at all, nor would temporal benefits have accrued to any.

ELDER P. D. GOLD, DEAR SIR:— Please give your views on Jer. 27; 6; 8; also 12, 13: verses of the same chapter. The points I wish to know are why was the king of Babylon spoken of as "my servant?" Was he not a wicked king? Were the nations that were to serve him and his people and live, the people of God? I would be glad also if it is not asking too much of you to have your views on Jer: 51: 33; Whom do you understand the daughter of Babylon to be as spoken of in 33rd verse?

These are mysteries which have borne much upon my mind and I feel that light upon them would be a relief. Should you feel impressed to answer, may the Lord direct you in giving as I hope to believe He has me in asking.

Please remember me at a throne of grace, as an unknown friend in trouble.

Remarks.

The king of Babylon was the greatest king of the greatest kingdom of earth at that time. God who shows his glorious power of turning the hearts of kings as rivers of water takes great and strong kings, such as Pharaoh and Nebuchadnezzar, and controls them to chastise his own people, and when that is done then he punishes these great kings. He put his people in Egypt that in the furnace they might be distressed so as to acknowledge God's mercy and power in their deliverance, and that they might be somewhat hardened for the fatiguing march of the wilderness. But also it shows God's full and complete power over the greatest kings.

It is the nature of man to be flat-

P. D. G.

tered by prosperity, and to transcend and assume to himself too much glory if he is allowed to have his own way. When the king of Babylon rose to great wordly grandeur he viewing his magnificent city said, hath not mine hand gotten and fashioned me this greatness? So as one grows greater in his own judgment he becomes the surer target for the missiles of destruction. The power of God is more displayed in sending overthrows on the great than the small. Indeed the weak, lonely and humble are never overthrown; but it is the proud and lofty that are brought down.

One in reading the history of the ungodly heathen nations contemporaneous with the Jewish nation must be impressed with the operations of God's hand in using them as a scourge or rod for the correction of Israel in their departures from the living God. Are not the wicked the Lord's sword? God has marshalled or placed (commanded) the enemies of Jacob to be round about him. They are a standing menace to him. He should be warned by their idolatrous conduct. If one living near me is given to lewd conduct how hateful and vexing it is to me if I am righteous, and it would tend to disgust me with wickedness. But again when Israel sinned or did like those wicked nations they at once began to afflict poor Israel who had no power to stand against them. How cruel the wicked are too. A righteous man would not be severe in his treatment toward an

erring child of God. I have noticed that when one sins those who themselves are humble and godly are far more grieved at the offender, and much readier to cast a mantle of pity over him while others less humble themselves seem more determined to expose the matter, and push punishment to extremely harsh ends. If one is found trespassing on your ground you do not send a sheep to run him off the ground, but you send a biting dog, and after the dog has done his biting the offender he is still a dog, and in no sense improved in his character. So these wicked nations are as a standing army to thresh Israel when disobedient, though they cannot harm Israel while she obeys her God.

Babylon was noted as chief of these wicked nations. The king of Babylon was God's servant to do his will in chastising disobedient Israel, and also to punish many other nations for their wickedness. For the Lord God made man and beast, the earth and all therein, and he gives it to whom he will (see Jer. 27: 3—7.) He appointed many nations to go into captivity to the king of Babylon, such as Moab, Ammon, Tyre &c, and he also appointed that Jerusalem should go into bondage under the king of Babylon. Now that the Lord has the right to thus or otherwise dispose of nations or individuals the fact that he owns them proves, and his ownership is not that of purchase, but that most absolute and perfect ownership of creation and preservation. God

made them all and upholds them all by the word of his power. Men control things under their power and dispose of them to suit their desires, although no man ever owned any thing in any sense as God owns the world and all its contents. He made all things; yea even the wicked for the day of evil.

The Israelites were sent to Babylon as a judgment on them for transgression against God's law. Seventy years they were appointed to linger there until the land should rest its proper number of violated sabbaths. The strength of Israel was to submit to God's will and go into captivity. Submission to God is the strength of Israel at all times. When we yield obedience to him, whether in keeping his word, or merely bearing the chastening rod, that is our strength. Your strength is to sit still, and not to go to Egypt.

But the king of Babylon went beyond and transcended his limit. He was lifted up in pride against the Lord. Therefore the Lord gathered many nations against Babylon fierce and strong.

Jer. 51: 7: "Babylon hath been a golden cup in the Lord's hand that made all the earth drunken, &c." In Rev. Babylon the mother of harlots appears as making the nations of the earth drunk with the wine of her fornication. Here in this case she appears in much the same plight, and she is a golden cup in the Lord's hands that made all the earth drunken. She is not in the Lord's heart as his choice

people, but in his hand as under his power. The golden cup represents that which is pleasing and irresistible to the taste of the world. There is nothing more captivating to the lust of gain in man than gold, and wine bewitches those that love it. Here is Babylon a golden cup in the Lord's hand that has made all the earth drunken. When people are filled with wine to drunkenness they are bereft of their senses. The hand of the Lord means that revealing power by which the wicked nations of the earth are manifested in their true character as drunken with fornication and their ungodly character. For Babylon, nor any other great and corrupt power, can never throw off the yoke of the Lord's power who leads forth the evil with the workers of iniquity. Shall we not fear the great God who raises up one and puts down another. Nebuchadnezzar himself was taught this. There is no more bewitching and seductive power on earth than false religion which has her seat and power in mystery Babylon, the mother of harlots and abominations of the earth. Yet as she is in the Lord's hand or under his power she cannot go beyond the word of the Lord to hurt any green thing, but must by the word of the Lord suddenly fall at the appointed time: "For thus saith the Lord of hosts, the God of Israel: the daughter of Babylon is like a threshing floor, it is time to thresh her; yet a little while and the time of her harvest shall come." Jer. 51: 33. The daughter is the delicate, favorite

one of the family. By the daughter of Zion what is comprehended in a virgin, namely delicacy, modesty and innocent helplessness, is meant. Say to the daughter of Zion be hold thy king cometh. "The virgin the daughter of Zion hath despised thee and laughed thee to scorn." By the daughter of Babylon is meant the pride and glory of Babylon. In all false religions the women are made prominent as leaders to influence men, and instead of serving in their modest and becoming attitude, as the daughters of Israel answer to the song of Moses and Aaron, they become the leaders in music and in gathering money, and as teachers. So here the daughter of Babylon is the glory of Babylon and she shall be threshed and utterly broken and confounded or destroyed, and that means that Babylon shall become heaps of ruin and desolation wherein no child of God ever dwells, but destruction shall be upon her.

Those in trouble because of their vileness, and that are distressed because they need mercy, and are dismayed because of their darkness, and that are wretched because of their poverty of spirit, are not seduced in Babylon, nor drunken with her whoredom. For Babylon says, I am no widow, nor am I in sorrow, nor am I poor. She says, I am a queen and shall see no sorrow. I am rich and wise. I have the wealth, learning and numbers of the world. I am in the place of God. My seat is exalted. See my shining golden cup and my beauty and glory.

The Babylonians became fierce and terrible oppressors of enslaved Israel. It is an infirmity, if not a sin, of men to suppose that because one is down-trodden and in their power that they may treat him with all manner of severity without sin, inasmuch as the fact of his enslavement is proof of his wickedness, and that God has delivered him into their hands for punishment. So that they are apt to go beyond and inflict excessive punishment. Vengeance does not belong to man, nor is he the judge of what correction is needed always.

The Babylonians wasted and devoured Israel to a shameful extent. "Israel is a scattered sheep; the lions have driven him away; first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones."—Jer. 50: 17. The judgment of God upon Babylon came as a righteous upholding of his own people. The Lord is always the avenger of his own elect. They are never to take vengeance in their own hands. Israel is the Lord's servant in whose heart God works both to will and to do, so that the difference is that Israel is a servant either in patient suffering, or holy obedience to divine law, but Babylon is a servant to afflict better people than himself. Israel is in the Lord's heart and is sent into the fire and the Lord goes with him. Babylon is in the Lord's hand to kindle and heat the fire. The Lord goes with Israel in the fire and Israel is purified, while Babylon is consumed. P. D. G.

KEYS.

A dear sister requests my views of Matt. 16; 18, 19: "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Some that worship men and desire to withhold the glory of salvation from the Lord and give part of it to man contend that Peter is the rock on which Jesus builds his church. If Christ had intended to state this would it not read, Thou art Peter and on thee I will build my church. Would it not be a poor foundation which is as Jesus declares Peter to be soon thereafter. See in the same chapter Matt. 16; 22; 23. What does Peter himself say is the foundation or chief corner stone, after he is endued with power from on high to declare the law of God in Zion? (See 1st Peter 2: 4—9.) There Peter expressly declares that Jesus is the chief corner stone elect, precious. Paul also declares that other foundation can no man lay than that which is laid namely, Jesus Christ the righteous, on whom the whole building fitly framed together groweth up into an holy temple in the Lord.

The prophets declare he is the rock, and Paul says that rock is Christ. Jesus himself who knows all things

says, Have ye not read that the stone (Jesus) set at nought of you builders (Pharisees or self-workers) is made the head of the corner, and this is marvelous in our eyes. So that there is not a shadow of authority for claiming that Peter is the rock or stone on which Jesus builds his church.

Peter is a lively stone (not dead), so are all God's people lively stones: "Ye also as lively stones are built up a spiritual house &c, 1st Peter 2: 5.—Jesus was revealed to Peter as the just one in whom is redemption. For when Jesus asked them who men said he is, they answer that some say one thing and some say another thing: "Some say thou art John the Baptist: some Elias; and others Jeremias or one of the prophets. Worldly men do not agree however about Christ nor do they ever agree. "But the apostles said, "Thou art the Christ, the son of the living God." Blessed art thou Simon Bar-Jona; for flesh and blood hath not revealed this unto thee but my Father which is in heaven. Now it is on this Rock, Christ revealed, that it is declared that Jesus will build his church, not on Peter, but on Christ revealed as the Son of God, and that is the reason the gates of hell shall not prevail against it.

But what is meant by the keys of the kingdom of heaven being given unto Peter so that whatsoever he shall bind on earth shall be bound in heaven, and whatsoever he shall loose on earth shall also be loosed in heaven? Does this mean that Peter was exalted above the

other apostles? There were twelve apostles, and these are twelve judges sitting on twelve thrones judging the twelve tribes of Israel, or the entire church of God; Matt. 19:23. These apostles, though as men they are dead, yet as apostles are not dead, but are now judges in Israel. They are the princes that rule in judgment: Isai. 32: 1. God hath set in the church first apostles, secondarily prophets &c. Then the apostles are first or chief. There are no epistles written and regarded as scripture except what Paul, James, Peter, Jude and John wrote. No man has been inspired since Christ was on earth to write epistles or letters to churches as they have.

Jesus equally sent the apostles out to preach, gave them all the same authority, and said to all of them in Matt. 18: 18: "Verily I say unto, whatsoever ye shall bind on earth shall bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Also John 20: 23: "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained."

This power is thus given to them all—to the others as much as to Peter. What does it mean? It does not mean that they can make any law, but only as judges declare what is the true meaning of the law, or tell what is the true meaning of scripture, and declare the mind of the Lord. For instance, if what any of them declare in the scriptures of the new testament should bind any one on earth it would bind him everywhere, or in heaven. Hence if their word con-

demns any one of us we have no liberty but are bound. On the other hand if their word frees us on earth we are loosed everywhere or in heaven. If the word written by Paul, that if any man love not our Lord Jesus Christ let him be anathema maranatha" (accursed when the Lord cometh) that will be true in heaven as delivered on earth; or where he says, if any man preach any other gospel let him be accursed, that is also true in heaven as well as on earth. On the other hand, where Paul wrote, he that spared not his own son, but freely delivered him up for us all, how shall he not with him also freely give us all things is also true in heaven and forever. So the same is true in the writings of Peter, James, Jude or John, or all of them, and also this is true of what they preached; that is they are inspired to declare what is the mind or will of God. P. D. G.

VIRGINS WISE—FOOLISH.

Brother W. K. Daughtridge requests my view of Matt. 25; 1-6.

We are dependent on the Lord for all the understanding we have. Such as we have give we freely. We know that it is in the name of Jesus Christ of Nazareth we rise up and walk, and that silver and gold help not in this matter.

Jesus was talking at that time about the end of the Jewish nation, or world—the legal world. At the coming of Jesus is the end of that world. So great is his glory and dominion that all former things flee away at his coming, and all nations are gathered before Jesus at his appearing and his kingdom.

Now when Jesus came on earth he came to his own, the Jews. They were waiting for his coming as virgins waiting for the bridegroom, and it was midnight and

the end of the legal world. It was also dark and a time of gross darkness among the people. How few awaited for Jesus truly. So many as foolish virgins took no oil with them and their lamps were there fore worthless. How few of the Jews knew Jesus, or were ready for him, and entered with him into the marriage when he came. The greater part of them were cast into outer darkness.

When Jesus came in his glory on the day of Pentecost, his true servants or the wise virgins entered with him into the joys of their Lord, and were made rulers over his goods. See for instance how the apostle entered into the joys of their Lord, and were made rulers in the kingdom or church of Christ and behold how they rule in judgment in the church of God now, and will continue to do so through the word spoken by them.

What was true at the coming of Christ while he was in the flesh will also be true in a greater sense when he comes again without sin unto salvation. For Christ does nothing amiss, nor does anything he works have to be done over, so perfect is the order of all his work, but it increases and enlarges or multiplies, and in his second coming it shall be manifested more clearly who is of God and who is not. When Jesus comes again the true bride as a chaste virgin will be ready for her Lord and shall appear in glory with him, or enter into the joys of her Lord.

FARMERS.

I was brought up on a farm, and taught to do all kinds of farm work of that day and section, and my sympathies are with farmers. They have a hard lot. Then it was not the rule for farmers to buy anything to eat except groceries. He

was expected to be a seller of corn, meat, flour, chickens, eggs, butter, hay, horses, mules, cattle, &c. He was the seller and then farmers were prosperous. A farmer then was ashamed to buy provisions. An old fashioned farmer and brother told me this morning of a farmer before the war that bought some meat and he was ashamed to send after it in the day time, and he sent for it after night that his neighbors might not know it.

Now farmers often buy corn, generally by flour, pork, butter, hay, horses and mules. How can they prosper while doing this?

Many farmers in debt are forced to plant cotton chiefly or they could not get credit of merchants. Many land owners too require those cultivating their lands to plant cotton principally. This tends to oppress the country and make bad matters worse.

As long as farmers buy their provisions, horses and mules, &c. so much paying all the freights too as they do, they cannot be any better off.

Farmers have feelings as well as other people, and they like to have their families comfortable and prosper in business as well as others do. It is sad to see so few of our young men that desire to farm. All classes of people should help each other and make the burdens of life as fair and as equal as possible to all.

P. D. G.

VOLUME 25.

This issue opens another volume of ZION'S LANDMARK. How rapidly times flies. It never alights or pauses. It was a great miracle for the sun to run back, (for that caused the dial of Ahaz to move back,) greater perhaps than for the

sun to stand still as we measure greatness. But nothing is too hard for God to do that he wills to do, and nothing too small for him to notice.

Our times are in his hand. May he guide my pen and move me to do that which is right in his sight, and that shall be to the profit of his people.

If my services are unto the Lord and for the comfort of the Israel of God that is the fullest reward to me.

P. D. G.

ORDINATION.

By request of the Baptist church at Russell Creek, Patrick county, Va. the following Elders, namely, F. J. Stone, A. L. Moore, S. D. Williams, Peter Hutcherson and E. M. Barnard met with the church on Saturday before first Sunday in Nov. 1891. The Presbytery was organized by choosing Eld. A. L. Moore Moderator and F. J. Stone Clerk. The church presented brother L. D. Gilbert for examination respecting his call and qualification to the gospel ministry. After a careful examination he was found to be orthodox and ordained to the gospel Ministry. At the same time and place brethren J. W. Hutchens and Wm. L. Hodges were ordained to the office of Deacons in the above named church.

A. L. MOORE, Mod.

F. J. STONE, Clerk.

Married Oct. 28th, 1891, by Elder P. G. Lester, at residence of brother Joseph Broders, the bride's father, Mr. Charles C. Carler and Miss Lillian E. Broders. All of Alexandria, Va.

UNION MEETINGS.

The Skewarky Union is appointed to be held with the church at Jamesville, N. C., on Friday, Saturday and fifth Sunday in November.

The Contentnea Union is appointed to be held with the church at Nahunta, on Saturday and fifth Sunday in November.

The Toisnot Union is appointed to be held with the church at Toisnot on Saturday and fifth Sunday in November.

The Black Creek Union is appointed to be held with the church at Beulah Saturday and fifth Sunday in November.

REDUCED RATES TO SOUTHERN EXPOSITION.

Cheap excursion tickets to Raleigh, N. C. on account of Southern Exposition are on sale at all stations on the Atlantic Coast Line in North Carolina. These are limited to December, 3rd, 1891. On Tuesday, Wednesday and Thursday of each week, until November, 26th, round trip tickets limited to seven days will be on sale at rate of one cent per mile travelled.

For information as to rates, etc. call on your station agent or write to H. M. Emerson, A. G. P. A. Wilmington, N. C.

Remark.

The Atlantic Coast Line R. R. is the best road that I ride on in the South. It has fewer mishaps, makes better schedule, smoother tracks, and politer conductors.

P. D. G.

WASHINGTON, N. C., Nov. 4, 1891. DEAR BROTHER GOLD:—Please publish in the LANDMARK the change in the time of holding our monthly meeting from the 3rd Sunday to the 2nd Sunday of every month. Done by order of Single-
ton church Saturday before the 3rd Lord's day in Oct. 1891.

ELD. HENRY PEELE, Mod.
R. V. WATERS, Clerk.

SISTER MARY PARKER.

Elder Durand has had published many of the letters of this remarkable woman—remarkable for her sufferings, her patience, her brightness of experience, and rich gifts of writing. The book costs \$1.00. Proceeds will be given to this suffering, needy, helpless sister.

Address Elder S. H. Durand,
Southampton, Va.

DEAR BROTHER GOLD:—I returned home on the 30th day of August from a trip of 26 days spent among a portion of the churches in Country Line and Abbotts Creek Associations, and with other churches in other Associations. I spent those 26 days with as much comfort as any days I ever spent in my life, and return thanks to all the brethren and sisters and enquiring friends.

* As ever yours to serve.

J. C. WILLIAMS.

OBITUARY.

C. Y. WILLIAMS.

C. Y. Williams was born 11th day of April 1842. Married Livinia F. Roberson. Who lived happily with him until the 4th day of July 1891, when he was accidentally killed while storing away his wheat crop in

his ice house which gave way letting him fall 18 or 20 feet in the ground with all the grain, flooring and other things on him which caused instant death.

What a sad death the writer will not undertake to express. I had known him for many years, and believe the way in which he lived will cause his good name to live long upon the earth. We feel to say a good citizen, a kind neighbor and affectionate husband and father was lost in his death. While this sad accident filled the writer's heart of this article with sadness, for I loved him as a father and believe I do sympathize with all whom he left near and dear to, yet I believe our loss is his eternal gain. While some may contend that he did not live out his days, or his death was a premature one, we believe our God saw and knew the day before hand and when the mighty crash came which cut him off from all that is here below, that this same God stood ready to receive his soul which we now believe is with him in Paradise. Oh! what a God is this, nothing new or old to him. May all who have been wounded by this sad death, be enabled to serve and trust in Him. Mr. Williams made no open profession that I know of, but the scriptures declare that by their fruits ye shall know them. While this man had his faults, but who knew a better man, one more honest in all his dealings can not be found, none knew him but to love him. While this is some evidence of a good tree, I have heard him speak of how he had enjoyed attending meetings of the Primitive Baptists; believe he feasted upon their doctrine; like Ruth desired to live and die with them and their God be his God. Now may his wife and his children be enabled to know, honor and serve the God of their father, that after they have received such blessing as they may need while on earth, they may be enabled to meet their father in the arms of Jesus beyond this veil of tears, is the prayers of his son-in law. D—.

LITTLE EDGAR SMITH REEVES.

This infant was born Jan. 7th 1891, son of Mr. James Reeves and his wife, sister Reeves. He died July 30th 1891. He was their only child, and after 8 weeks of sickness he forever left the shores of time, ceasing from all trouble to ever rest with Jesus.

This child cannot come back to its parents. But if the parents can say as

David did, He cannot come back to me, but I can go to him, it will be well for them. We mourn here, but if we should be found in Jesus in the resurrection there will be no more trouble for us.

At Dover M. H. its remains were carried when the writer spoke to quite a number of people.

JAMES D. DRAUGHN.

EFFIE LEE TAYLOR.

MR. P. D. GOLD, DEAR SIR:—You will please publish the death of my little niece, Effie Lee Taylor, daughter George W. and Cora Lee Taylor, who was born in Green county, N. C. November 8th, 1890 and died, May 28th, 1891, age 6 months and 20 days. It was a large child to its age, and was healthy as far as we know. Sister was in bad health and has been for some time. So Sunday before Effie died Thursday Ma came and carried her home with her to keep till sister got better. Monday morning she seemed to be sore on one side, that evening she discovered that she was sick. She grew worse till Thursday, and she seemed to be better that morning, but alas she was not any better. She died that evening about four o'clock. Effie was a lovely little girl, and we feel our loss to be great, but the Lord giveth and the Lord taketh away, while sorrow calls tears from our eyes to know she will be seen on earth no more. Gone from a world of troubles, reached a fair shore. Dear one, we miss thee sadly, but we should weep no more, for we know the tired spirit sighed and longed for rest. Till God in his kind mercy sheltered thee on his breast.

Thou art gone from us dear Effie,
To reign with angels above;
To rest forever with Jesus,
And live in his precious love.

ADDIE SMITH.

* LEWIS I. WOODARD.

EDITORS OF ZION'S LANDMARK, DEAR BRETHREN:—By the request of the dear sister and widow of the dear brother, Lewis I. Woodard, I send you for publication this obituary. Brother Woodard was the youngest son of Arthur and Appy Woodard, both dead. Brother L. I. Woodard was born 16th October 1859, and died 20th March 1891, aged 32 years, 5 months and 4 days. There is no com-

mendation that I can write for the dear brother that can be of any benefit to those who knew him, only to give honor and praise to whom it is due. He united with the Primitive Baptist church at Union, in Johnston county, together with one old brother, Henry O. Stallings who is about 90 years old, and yet living, and desires to hear something of the work that follow the young precious brother that walked so cheerfully with him down into the liquid grave, and both baptized by the writer 2nd Sunday in Nov. 1887. Brother Woodard's death Sickness was Typhoid Malaria. He leaves a very kind, affectionate wife, three brothers and two sisters, and many other relatives and acquaintances that greatly mourn their loss, but not without hope that their loss is his eternal gain. We are confident in our minds that his last enemy is destroyed. I remember one time brother Woodard's horse ran him against a tree, and tore a piece out of his thigh about as long as a man's hand. The same horse at another time broke brother Woodard's thigh. This was all done before he was married. He was not known to murmur or complain, but he was a boy that prayed to his Father in secret. The writer believes that brother Woodard's prayers often reached heaven. He was a brother that would visit the people around him that were in distress. How doleful that word sounds in our ears that brother Lewis Woodard is dead. My eyes are now pouring forth tears, but none dare say Jehovah, what dost thou, for He works according to the counsel of his own will, and none can hinder him; for all flesh is as grass, the grass withereth. We believe dear sister, that your dear husband will rise again. We are content that he has fallen asleep in Jesus, and gone from all evil to come, and them that are asleep in Jesus will God also bring with him. I believe we look too much on the dark side of things. "The Lord giveth and the Lord taketh away." Let Jesus be lifted up for his poor afflicted people to look upon. We humbly pray Him to be a husband to the dear sister, and manifest himself to the dear sister in love and keep her by his power, and take the entire government over us all, so far as can consist with his will, and bring us through more than conquerors over death.

S. H. BRADY.

Princeton, N. C.

HARIET COLEMAN.

ELDER P. D. GOLD, DEAR SIR:—I write you to tell you of the death of my wife Harriet Coleman, a member of your church at Wilson. She died Wednesday October 28, about 5 o'clock. She died perfectly happy; she was perfectly satisfied about her future and was perfectly willing to die. She said that all she regretted was to leave me and our son, but it was God's will for her to die and she was willing to go, and was perfectly happy. I am very sorry she did not get to go to the church at Wilson and see all the members again. She said some weeks ago that she wanted to go and see them all one more time. She was aware that she was going to die soon. Some months before her death she told us several times that she would not live long, that she was going to die soon. She seemed to be satisfied of her death and perfectly willing to die only that she hated to leave her family. I hope you will publish her death in the LANDMARK so her relatives and friends and members of the church will see it.

Yours &c.

WILLIAM COLEMAN.

Goldsboro, N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

E. C. SMITH.

Saturday and 4th Sunday (Nov) Ward's Will

During the weeks between these Sundays the brethren may arrange appointments for me as they may think proper.

On Mon. after the 4th Sun. in Nov.....Yopps

Tuesday.....Bay

Wednesday.....Stump Sound

Friday.....Wilmington

5th Sunday.....Sandford, Horry County, S. C.

Then Elder Thomas Bell may arrange appointments for me to be one or two days (as he may think best) at each Church in the bounds of the Mill Branch Association.

I. D. VASS AND ELI KANE.

Laurel Creek.....November 26th

Hopkins View.....27th

St. Clairs Bottom.....28th and 29th

Rush Creek.....30th

Tumbling Creek.....December 1st

Harmony.....2nd

Barretts Chapel.....3rd

New Garden.....4th

Mill Creek.....5th
Big Creek.....6th
Baptist Valley.....7th
Bethel.....8th
Salem.....9th
Pounding Mill.....10th
Caudills View.....12th and 13th
A. Lundy's.....15th

ISAAC JONES.

Eno.....Monday after 4th Sunday in Nov.
Mt. Lebanon.....Tuesday
Harmony.....Wednesday
Arbor.....Thursday
Lynch's Creek.....Friday
Prospect Hill.....Saturday and 5th Sunday
Wheeler's.....Monday
Ebenezer.....Tuesday
Stories Creek.....Wednesday
Shiloh.....Thursday
Roxboro.....Friday
Flat River.....Saturday
Surles.....1st Sunday in December
School House, near brother Blalocks, Monday
Near Mr. Andrew Blalocks.....Monday night

B. H. WOOTEN.

Dudly.....Friday before 4th Sunday in Nov.
Friendship.....Saturday and 4th Sunday
LaGrange.....Sunday night
Mewborn's.....Monday
Nahunta.....Tuesday
Goldsboro.....Wednesday
He will need conveyance.

WM. A. ROSS AND S. MOORE.

Tuesday November the 24th.....Briery Swamp
Wednesday the 25th.....Bear Grass
Thursday the 26th.....Smithwick Creek
Thence to the Union meeting at Jamesville
Monday the 30th.....Skewarkey
December the 1st.....Spring Green
2nd.....Hamilton
3rd.....Conoho
4th.....Kehukee
5th and 6th.....Deep Creek
7th.....Lawrence
8th.....Williams
9th.....Falls of Tar River
10th.....Tarboro

RECEIPTS.

ARK.—Mrs R A Smith, 50c; Mrs S Barnett, 50c.

MISS.—S R Kellam, 1 50.

N. C.—Mrs M A Braswell, 2 00; Mary Etheridge, 1 50; D B Jones, 2 00; Gray Armstrong, 1 50; Catharine Bryant, 1 50; R Whitaker, 1 50; John Carter, 1 50; W T Hales, 1 50; B J Barnes, 2 00; J W Terry, 1 50; L L Roberson, 1 50; By Elder L H Hardy, 3 00; G T Powell, 3 00; I P Bean, 1 50; F R Warren, 4 00. Mrs Sallie Sauls, 1 50.

TEXAS.—S Yates, 2 66.

VA.—Mrs E A Fox, 1 50; By Mrs Mary F Davis, 1 50.

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WILMINGTON & WELDON R. R. and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated Oct. 3, 1891.	No. 23. Daily.	No. 27. Fast Mail Daily.	No. 41. Daily, ex- Sunday.
Leave Weldon.....	12:30 p. m.	5:43 p. m.	0:20 a. m.
Arrive Rocky Mt.....	1:40 p. m.	.....	7:24 a. m.
Arrive Tarboro.....	*2:18 p. m.	.....	.....
Leave Tarboro.....	10:35 a. m.	.....	.....
Arrive Wilson.....	2:18 p. m.	7:00 p. m.	7:53
Leave Wilson.....	*2:30 p. m.	.....	.....
Arrive Selma.....	3:30 p. m.	.....	.....
Arrive Fayetteville.....	5:30 p. m.	.....	.....
Leave Goldsboro.....	3:15 p. m.	7:42 p. m.	8:40 a. m.
Leave Warsaw.....	4:14 p. m.	.....	9:38 a. m.
Leave Magnolia.....	4:27 p. m.	8:40 p. m.	9:29 a. m.
Arrive Wilmington.....	6:00 p. m.	9:55 p. m.	11:30 a. m.

TRAINS GOING NORTH.

	No. 14. Daily.	No. 78. Daily.	No. 40. Daily, ex- Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	4:25 p. m.
Leave Magnolia.....	.....	10:57 a. m.	6:10 p. m.
Leave Warsaw.....	.....	11:11 a. m.	6:25 p. m.
Arrive Goldsboro.....	2:55 a. m.	12:05 p. m.	7:30 p. m.
Leave Fayetteville.....	.....	9:10 a. m.	.....
Arrive Selma.....	.....	11:04 a. m.	.....
Arrive Wilson.....	.....	12:10 p. m.	.....
Leave Wilson.....	3:35 a. m.	12:55 p. m.	8:23 p. r.
Arrive Rocky Mt.....	.....	1:30 p. m.	8:53 p. m.
Arrive Tarboro.....	.....	*2:18 p. m.	.....
Leave Tarboro.....	.....	10:35 a. m.	.....
Arrive Weldon.....	5:05 a. m.	2:55 p. m.	10:00 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p. m., Halifax 4:22 p. m., arrives Scotland Neck at 5:15 p. m., Greenville 6:52 p. m., Kinston, 8:00 p. m. Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 11:00 a. m. Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon at 7 a. m., arriving Scotland Neck 10:03 a. m. Greenville 3:00 p. m., Kinston 5:10 p. m. Returning, leaves Kinston at 8:00 a. m., arriving Greenville at 10:30, Scotland Neck 2:40 p. m., Weldon 3:15 p. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Wilmington, N. C., 7:18 p. m., 4:20 p. m. Plymouth 8:30 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:00 a. m., Williams ton, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:15 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:40 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 3:00 p. m., Arrives Nashville 3:40 p. m., Spring Hope 4:15 p. m. Returning leaves Spring Hope 10:00 a. m., Nashville 10:35 a. m., Rocky Mount 11:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:30 p. m., and 11:15 a. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

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P. D. GOLD.

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A. J. MOORE, Prin.
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July 1st, 1891.

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VOL. 25.

DECEMBER 1, 1891

NO 2.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

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For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the gettup of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

LAME.

"And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength, and he leaping up stood and walked, and entered with them into the temple, walking and leaping and praising God."—Acts 3: 7-8.

Dear brethren, the inspired penman is here telling us of a poor lame man being healed, who had lain daily at the temple. He, I suppose was an Isrealite, and therefore represents one weak in faith, and not a dead sinner, just as those Isrealites who were healed when they looked to the brazen serpent raised upon a pole by Moses. They had been bitten by fiery serpents, which represent our sins which bite or torment us. Sin is not tormenting or deadly in its sting to any but quickened people, and they are Isrealites, indeed new covenant Isrealites. Behold an Isrealite indeed in whom is no guile, said Jesus to Nathaniel. An Isrealite under the old covenant represents a child of God, hence sin does not sting us until we are quickened or regenerated, and when they were bitten and when healed in looking to the serpent they were no more Isrealites than before, which shows we are not stung by sin until we are regenerated, and we can't repent until thus stung. The convicted sinner when he looks to or believes in Jesus is healed of the bite of sin, or the pain or distress it gives him, and we know that looking is the sinner's act, while

the power to look is of God. Looking to or believing that Jesus is the Saviour of sinners does no one any good unless he can believe that he is his Saviour. When I saw my, as I believed, hopeless condition as a sinner I could read such promises as this, "Look unto me and be ye saved all the ends of the earth." "Come unto me all ye that labor and are heavy laden and I will give you rest." Yet I could not believe he was my Saviour because I did not feel that he was. Such bread was for the children, while I in my own estimation was an outsider, or a dog. I was while I felt ruined by sin saved by the blood of Christ applied to me, but I was not saved by belief. In other words I was really saved, but not understandingly saved. Believing that Jesus is the Saviour of sinners gives little or no comfort unless I can believe feelingly that he is my Saviour. Believing a fact does not any more save me than disbelieving it, only it saves me from distress or fear. Let me illustrate. A man is in a whirlpool in the deep ocean being drawn to the center, and on the verge of despair, struggling for deliverance. A bystander cries to him to fold his hands, for underneath him is an everlasting arm. If he can believe it fear and distress at once cease, but now I ask what saved him from being drowned, his belief or the everlasting arm? Suppose we say that it was

the arm of infinite love and power, then the answer is easy that it was not the belief, but the arm that saved him. Still there is a wonderful salvation in belief, as salvation from fear and distress. The lame man desired to enter into the temple, and was as strong in that sense as perhaps the strongest Isrealite, and I know if I am a christian in heart or desire then I am a christian in the most important sense, and if I cannot knowingly walk and leap and praise God, and enter into the temple of victory through Jesus' victory over sins and all their consequences, yet I can in heart or desire. I know I do desire to be saved from sin just like liars, rogues and wicked rebels are saved; for I have felt myself to be just such at heart, and I have walked, leaped and praised God for his grace which arrests careless, unconcerned, unseeking sinners and convicts, pardons and justifies them, and I have felt that there was an ocean of praise in my heart, so to speak, to God for his matchless love that embraced such vile wretches as the Ephesians were before quickened. Thus I have entered into the Gospel temple, walking, leaping and praising God. I have sat under the sound of the Gospel when the preacher was drawing the dark and black picture of sinners, and have known that it was a true picture of myself. Then when he would picture the Grace that justifies the ungodly and how one felt when it was made known that his sins were buried in the ocean of everlasting forgiveness to be remembered against him no more forever, and I have felt just like if I only knew the man was preaching the truth that I was a christian, and I knew he was preaching the truth, at least I did not think I doubted it. Thus I have felt my feet and ankle bones

receive strength, and entered into the temple of assurance, walking and leaping and praising God.

When I was in Virginia, not long since, dear old Elder Lipps told in his preaching of a long, dark, doubting time he once had. He could not rest much night nor day. One night he dropped to sleep, and saw Jesus with his back to him leaving him. He felt like he could not bear to be thus forsaken by the Saviour, and began crying to him not to forsake him, when the Saviour turned and came to him and gave him his hand and said, here is my hand forever, forever, forever. Brother Lipps said he was made very happy. Thus he could enter into Jesus walking, leaping and praising God.

The Lord have mercy on us poor, erring sinners.

I. J. TAYLOR.

LaGrange, N. C.

ELDER P. D. GOLD, DEAR BROTHER—I have been in the bounds of Indian Creek, Baptist Valley and Washington Associations, and will attempt in as plain a way as I can to state how matters appear among them.

I reached the Indian Creek Association Friday. Brother Jas. Liley was preaching. When he was through and after same forty minutes recess, the Association met in the house. Their business was all done in peace. They keep up their regular correspondence, have never opened with the Baptist Valley, and are passing them unnoticed hoping they may return. Elder J. C. Hubbard is their Moderator, and has been for a long while, and is a good old Landmark preacher, has been preaching about 40 years. I was kindly received and tried to preach three times in the Association. I preached two days after in their churches. Then I went to

one of the Baptist Valley churches that week, Saturday morning. This the Baptist Valley Association met with the New Zion church. After an introductory sermon by Elder Sparks, one of their preachers, Elder Harman arose at the stand and said they had no moderator, and called for letters from the several churches, and there were four presented, as I recollect. He then appointed a finance committee, a committee to select a Moderator and one on arrangements of the Association also, and on the ministry, and then had a recess of one hour. The committees did their work, they then met in the house, but did not call for correspondents, or visiting brethren at the stand. Elder Houchins of Indian Creek Association was present. They asked Houchins and myself to preach at the stand. We tried. What was done in the House I do not know. I did not go in, was not asked in. I with others tried to preach on Sunday. Old brother Ashworth, who has been preaching some 50 years was present, and is a good old landmark preacher. I had a talk with him, and told him I felt it my duty to be faithful with them and told him that they need not look for correspondents, that the brethren were not going to endorse their position, and receiving foreign Baptisms. He expressed himself as not being satisfied. I also had a talk with brother R. M. Ashworth, and told him the same. He said he was sorry that they had got into such things that were strangling and said we have suffered Harman to lead us too far, and went on to say that he and others were going to work to remove these things, and that he loved the brethren too well to hold to what was strangling to them, and if they could not remove these things that they intended to come out and eat no more

meat to cause their brethren to offend, and hoped the brethren would bear with them, and asked me to so state in this article to the LANDMARK.

On Sunday when the Association closed Elder R. M. Ashworth, pastor of New Zion church, extended an invitation in behalf of this church, it being a church that came from the Indian Creek Association by letter, and as I understand has not received any members illegally, and is in order of itself, save its connection in that Association. Two came forward and joined. Elder Ashworth having a crippled hand asked brother Houchins to Baptise them. He said as he was larger than the most of men and that he could not get clothing handy. He (Ashworth) then asked me. I asked him to excuse me. Then the arrangements were made and Elder Houchins did baptise them that evening. On Monday the old brother Ashworth and I tried to preach at this place. When we closed brother R. M. Ashworth, their pastor, extended an invitation. Two joined, one on being asked, said he would be baptized next meeting. The other was brother David Thorne-ton's wife, and she said she wanted me to Baptize her before I left the country. I agreed and did that evening at the town of Willerton. I then went to the Washington Association. We had a good Association. I tried to preach three times and met with many good brethren.

Dear brethren, I was invited by one one of the brethren of New Zion church in the Baptist Valley Association and some of the Brethren in the Indian Creek Association to visit those Associations, and have done so in good faith. There is a good element I think in this Baptist Valley Association, but

their policy, and receiving foreign baptism is alien to Primitive Baptists. I learned that some of their churches have received one or two members in that way. I think the Ashworths and others will get out of these things. I have not gone to endorse their policy, and would not fellowship it in them nor any other people, but if I could be of any benefit in their getting out of those things I feel that I would. We have some good brethren there whether they ever get out or not.

If I have done wrong in going I have not intended it. We should keep ourselves separate from other sects, and be a separate people. May God bless those good brethren to get out of all their disorders. As long as they show and try to get out I am willing to do all I can to that end. I told them on the last day to remember from whence they had fallen and repent and do their first works, or they might expect the candle-stick to be removed, for Jesus had promised, and I feel that spirit is there with some of them.

If I have said or done wrong in any particular I hope the brethren will forgive me. Brethren, I have one request further to make, and that is, pray for me and mine.

Your unworthy servant.

JAS. D. DRAUGHN.

TO THE SPIRITUAL CHURCH.

"I am the way, the truth and the life No man can come to the Father but by me."

Christ has declared Himself to be the only way by which every true comer must come. So if we seek after the near cut and grand high ways which are considered a more decent way than the way Christ has marked out but we will surely fail.

"Come out from among the wicked; be ye separate from the world.

Taste not, touch not, handle not the unclean things."

I fear the most of the professors are following the traditions, and customs of men. Thereby making the laws of God of no effect, for God had the power of marking out the way which would have been honored by man, if it had been right in his sight, but it was not the purpose of the Lord, but the reverse of that was the way God saw fit to mark out. Remember that the way is straight and narrow and few there be that find it. For in the valley of humility is the only place we can find Christ. Though millionaire he might reign as monarch over the whole world must come to feel less than the poor pauper that is in Christ with a hungering desire to even be equal to him before he can have sweet communion with Christ. No mortal ever has had, nor never will have sweet communion with Christ except in the dust of humility. Mind not high things, but condescend to men of low degree.

Why was Christ hated by the world. If it was not because he would not compromise and sacrifice to the things of the world. "I have chosen you out of the world." If we are not hated of the world there is no evidence of Christianity. For Christ has said, the world will hate you, and they that kill you will think they do God service. The scriptures speak not in vain. The nearer we live to Christ, the more we will be hated and ruled out of Society. If we are a friend to the world we are an enemy to God.

Remember where David and all the righteous have dwelt and how they were hated.

There is but one true church. There is not one denomination mentioned in the Bible except the Pharisees and hypocrites and such

like. So there is no denomination or sectarianism in Christ. For in him there is no big I, for all are little ones. In Christ we know not Jew nor Gentile, bond nor free, male nor female. Then surely the union is so close that we can not know any denomination only outside of Christ. All the teachings of Christ by precept or example are the discipline by which the true Church is governed.

John the Baptist was named by an angel sent by God. He was the fore-runner of Christ sent by God to prepare the way of the Lord. Christ was baptized by him in the river, not in the house. So he was baptized by one sent by God and named by God John the Baptist. So Christ must have been a Baptist; also a wash foot Baptist, because he washed his followers' feet, and taught others to do the same. He that taketh from this book the promises written it shall be taken from him. Even though an angel point out any other way let him be accursed.

When the true worshippers come together to worship they come in child-like simplicity, not following the fashions or the great wisdom of men, nor great display of language. The true worship is not fleshly, but spiritual, for God worketh in us to will and to do of his own good pleasure. It is as much impossible for us to worship the true God in any other way save in spirit and in truth as it is for us to stop the sun from shining.

I can not be what I want to be. I have sought a long time to find a people that worshipped God regardless of fashion. I don't think I can find them. My life has ever been full of errors. I feel to exclaim, O, wretched man that I am, who shall deliver me from the body of this death. I feel to be alone except the presence of the Lord,

not that I am better than others, for I feel to be the least of all, and have had from my childhood a great hungering desire to serve the Lord in a perfect manner, but cannot; yet can rejoice when I hear and read of the experience of the righteous, for theirs is the same as mine. So I can rejoice with unspeakable joy, heartfelt and experimental. The religion of the Lord is the only religion but what will die when the body dies. I am determined to know nothing among you save Christ and him crucified, let me be opposed by as many as I may. I feel to bless the Lord for sickness as well as health, for bitter as well as sweet, for I have surely realized the fact that my afflictions have worked for good, for it has strengthened my hope that the Lord has loved me though unworthy as I am. But what can I a sinner do to add to the Lord, or even be worthy of his notice. What need I care what the world may say? I feel that I am near the eternal day. It will not lessen our certainty of heaven by following in the way of the Lord. If not deceived I have been impressed by the Holy Spirit to write this.

Brethren, remember me in your true secret prayer..

I remain your unworthy brother if a brother.

JAMES R. DAIL.

MEDITATIONS IN PEACE ON DIVINE THINGS.

DEAR BROTHER GOLD:—It has been twelve months or more since I wrote my first piece for the LANDMARK; and thought it would probably be my last, but I have had an impression of late to write again. I have thought brother Gold if any had the crown of righteousness it must be you. I saw your piece on the Carbuncle

and thought it was all good and true, lighted up with the presence of Jesus. I could see eye to eye with you and give God the glory, I could say Amen. When you said all healing was in Jesus my mind ran back to the days of my youth and I was made to consider what rich blessings had been bestowed upon this unworthy worm. My parents brought me up to work, and told me in the days of my youth that I must labor with my own hands to earn my bread and clothe my body, and I tried to obey my parents and listen to their advice. Indeed I have felt that I have been called to notice this through life. It has long been on my mind, and because of my wandering and pondering over this I have often been misjudged. And knowing my insufficiency for the task, it has caused me much trouble. My father was called to preach the unsearchable riches of Jesus when I was quite small. This office I believe he filled faithfully until his strength failed. I believe my mother was a wife indeed to him; and a mother to his children. She was a woman of but few words, but I have thought her example worthy to be noticed. I have often heard her say, if her children went astray she did not want them to think she had laid the example. She labored with her own hands, provided things honest and lacked for nothing; and it seemed to me had travailed home to God. I believe my father's walk was that of a christian's. He taught his children honesty and laid the example before them. His words were to the comfort of the fatherless and the widow. He did not only prove in words that he pitied them, but he pitied them in deed and in truth. His hand was ever ready to help them in times of need. He often fed the hungry with this world's

goods, never expecting to receive anything in return. To the sick and needy he was ever ready to lend a helping hand. His gifts seemed small, but I believe they were handed out in times of need. I have often heard him say he considered a thing before he gave it, and after he gave it he never wished it back. When his visiting brethren came to see him he divided this world's goods with them the best he could, and said to his children this is right. The body must be clothed and fed. I never saw him sit down to the table in my life without asking God's blessing over his food, and would often remark before his family, how merciful the alwise Creator had been to us, and that He ruled in heaven and in earth, and that he gave us day by day our daily bread. It was not his lot to possess much of this world's goods, yet he had food and raiment as long as he lived, and when he died he was not in debt to this world as much as a single dollar. It seemed to me his and my mother's needs were supplied as long as they lived. Eld. Price of Campbell county, Va. preached their funerals, and used the following words for a foundation of his remarks: "I have finished my course, I have kept the faith; I am ready to be offered, for the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness; and not for me only, but for all those who love his appearing;" and his hymn was; "I would not live away, I ask not to stay."

The last time I was at my old home I looked around with the hope that my parents were at rest; and my mind was carried back to the days of my youth, when every thing looked humble and beautiful and I felt loth to leave the place

where Jesus had showed his smiling face. I can say of my parents, though they are dead, they yet live and stand upright in my memory.

I am only 32 years of age, but from hard toil and pain much of my strength has decayed. It has been my lot to have to part with many of my relatives and friends, yet none of these have seemed so deep and searching as the death of my father and mother. It searched me to know what I was when I was left alone. And I cried unto the Lord, and it pleased him to reveal many of the mysteries of Godliness unto me, which I hope to be able to mention hereafter. I hope to be enabled to write again soon.

Your sister in hope of eternal life,

NANNIE E. DODD.

Meadsville, Halifax county, Va.

DEAR BROTHER GOLD:—No 24 of (1891) LANDMARK received. I have been very much interested in reading some of its contents. I have not read it all yet. Elder J. M. Harris writes interestingly and I hope the brethren who read it will investigate it in the light and love of the truth. From what we learned of brother Harris in our short acquaintance we decided that he is a good substantial Baptist and would not knowingly argue or introduce anything unsound among the brethren. His position in my judgment is scriptural. Next I notice Elder Wm. M. Burdeshaw on the sin of Adam. Brother Burdeshaw writes many truthful things and it may every word of it be right, but I will just give two sentences for brother Burdeshaw's consideration and he can make an effort at reconciliation if he wishes. 1st. "It (sin) is therefore unquestionably chargeable directly to their own wills. God foreknew all this would come to pass and could have

restrained the serpent from tempting and man from eating the forbidden fruit if He had willed it so, but He was not obligated so to do; but left him to the mutability of his own will, neither tempting the man to sin nor forcing Satan to tempt; both acting their parts freely without force or compulsion."

2nd. "He (God) foreknows things will come to pass because He has determined they shall be; He therefore predestinated the fall of Adam. This fell under his decree as all things else do which come to pass in this world, for there is nothing that comes to pass without His determination and will." Now brother Burdeshaw if there is not a contradiction or antagonism between these two sentences, we are at lost to know the meaning of words which are in common use. We are willing to admit that we know but very little, and I often fear nothing about divine things, but having a feeling of interest for yourself and the welfare of Zion is why we thus write and I trust that you will not be angry because of it. I am confident that your heart is right and you would not do anything to cause a little one to stumble. So I think we ought to try to keep the head in line with our experience when we are writing for others to read. Some times we get it in our heads that we can explain some things which trouble the minds of the Saints in the meantime forgetting that God's judgments are unsearchable and His ways past finding out, and instead of instruction our arguments tend to more confusion. In our judgment it is a matter of impossibility for us to reconcile the decree of man's sin and his freedom to act without compulsion. God's decrees are just and Holy and according to His will. He

that does the will of God shall enter into the kingdom of heaven. This idea holds good from beginning to end. Now I conclude that when we get behind the garden in search of the cause of sin we are treading on forbidden ground and walking in absolute darkness, and no wonder we stumble. The Bible tells us plainly that the serpent beguiled our mother and by man sin entered into the world and death by sin and he that commits sin is of the Devil, for the Devil sinneth from the begining, (not before.) And again we are taught that Christ was manifested to put away our sin (not God's determination) and deliver us from all its corrupting influences. So then my brother I conclude that it is better for all of us to speak of the things we know, have seen and handled of the word of life, and try to strengthen that that remains, and if some among us are so determined about the "decrees of sin," that they must be continually harping to the detriment of the peace of Zion, let us who are of the day be sober, putting on the breast-plate of faith and love and for a helmet the hope of Salvation ("not the decrees of damnation.") Let us preach the Gospel and feed the church of God, and as God has set an everlasting veto on all unrighteousness, just so let us do, and not be quibbling about things we cannot explain, neither has God revealed to mortal man. Let us try to keep our heads in subjection to our heart lessons.

J. S. COLLINS.

Arlington, Tex., Nov. 4th, 1891.

DEAR BROTHER GOLD:—It has been impressed on my mind nearly every since I joined the church to write what I hope the good Lord has done for my soul, though it is with much fear I make the attempt.

I hope if it is of the Lord He will be my helper. I have been afflicted for nearly three years. One day I was suffering so with my head and jaw I thought I would die, and something said you have not done your duty. I promised the Lord if I got well I would, and I got nearly well, though for fear it was of a fleshly mind I kept putting it off from one time to another, and the other day I had another bad spell and a voice said you have not done what you promised to do, and then I thought I would try to write a little sketch of my hope, that is if I have one. I got into trouble. I did not know what was the matter. I would go alone to myself and try to pray to the Lord to have mercy on me, and all I could say was Lord have mercy on me a poor sinner, though it seemed to me that my prayers did not go up, but just fell to the ground, and I felt like it was a sin for me to ask the good Lord to have mercy on such a sinner as I was, and then I would go back to the house with just as much as I thought I could bear. My trouble got heavy on me. I thought again that I was going to die. I got in so much trouble I could not work. I would lay my work down and go out in the yard. I felt strange and every thing looked strange to me, and I thought I was banished from my dear Jesus forever, and oh, how that would hurt me. I went on this way in trouble about two years until one night when I went to bed I thought my burden was more than I could bear and that I would die, that I never would live to see the sun rise again. Oh, how I dreaded to die and go to that awful place. I felt like if the Lord did me justice He would send me there, though above all things I wanted to be loved, though I did not know how he could love such a sinner as

I was. I dozed to sleep. I reckon I was asleep. I thought I was traveling with two of my sisters. All at once my sisters disappeared from me and it turned dark where I was and then I thought I would die, and fell on my face to the ground and prayed to the good Lord to have mercy on me, and the first thing I recollect I was on my feet praising the Lord with all my heart. My burden was gone and the prettiest light shined I ever saw. I know not how but Jesus saved. I thought my trouble was over, but oh, how I was mistaken. After a few days had passed doubts and fears came, and something would say, you have no hope, and then I prayed to the Lord if I was deceived to undeceive me, and the more I thought about my hope, if I have any, the less it appeared, and I finally gave it up and thought I had no hope, and in a little over two years after that time it was the good Lord's will to take my sweet babe from me, and it seemed to me that it was for something that I had done that he took my sweet little babe, and I went out of the room, knelt down on my knees, and tried to pray to the Lord that if it was me to have mercy on me, and it appeared that I was shut up in darkness, and could not pray. All I could say was, Lord have mercy on me. I felt like I had turned into sin again, and oh how that did trouble me, and I would try to read the Bible and it seemed to condemn me, and I sought a lonely place again to try to pray, and in my prayer that darkness past which had come on me so heavy, and light appeared. Oh what a sweet season it was to me. I could pray to the Lord and say what wondrous love is this oh my soul. Then my mind was carried back on my experience, that is if I had one, but it seemed so little I

thought I had none, and in a few months after this one night I retired and dreamed I was with the Lord, now I thought that the Lord looked at me and said, five sheep yet lacking, and he said he was again to lay his hand on all of them, and I thought I looked and saw a seat, and thought that one was mine. Though I thought if I did miss that seat I would be lost. But to my surprise he laid his hand on it, the first one, and went on until he took them all, and turned to me and said, five sheep yet lacking, and said to me put the yoke on, and I thought I said Lord, I am not fit, and begin to cry, and then waked up, and it was a great comfort to me. But still I did not feel fit to go to the church. I thought surely I could not be a christian, that was too good for me, though I thought I once loved what I now hate, and things I once did not think much about I now love. Of all my eyes ever saw I loved the people of God the best, and the most enjoyment I see is when I am with the church members, though very often I am bowed in trouble, and feel the least of all, if one at all. I know I am a poor dependent creature on the Lord alone. He is the only one that can comfort us in our trouble, and when it is his will to turn darkness away and let the light shine, oh then peace and love appear. We can witness with the poet,

"How sweet the name of Jesus sounds,
In a believer's ear."

How wonderfully has he bestowed such a great love on us that we may be called the sons of God. But I often fear I am deceived and catch the shadow and miss the substance. Though great and glorious is the Lord, he can work and none can hinder, he can hinder and none can work. His ways are past finding out.

Brother Gold, I have told you a little sketch of my hope, if I have any. The half has not been told. I will close for fear I weary your patience. I didn't write this for you to give place unless you think it fit. I only write it to get it out of my mind. You can lay it aside, it will be well with me.

Your little sister in hopes,

R. M. LAWLESS.

Mayo Forge, Patrick County, Va.

DEAR BROTHER GOLD:—I had such a good time last night just before eleven o'clock and there were so many of you enjoying it with me that I feel that I want to tell you all of it.

I retired at nine and just before eleven in a dream I visited an Association and was preaching Jesus, and while preaching my son disobeyed me and as soon as I was through I went away from the stand to correct him. My mother, wife, brother George and brother B. D. Rowe were with me. When we turned to go back to the stand brother Rowe said, "They are preaching Jesus," and we all ran to get there and as soon as we came in sight of the stand we saw that the whole congregation of several thousand were on their feet preaching and singing Jesus. You were facing us and your face shined with joy and your eyes were looking exceedingly firm as you looked at me and I jumped and slapped my hands together and said, "Preach and sing Jesus," and at the second jump I went in the stand and you said, "Yes, preach and sing Jesus." There were in the stand Elders William and James Woodard, Chick, Wm. A. Ross and Wooten, besides you and I, all preaching Jesus, and the whole congregation were preaching and singing Jesus. As I turned my face around my brother George had entered the

stand and he and brother Ross were dancing for joy and I joined in with them, yes, we were dancing Jesus. Notwithstanding there were so many of us all engaged preaching, singing and dancing Jesus, yet there was not the least confusion but each one could be distinctly understood. While in this great rejoicing I awoke and was surprised to find myself on the bed and that it was a dream for it was so plain that it seemed a reality, and even now the whole scenery is before me as plain as the noon-day's sun.

Glorious Jesus, Blessed name,
May my heart aloud proclaim;
May my tongue speak forth His name,
And my soul dwell on the theme
Forever more.

Brother Gold, I wish that all who were with me in the dream could feel the joy that I felt at that time. I want all the brethren and sisters to know what a joyful time I had with them while I was asleep, but I do not expect them to feel it as I did but yet no doubt they will rejoice with me in reading it.

Your brother in that blessed hope of praising the name of Jesus in all eternity,

L. H. HARDY.

Newport, N. C.

DEAR BROTHER GOLD, AND TO ALL THE HOUSEHOLD OF FAITH:—I sometimes feel like writing for the LANDMARK but for fear I am prompted by the flesh I shrink from the task.

We are taught in the Holy Scriptures that the flesh profiteth nothing, and when we would do good evil is present with us. My prayer to God is that I may live a useful life and that all I do or say may redound to His glory. I do not feel like I ever did anything to honor and adore His name. I know so little spiritually and have such a

poor memory when I hear a good sermon I retain so little of it I am afraid I've not been benefited. I sometimes go to preaching and wish to be wholly absorbed in the sermon, and the first thing I know my attention is drawn off on some of the frivolities of earth, and I've almost forgotten the discourse; but I hope it is to show me my weakness, and that in Jehovah alone is everlasting strength.

Brother Gold, I was much comforted in reading your piece about the carbuncle. In describing your case it reminded me so much of my sad affliction. I had looked upon a cancer with horror. Such a thought had never occurred as my having a cancer, and when the Doctors pronounced my disease cancer, oh the agony of body and mind, but for a long while before I was afflicted I felt that I had to undergo some great trial. It was shown to me as it was to Paul that the Lord would show me what great things I should suffer for His name's sake, and that satan hath desired to sift me as wheat. What I've suffered in this life words cannot express, and my restoration to health was a miracle. I don't suppose hardly any one that saw me thought I could live. I did not see how I could stand the trying ordeal of having the cancer cut off, yet I did not feel like I was going to die. I remember once when I was lying on the bed racked with pain these words were presented with much force, "I will never leave thee, nor forsake thee." I thought then if I was restored to health I would live a better life, but I feel as unprofitable as ever. Brother Gold, pray for me and mine that my faith fail not, and that I may be able to withstand the wiles of the devil.

Your sister in Christ I hope,

SALLIE A. WILES.

Ringgold, Va.

MR. AND MRS. G. M. HARDY,
DEAR CHILDREN:—My thoughts are, what shall I write. Were I to attempt to show you my depraved nature, my troubles and sorrows, it would fill a large book and would not benefit you. Were I to tell you of the goodness, mercy and love of God for one so vile and prone to sin as I, doubtless you would say that I was not the right man to speak in that way, and perhaps you would be right.

But indeed bear with me. How can I forbear to speak of one so good, so full of love and mercy, even to one of the vilest of the vile who has gone so contrary to the teachings of Jesus, and plunged myself into such depths of sin and trouble. Yet, I believe that I have been made to realize that our merciful God has bid the raging storm that has beaten against and overflowed my troubled heart to cease, be still; and has brought me through the fire and forgiven my sins. Yes, I feel to rejoice and say with David, "I know that my redeemer liveth," and yet, with Paul can say, that "Of sinners I am chief."

I had a view of this furnace of fire in a vision. I saw myself placed over it and that I must endure the heat of it until the corruption was all consumed; and I would be restored whole. The Lord be praised for his goodness to me. If no chastisement for my sins, I should have just cause to fear that I was a bastard, as bastards may escape the rod.

While overwhelmed in this gulf in which I had had been wrapped by disobedience, in a vision I saw, while I was crying to the Lord for mercy out of the fire, as it were, a row of seed that was covered, but not a blade was to be seen above the earth. I was permitted to dig into the first four hills and found

they were making, or rather had become fruit and were covered with eyes. Also each one had a bud, but no blade above the earth. This was a mystery, but when the Lord gave me evidence that I had received peace with him, and joy and praise had sprung up in my heart, I believe I saw at least one of those little seeds spring up and shoot forth its blade which had been hidden in my own sinful heart. Where the other seeds are and at what time they will spring up is known to the Lord.

It is enough for me to know that Joseph is alive; the fatted calf is slain; and there is music and dancing within. I am here brought to a place where I can hope all things,—the all things pertaining to the will of God. He is able to bring peace out of confusion and deliver His children from the power of Satan.

This letter is already too long, and yet there are somethings about which I wish to write. While in so much trouble I had a vision as a forest, or wilderness, and one came to me and said that it should be cut down and burned, and the ashes sprinkled on the soil. I told him I could not do it. He said he would stay with me through the night and would cut it down. I told him I could not pile it. He said there would be an overflow of water and it could be easily piled. I saw it cut down and destroyed, and out of it was a sword given me which was to me of great value. I saw that it was just what I needed and I took it with me.

You know that the scripture teaches us to shun every appearance of evil, which if we were to do we should do well. We might think there was no harm in passing near so we did not touch the evil, but if we get too near it, it stirs up and puts in motion the evil nature

in our breast, and that is the evil that we should most dread as from a poisonous serpent. Then, dear children, let us try to watch this evil that is within us for it will sink us in despair sooner than any other, and it is the evil that we should the most dread.

Oh, says one, I thought all the evil nature was taken from the child of God. If so, then, I am mistaken and know nothing of the way of salvation. But we are commanded to keep the flesh under subjection to the spirit. It is not the evil that is in some one else, but that in our own natures that hurts us and should be shunned in a more especial manner.

I can find nothing to justify myself for wrong doings nor to add anything to the praise of human nature for while in such a lamentable condition, I think that I have learned that there are now no Abrahams for faithfulness, Methuselah's for long life, or Moses for meekness, but human nature is all weakness.

Yours in love,

T. S. MANN.

Newport, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—For a week past I have been hindered from my usual labor by internal soreness caused by a fall from a load of fodder. My mind has been somewhat gloomy, but has been considerably relieved by reading the precious LANDMARK. The last number seems to be very interesting.

Also while in this condition I received a letter from father-in-law which was indeed very comforting to me, and of which I send you a copy, and, as I have his permission, you can publish it in the LANDMARK, if you think best.

Often when reading the precious communications in the LANDMARK, I feel a desire to throw in a mite.

But then I think that it would be only a very small mite, and, if you would notice it at all, it would fill a place that might be filled much more profitably, and as you know I have desisted.

I feel that, if possible, I have more need to be thankful that I have such a friend in Jesus than any one else. I am so vile and so prone to sin, and my Jesus is so kind and forgiving; His chastening rod, it is true, sometimes seems severe, but, afterwards, I can see that the strokes were in kindness, and all for my good, and now his mercy appears and causes great rejoicing. May He bless all His dear children and may brotherly love flow from breast to breast and we be enabled to rejoice in Christ having no confidence in the flesh.

Your brother in hope,
GEORGE M. HARDY.

Aurora, N.C.

P. D. GOLD:—The reason I write you is to inform you of an accusation I heard old man John Franklin (a so-called Primitive Baptist preacher) say you were guilty of. He was a visitor to a church near me here called Shiloh. They were in trouble over some of the members joining the Alliance. Franklin was trying to bring about a good feeling, and peace among the members, and in trying to get into conference some two or three of the sisters who said they could not sit in conference with those brethren two or three who had joined the Alliance, except they would agree to quit the Alliance. This they would not agree to do. Elder Franklin tried to reconcile the sisters to the Alliance brethren but could not. He told them he was no Allianceman and yet he did not fail to fellowship them. (I'm told he will not have one in his own church at home.) He said he had

fellowshipped kuklux, and I forgot what kind of leagues, and ever so many institutions and never joined any of them, and said to them that they need not expect to belong to any denomination where they were entirely clear of all institutions &c. Why, said he, P. D. Gold who is the editor of what is called ZION'S LANDMARK, whose pamphlet has been read all over this country is a Mason. Why, says he, P. D. Gold opposes feet-washing, and wont suffer it written about in his paper, and went on to say that nearly, if not quite all of the leading preachers of the Primitive Baptists belong to the Masons, or are free Masons, and visit their lodges at night, and have it understood with the door-keeper and other Masons to not let it be known that they visit Mason Lodges, &c.

Remarks.

Our friend kindly informed me of this accusation. I never was a Mason a day or a minute in my life. I do not know that they would have me, but I never offered my name to them. I have much respect for the Masons as an honorable institution of a worldly sort, and could wish that our members were as forward to remember our poor as they are, and as slow to believe evil reports and talk about each other as the Masons are.

I am not a member of any secret society, nor of any society at all, save to the Primitive church of Christ I hope. Followers of Jesus have no need of being members of any organizations of the world. If any of our preachers are Masons it is more than I know or believe.

We should never take false methods to gain even a good end. The

true way to make peace is by telling the whole truth. It does no good to misrepresent facts to attain even a desirable object.

I hope it is my desire that no man may be damaged in character by any utterances or acts of mine, for the characters of people should be respected.

The columns of the LANDMARK have held discussions on feet-washing. What I dislike is quarrelling and contradicting each other. I am in favor of feet-washing.

P. D. G.

But the text also adds, "Another shall call himself by the name of Jacob." Jacob was a wrestler, for he wrestled all night with the angel; and by wrestling he obtained the blessing. There seems to be some allusion to this circumstance, for lower down we find the word "Israel" made use of—the name which God himself gave to Jacob when by wrestling he prevailed with him. So at present you may be a wrestling Jacob, but have not yet come off a prevailing Israel. You may not be without a sense of guilt and bondage at times in your conscience, and may often doubt and fear whether the root of the matter be in you, because you cannot use the language of assurance which we have been just considering. Still you may be a wrestling Jacob. The Lord may have put his Spirit in you to enable you to wrestle with him for the blessing, and yet he may not have given you that appropriating faith whereby you can believe that he is yours, and can call him such. How full was the patriarch Jacob of doubt and fears when his own life, and that of his wife and children, lay in the very hands of the injured Esau!

ZION'S LANDMARK.

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

ELDER P. D. GOLD, DEAR BROTHER:—Please harmonize the following with election and predestination, 1st Tim. 2: 1-4.

Your brother,
GEO. R. HARDWICK.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour;

Who will have all men to be saved, and to come unto the knowledge of the truth."

An election or predestination that needs to be harmonized with any part of the word of God bears on its very face suspicion enough to subject it to the most rigid scrutiny. Our friend does not expect me to harmonize things that are incompatible. I have much respect for his feelings from the brief correspondence we have had, and am willing to write my opinion. Are there any contradictions in Scripture? It is true that a mind that never sees anything in the written word of God perplexing to himself or hard to be understood fails to see the first lessons taught in Scripture. We are apt to impute to

others rather than to ourselves contradictions that originate and linger in our own darkened minds. A matter may be very full of contradictions to us until the light shines showing us that it is straight and plain, and then we see that it has been straight all the time; but it did not so appear to us.

Is the doctrine of election or predestination taught in the bible? We say it is, and that God works all things according to the counsel of his will, declaring the end from the beginning. See Isaih 46: 10. Eph. 1: 3-12, and 2nd Tim. 1: 8-10. It appears to me that these Scriptures and many others freely set forth the glorious purpose and power of God in the salvation of those he foreknew: Rom. 8: 30, 31. It is evident that God's works and man's works are not the same, I mean carnal or natural men, for God does not work in them both to will and to do of his good pleasure. He works in his chosen people that which is well pleasing in his sight, but he does not work in wicked men but Satan works in them according to his deceitful power.

Now the choice and purpose of God embraces as many as are called according to God's will; Acts 2: 39, Acts 13: 48. This teaches that as many as were called of God and ordained to eternal life believed, and their believing is a result of their foreordination and follows as a consequence of this, and as a consequence that necessarily follows always.

If, as the free-will theory asserts, God foresees who will believe and

who will not believe, and determines in consequence of this to bestow salvation on all that he foresees will believe and maintain good works, it as certainly follows that there is no uncertainty about their salvation; for if God foresees a certain thing, or any event, is going to transpire it will certainly transpire or come to pass as he foresees that it will. Though we do not believe that the conduct of the creature determines God's eternal purpose or choice of election, for it is not the election of works, but of grace.

Paul is writing to Timothy a Jew on his mother's side, and an inheritor of the Jewish traditions, for he had been familiar with the Scriptures (Old Testament) from his youth. He knows that Timothy naturally imbibed the notion of Jewish preference to the exclusion of Gentiles under the legal testament. Hence Paul instructs him of the great truth hid in the ages past that Gentiles are fellow-heirs, equal partakers, in the gospel with the Jews, hence he says, that he is ordained a preacher and an apostle, a teacher of the Gentiles in faith and verity: See 1st Tim. 2: 7. We see no special declaration like this in his writing to Titus a Gentile. But the Jews had flattered themselves that they were better than Gentiles. When Jesus after the resurrection declared all power both in heaven and in earth (not merely in Judea, but in all the world) was delivered unto him, and therefore he sent to preach the gospel in all the world, or to every

creature under heaven, he was announcing a revelation to them which afterwards was confirmed unto them as Peter was sent to preach to Cornelius.

The great and blessed gospel truth of Glory to God in the highest, peace on earth, and good will to men all over the earth is declared here by Paul who is our apostle or the apostle of the Gentiles, and he magnifies his office. In Paul we see exhibited in its true fulness the spirit and power of the gospel, as much as it ever can be shown in any man, the spirit of one sent of God to preach the gospel to the heathen. Ah how different from the spirit of modern missionism originated among Baptists by Andrew Fuller. First a denial of the doctrine of efficacious atonement. 2nd a denial of the faith as the gift of God. 3rd a denial of the power of God, and a general re-casting or corrupting of the doctrine of God to suit the carnal taste of fallen man. Then as to the manner of going. The modern Missionary must have his salary guaranteed to him and not labor with his own hands, and must study for years to prepare himself to go. Paul went under the power of persection taking nothing for his journey, and laboring with his own hands to support himself and those with him: See Acts 20: 17-38. Read this Mr. Missionary and see if you can honestly claim kin with those God sends to preach to the heathen? None of you go as Paul did, nor preach what he did after you get there.

Paul exhorts Timothy first of all that supplications, prayers, intercessions and giving of thanks, he made for all men. For kings and for all that are in authority. Why? That we (the people of God) may lead a quiet and peaceable life in all godliness and honesty. Is it not good to lead such a life? Then pray for your rulers that God may so govern them in the administration of law that you live under benign laws.

It is also good before God and acceptable in his sight, for he will have all men, or Jews and also Gentiles, to be saved. For there is only one mediator between God and men the man Christ Jesus. He is as much the mediator of Gentiles as he is of Jews and the same God is rich toward all that call on him whether they be Jews or Gentiles; Jesus gave himself a ransom for all (Jews and Gentiles) and this is to be testified or witnessed to all in due time.

Now does this mean that the will of God is that each individual of Adam's race all over the world shall be saved eternally in Christ Jesus? If that is what is meant will it be done? There is only one class of men that hold that every man of Adam's offspring will be eternally saved, and that class is called Universalists. If all are not saved God is disappointed in his will or pleasure if it is his pleasure to save all but he fails. God says he will do all his pleasure. See Isa. 46: 10. This says he does all his pleasure.

We are told the pleasure of the

Lord shall prosper in the hand of Jesus, Eph. 1: 3-9, and many other places. It is not the will of God that one (even) of these little ones that believe in Jesus should perish. He came from heaven to do his Father's will, and this is that will that all that the Father giveth to him shall come. It is not after they come to Jesus that the Father gives them to him, but they come to Jesus because the Father beforehand gives them to Jesus: John. 6: 37-66. God wills not the death of any of his people; 2nd Peter 3: 9. Now what is it that God wills? He wills the salvation of all for whom Christ died and rose again, for he was delivered for our offences and raised again for our justification. It would be more congenial with human nature because it is so popular with men to believe that it is all left to man to decide this. But how can we believe this in the face of the scriptures that declare that the Lord's will or pleasure prevails. Has God two wills? We think not. Why does he rebuke and exhort those he loves and chastise all he receives. Has he not power over all flesh? Who hath resisted his will? Has he a secret will which is opposed to his expressed will and purpose.

How does a man feel that cannot accomplish his will? He does not like it. The only reconciliation or satisfaction he can have is that he may be mistaken, and that God reigns and his will is perfect. Now if God fails to do his will shall he say another will is better than mine, and therefore I

will yield and be reconciled and submit to this will of another which is better than mine. Can you for a moment consider that God is such as that or like a man?

We are not to call any man common or unclean. I have no right when preaching to say or think of any man present that he is not a vessel of mercy. I am to preach the gospel to every one present that is, I am to declare the counsel of God that there is salvation in none but Jesus, and by him all that believe are justified from all things that they could not be by the law. We are to preach the truth, warning and entreating with much long-suffering and doctrine, and the salvation in due time will be testified to all the heirs of promise.

P. D. G.

A TAUNTING CHALLENGE.

A friend requests my view of 2nd Kings, 18; 23,24:

"Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?"

The king of Assyria did his utmost to abase the Jews by his insulting, boastful and lying message to Hezekiah their king. This occurred in the days when a reformer, to-wit king Hezekiah, rose up. When reformers come up after great declension of the people from the right way it provokes all the hostility of the enemy who will attempt to impede the reformation, for satan disputes every inch of the

power that assails his claims.

Among the reformations that this remarkable king Hezekiah had wrought was one of destroying the brazen serpent that Moses had made; See 2nd Kings 18:4. God commanded Moses to make a serpent of brass in appearance like the one that bit them, and those bitten that looked were healed. But after this the Israelites began to worship this brazen serpent, and to burn incense to it. This was idolatry. We see in this set forth the proneness of men, even Israelites, to worship images and forms and traditions, and stop short of worshipping the true God. For instance, Gideon was a great reformer, and, after God had by his hand destroyed Midian and wrought a great deliverance to Israel, they feeling very grateful, said to him, "Rule thou over us." &c., (See Judges 8: 22, 23,) and Gideon said "I will not rule over you; the Lord shall rule over you." Yet he requested their earrings. How hard for a good man even to be clean in all things. Gideon made an ephod of these earrings and all Israel went a whoring after it, and it became a snare. How prone Israel is to worship idols. Now an ephod was a proper and necessary thing in the worship of God, and it was right for the priest to have this as a part of the robe he wore. But Gideon was not a priest and he had no business with this, and it was as wrong for Israel to worship this ephod or any other part of the priestly robe as it would have been to worship a tree or a picture.

The ark was a most sacred part of the tabernacle, yet when Israel thought to fetch the ark of God into the camp, and that this would enable them to defeat the Philistines they were utterly carnal. Why is the ark a part of God? Did they when carrying the ark move the God in heaven or transport him from place to place (See 1st. Sam. 4: 3--10).

The people of God are liable to worship forms of doctrine or ordinances. If one trusts to predestination it is wrong to him. If he depends on baptism to save him it is no good at all. Brethren might exalt feet-washing into too much prominence and quarrel about that, and it would become a snare to them. It is all right to hold predestination, and for believers to be baptized. It is also proper for the brethren to wash the saints' feet, but to believe in any of these things so as to make an idol of them or to exalt them into too much prominence is wrong. Flee from idolatry. We are to worship God alone. The true circumcision worship God in Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

The Catholics claim that they have the vesture of Jesus for which the soldiers cast lots. I doubt if they have, but suppose if they have it it is all they have got, and it is as nothing as a God. We desire Jesus himself. Many people seem to think that there is much virtue in a meeting house, and they call it a church. It is no more a true church than a barn is a true church. It is all right to have places of worship and take care of them, and

respect them as such, but they are no part of the church.

Israel had altars on high hills (high places,) and under green trees (cool, nice, ornamental places) to make it attractive to the carnal heart and natural tastes and desires of mankind. It is like the denominations of the land now that adorn their meeting houses and lavish money on them to make them stylish, and think to please and charm the natural tastes of mankind who worship such things. Then they worship money as the great god by whose power they build and decorate these places and convert and save souls. Thus they sacrifice to their net (money) as chief among their idols.

But God placed his name in Jerusalem, for there the temple and altar were to represent that in Jesus and only in him are we to worship the true and the living God.

Hezekiah rose up a great reformer, breaking down these idols. He cut down the groves and destroyed the tempting, cool places where people could worship at ease, and have no trouble. You may know that if your fleshly nature glories in your worship it is all wrong. If what you see with your natural eyes or hear with your natural ears is charming to these senses, and agreeable to carnal reason, it is all idolatry to an Israelite.

Hezekiah met with opposition as all reformers do. The king of Assyria invades his land and challenges him to battle. He taunts him in various ways. One is, now if you trust in Egypt that is a

reed that will pierce through you. That is true, for there is no strength in Egypt. It of course would make Hezekiah feel that he is wrong if it could be considered that he was trusting in Egypt, and would therefore weaken and dismay him. If the enemy can induce an Israelite to believe that he is not trusting in and serving the true God of course that will dismay him and cast him down.

Again, the king of Assyria said to the messengers of Hezekiah, "But if ye say unto me, we trust in the Lord our God: is not that he whose high places and whose altars Hezekiah hath taken away," &c? As much as to say you Israelites need not depend on the God of heaven for you have thrown down his altars and defiled his worship, and of course he will not save you. For Hezekiah says you must worship only before the altar in Jerusalem, or only in a certain way. Why he is too particular, and too selfish, and narrow and bigoted. Pretty much as the enemy says to the Old order of Baptists who contend earnestly for the faith once delivered to the saints and declare there is no acceptable worship of God but in Christ Jesus, and according to the order of the bible, and that we must not trust at all in ordinances even baptism, or the Lord's supper, nor doctrine even to election, but we must trust alone in Jesus the mighty God and the everlasting Father, who fills our mouth with laughter and our heart with good things: that you are too old-fashioned and selfish, you have

no Sunday Schools, nor theological schools, nor fine churches, nor do you pay your preachers, nor are you converting the world as we are. Look how we are prospering. We are spreading ourselves and have great wealth and great numbers. Now you cannot furnish enough men and wealth to meet one even of our captains, or small forces. As Rab Shakeh the captain of the forces of the King of Assyria said, "Now therefore, I pray thee give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to put riders on them." Why the strength of Assyria was in their horses and men. But Hezekiah had no such strength or numbers. What a taunting challenge Assyria thus sent to Israel to show that Israel had no strength. How often this appears when we see the fine houses, wealth and numbers of the other exultant denominations, and they exult over us and taunt us with their progress, and that we have not enough men, strength, or money to compete with even one of their small divisions of strength.

P. D. G.

BROTHER WM. WIGGINS.

On the 12th of October this dear old brother fell asleep in Jesus.

He was one of the noted men of Florida, and has lived there more than 50 years. He told me he was in the Seminole wars, or Jackson's wars, with the Indians in three campaigns, and never was sick or wounded, and never received a furlough.

He had been, he said, in Florida, about twenty years the only Primitive Baptist in his section, and other denominations desired him to join them. No, said he, I do not believe as you do, and I would not do you any good. Let me alone. About that time, and many years ago, his family thought he would die. He said the question was asked in his own bosom, what would you rather have? The answer was to hear a gospel sermon preached. That day an old Primitive Baptist preacher named James Mosely came to his house from Alabama, and preached that night. Elder Mosely knew nothing of Florida, but an impression had been weighting his mind to go to Florida, so he started. He would stop after reaching Florida, but the impression would move him on until it led him to brother Wiggins' house.

Brother Wiggins told me that the preaching was so good he laughed to hear the gospel, and began at once to recover.

The old elder who had no family remained there and preached about two years, and a church was planted near brother Wiggins' house called Mt. Enon, out of which have swarmed a number of churches making the Mt. Enon Association. At the end of two years the old Elder said he would leave and go elsewhere. He returned in about three days and said the Lord had showed him that his work on earth was done, and he died and was buried there.

Brother Wiggins was as near a father in Israel as I ever expect to

see in Florida. He was a most wonderful man in spiritual discernment and conversation. One never wearied of his company or talk. What a dear brother, to me he was cannot be told. P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—You who seem so wise and good in all your sayings to the poor and afflicted, will I hope, bear with one whose afflictions seem more than I can bear all alone out here in this great wilderness. I will not tell all that I have suffered. I could not if I tried, but I see the hand of a merciful and all-wise God in all of his dealings with me. If it is his will that I shall be cut off from all that is pure and good I must submit. I feel that I love him all the more and all of his dear children: for I know he has a people and will do whatsoever it pleaseth him to do with them. He will work and none can hinder, or ask him what doest thou. He saw fit to take away my dear husband after he had worked hard to get him a home. He was shot dead by accident the 30th of May. His name ought to be familiar to you as he has taken your paper for 15 years to my knowledge. We were married 16 years the 11th of last March. You can find a statement of his profession in Zion's LANDMARK, Vol. 8, No. 16, July 1, 1875. He was glad to read the paper and often asked me to write for it, but I felt too unworthy to state what I hope the Lord has done for me. He has spared my unprofitable life and taken one that was more worthy than I. Z. T. Dingman was born in Troy, N. Y., the 29th of January 1849. We moved to Washington three years ago last June. We have one son that is eight y'rs old.

When I cry to the Lord I feel that he is weary of my complaints,

yet will I trust him though he slay me. Yours in hope,

SUSAN H. DINGMAN.
Olalla, Washington.

Remarks.

I do not know of myself how to pray to the Lord to guide myself even. Perhaps one might feel more confidence in praying for another than for himself in the sense of feeling that others are not so unworthy of blessings. We should ask wisdom of God, and not of man. If any among you lack wisdom let him ask of God who giveth to all liberally.

We should pray for each other, and bear one another's burdens, and so fulfil the law of Christ. God's people are afflicted and poor. They are in the land of Assyria where they eat their unclean things, but they shall be brought out of that polluted land.

Our sister is not so far from God as to be unknown to him. Her case that of the widow that is desolate and that continueth instant in prayer, comes up before God, and he will not despise the prayer of the destitute, but will regard their prayer. P. D. G.

MARRIED.

Mr. Richard Winstead and Miss Mary Gold, by Elder Wm. Woodard, on Nov. 18th, 1891. All of Wilson Co., N. C.,

MARY PARKER.

"Reminiscences and Letters," edited by Silas H. Durand, and Besie Durand. Price \$1. Address all orders to Silas H. Durand, Southampton, Bucks Co., Pa.

OBITUARY.

MARY F. PINER.

This dear sister departed this life on September 4th, 1891. She was born on January 17th, 1846, making her stay here forty-five years, seven months and eighteen days. She was the daughter of brother H. B. Hill and sister Fannie Hill. She was married to Lewis J. Piner on March 30th, 1864. From this union there were born three children, two girls and one boy. The girls both died in infancy, the son Mr. M. K. Piner is still living. Sister Piner experienced a change from nature to grace about five years before she joined the church and was often admonished by different brethren as well as myself of her duty towards God, but she had a deep sense of her unworthiness which kept her away until a very cold day on Saturday before the third Sunday in December, 1883, when she came forward and was received into the fellowship of the Primitive Baptist church at Newport, in Carteret County, N. C., and on Sunday morning she was baptized in the waters of Newport River by myself. Soon after (probably two or three months) she was taken quite sick and called in a doctor who is a Methodist preacher and he told her that her sickness was caused by a sudden change. She understood him to refer to her baptism. She remarked to him, "doctor I have never seen it so cold in my life as to want it put off one day." She lived a consistent member of the church, full of kindness and hospitality, of which the writer shared liberally. Thus adorning her profession by a well ordered walk and godly conversation until the day of her death. She was afflicted for several years with a complication of diseases and in March last they began to develop into dropsy, from which she suffered much and took various kinds of medicine among others, Dr. H. H. Green's treatment, which did her more good than any other and gave her some hope for awhile, but it was of short duration for it was her Father's will to call her from the trials of this life. All that kind friends and a loving husband could do was faithfully done, but our Father knew best how to deal with His child and He graciously prepared her to meet the monster death without a fear. About two weeks before she died she be-

gan talking in her sleep and said, "Oh what a beautiful pair of steps! You say I am one of the little ones?" and many more things that cannot be remembered as if she was in conversation with some one. When she awoke she told brother Piner that she went up a most beautiful stairway into a most beautiful place where she conversed with the Father and the Son. Later while asleep she began to sing, "There is a fountain filled with blood," and sang all the hymn through. About twenty minutes before she died a neighbor came in and asked her how she felt; she said, "I feel very well now but I am going home now and leave you all, I am going home." These were her last words except "Help me up." She died sitting up. She just simply dropped to sleep and her spirit returned to God who gave it in peace with Him, while she left not an enemy behind but a loving husband, one son, daughter-in-law, and many brethren, sisters and friends to mourn our loss, but we feel sure that our loss is her eternal gain for we have not a doubt that she is to-day praising God for His redemption in eternal glory where we have a good hope that many bereaved ones will soon meet her and join in that same heavenly song for all eternity.

Your brother in a good hope,

L. H. HARDY.

MRS. NANCY WARE.

It is with a sad heart that I attempt to write the obituary of our dear departed aunt Nancy Ware, which I feel incompetent to do justice to, for it would take pages then the half not told. She was born in Caswell County, N. C., Oct., the 1st, 1796, and departed this life at the home of her niece, Susan T. White, Sept., the 17th, 1886, making her stay on earth 90 years lacking thirteen days. Her maiden name was Ware, and she was married to uncle Tommie Ware in 1819. She was the mother of ten children, raised only four, two sons and two daughters, left only one child (her oldest son) living, and eight grand-children, and four great grand-children. She had been a faithful member of the Primitive Baptist Church at Moon's Creek, Caswell County, N. C., about fifty-three years. She lived the life of an humble devoted christian and had the love and fellowship of all the brothers and sisters in the church. The church

has lost a worthy member, the relatives and friends one who has and will be sadly missed. She was a good neighbor, quiet and peaceable, kind obliging to every body she met, a good, faithful wife, a kind indulgent mother and grand-mother, and uncommonly industrious. It was her pleasure to provide for her family and friends. It was her lot to raise the most of her grand-children, their parents dying when they were small. She had much sympathy for the sick and distressed. It was her pleasure to visit and do all in her power to relieve and comfort them. She spent much of her time in reading her Bible which was a great pleasure to her. Aunt was not a stout looking woman, and it was something remarkable that she kept up and could get around and attend to her household duties almost to the last apparently as well as most women not half so old. It was seldom she was sick and never in bed but few days at a time. She had many troubles and trials through life, but bore them all with patience and christian fortitude, never complained of her lot, but was always gentle and quiet, and ready to submit to her Maker's will, only dreading the sting of death. She told me a few days before she died that it was an awful thing to die and enter a world of spirits, but said, the most she dreaded was the sting of death. Her troubles were many. The last few months of her life, after the death of her husband which occurred the 21st of Aug., '85, she spent with one of her grand-daughters, kept house a short time, but having no protection was compelled to break up which was a great cross to her, having to leave her old homestead where she had lived since the date of her marrying, and often expressed a deep desire to spend the remainder of her days there. I was truly sorry for her. In fact she had the sympathy of the whole community in which she had lived so long. She went to live with her son, but after all the kindness that could be given and offered she could not feel at home and satisfied. On the 11th of Sept., she came to spend sometime with us, and intended visiting her old home once more, but alas that intention was blighted. We were glad to see her come, but sorry to see her look so feeble and dejected, and so much complaining. She had a chill in less than one hour after she got here, and kept having them. Sister and I did everything in our power to relieve and make

her visit pleasant and enjoyable, but she got no better, but grew worse. After much persuasion for some days she consented to have her family Physician called, though not until the 16th. He pronounced the disease that ended her existence congestion of the stomach, and nothing he could do for her did relieve her at all. She grew worse rapidly until the 17th. She passed away from the toils, cares and pains of life into a peaceful rest.

No more to weep,
No more to sigh,
No more to suffer pain,
She dwells in happiness on high,
where Jesus forever reigns.

Aunt had but little to say during her illness, but bore it all with meekness and humbleness. O what a scene to see my dear aunt as I did with her eyes fixed Heavenward, and her life fast ebbing away. It seemed like almost more than I could bear. She was conscious to the last. Just before the breath left her she asked to be turned over, which was done. Just then the messenger came to bear her spirit to a brighter and better land, although I was raised so near uncle and aunt, and had spent days and weeks at their house, and had been a frequent visitor all my life, after the death of my dear mother, which occurred July the 6th, '83, (and whose obituary appeared in LAND-MARK of December the 1st, 1886,) it seemed like aunt felt nearer and dearer, and more like a mother to me than ever before. It was such a pleasure to have her to visit and speak words of comfort in our lonely condition. Especially when I was on the bed of affliction she was good and kind to me. Yes she and uncle would come and seem to have so much sympathy. She would sit and stand by my bedside, and talk to and try to console me, and on leaving would tell me she hoped I would be better soon, and give me her hand with a gentle squeeze, and kiss me good bye and turn off with tears in her eyes. So sad it is to know that we never will meet her again on earth, yet it is a source of pleasure to know our hands were permitted to administer to her last wants on earth. Now may God prepare us to meet her in that never ending world where congregations never break up and Sabbaths have no end.

Her niece,

SUSAN THOMAS WHITE.

Purley, Caswell County, N. C.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

JOHN R. ROBERTS.

1st Saturday and Sunday in January 1892
Mill Branch, Columbus County.

Monday.....Feathery Bay
Wednesday.....Starrons school house
From there I will go in the neighborhood of
Simpsons Creek. The brethren can arrange
appointments to suit themselves including
2nd Sunday.

Sunday night.....Conway, S. C.
Saturday and 3rd Sunday.....Polly Swamp
(Pee Dee).

From there I will go to Elder Thomas Bell's
and remain in his neighborhood till Friday
morning, during which time I wish to preach
at Pleasant Hill one day. Brethren will ar-
range appointments in that neighborhood to
suit themselves.

Saturday and fourth Sunday.....Bethel
Monday.....Piraway
Tuesday.....Cypress Creek
Wednesday night.....Wilmington

J. C. WILLIAMS.

Bear Creek.....Thursday before 3rd Sunday in
December.

Mountain Creek.....Friday

Flat Creek.....Saturday and 3rd Sunday

Toms Creek.....Monday

Big Creek.....Tuesday

Suggs Creek.....Wednesday

Mt Tabor.....Friday

Bear Creek.....Saturday and 4th Sunday

Big Meadow.....Monday

Saxapahaw.....Monday night

Harmony.....Tuesday

Deep Creek.....Wednesday

Arbor.....Thursday

Lynch's Creek.....Friday

Prospect Hill.....Saturday

Whealers.....1st Sunday in January 1892

Flat River.....Monday

Surl.....Tuesday

Camp Creek.....Wednesday

Eno.....Thursday

Durham.....Thursday night

Brother J. R. Young's.....Friday

Raleigh.....Friday night

Willow Spring.....Saturday

Sandy Grove.....2nd Sunday

Will Elder James Wilson please arrange
appointments to reach the N. C. Central R.
R. by Thursday morning.

Bethany.....Saturday and 3rd Sunday

High Ridge.....Wednesday

Mountain Spring.....Thursday

Liberty.....Saturday and 4th Sunday

He will need conveyance.

J. E. ADAMS.

Black River, Monday after 3rd Sun. in Dec.

Mingo.....Tuesday

Hornett.....Wednesday

Seven Mile.....Thursday
Reedy Prong.....Saturday and 4th Sunday
Hickory Grove.....Monday
Bethsaida.....Tuesday

W. B. WILLIAMS.

Hannahs Creek, Saturday and 3rd Sunday in
December.

RECEIPTS.

ARK.—Mrs Helen Simmons, 2 00; By Miss
Maggie Jones, 2 00.

FLA.—Mrs Nancy Lewis, 2 00.

GA.—By Elder J R Respass, 1 50; Elder J
R Respass, 3 00; Elder J A Mims, 3 00.

MISS.—Miss Sarah Bartly, 2 00.

MO.—W P Moore, 2 00.

N. C.—G H Sawyer, 2 00; Minos Mears,
2 00; Lucy F Young, 1 50; John W Dawson,
2 00; R M Cox, 2 00; J J Walton, 3 00; Irvin
Hays, 25c.; G W Brooks, 1 50; J H Little,
1 50; John Dew, 2 00; Esther Barbee, 2 00; E
F Davis, 1 00; J S Pate, 50c.; W P Boyd, 2 00;
John Malone, 2 00; H Brantly, 1 50; H T
Wells, 3 00; R L Powell, 2 00; S D Critz, 2 00;
H F Pate, 1 50; Mrs M Gardner, 1 50; H Pate,
1 50; W H Smith, 3 00; B Ferrell, 1 50; Mrs S
E Phippen, 2 00. By Elder L H Hardy, 1 50;
J E Cobb, 3 00; J A Roberson, 1 50; J E Cobb,
3 00; A J Jones, 4 50; Wm Slade, 3 00; S Ed-
wards, 4 00; W R Hooks, 4 50; B Bullock, 3 00;
Elder Wm Wood, 5 00; S W Outerbridge,
6 00; J A Stancil, 2 00; Elder D R Moore,
3 00; A F Neal, 6 50; Seth Woodall, 6 00; El-
der J A Williams, 3 00; A J Jones, 3 00; Wm
Hilliard, 9 00; Elder Y I Chandler, 7 50; El-
der F J Stone, 2 00; Elder J A Burch, 1 25.

N. Y.—Mrs C A Spencer, 2 00.

PA.—Elder S H Durand, 2 00.

TEX.—S Snell, 1 00; J W Edmonson, 2 00;
E R Abel, 2 00.

A TREATISE ON THE BOOK OF JOSHUA.

[By P. D. Gold.]

This Treatise contains 172 pages on these subjects
in the Book of Joshua. 1st chapt. Moses; 2nd
Joshua. 3d. chapt. Arise; 4th. chapt. Unity; 5th,
Jordan—Ark; 6th, Gilgal; 7th, Captain; 8th, A1-
Achan; 9th, Jericho; 10th, Gibeonites; 11th, Can-
aanites; 12th, Israel; 13th, War; 14th, Balaz.,
15th, Caleb; 16th, Faith—Unbelief; 17th, The
Land; 18th, Twelve Tribes; 19th, Tabernacle;
20th, Slackness; 21st, Priest—Refuge; 22d, Ed;
23d, Snares and Traps; 24th, What Choice?; 25th
Joseph's Bones.

This matter I trust will be of benefit to the
Household of faith, and lovers of truth. Those
desiring this work can have it sent to them by
applying to me at Wilson, N. C., at the following
prices, postage paid by me. 1 copy 50cts; 3 cop-
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dress P. D. Gold, Wilson, N. C.,

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WILMINGTON & WELDON R. R. and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated Nov. 27, 1891.	No. 23. Daily.	No. 27. Fast Mail Daily.	No. 41 Daily, ex- Sunday.
Leave Weldon.....	12:30 p. m.	5:43 p. m.	6:20 a. m.
Arrive Rocky Mt.....	1:40 p. m.	.....	7:34 a. m.
Arrive Tarboro.....	2:18 p. m.	.....	.....
Leave Tarboro.....	12:55 p. m.	6:00 p. m.	.....
Arrive Wilson.....	3:15 p. m.	7:00 p. m.	7:53
Leave Wilson.....	4:30 p. m.	.....	.....
Arrive Selma.....	5:30 p. m.	.....	.....
Arrive Fayetteville.....	5:30 p. m.	.....	.....
Leave Goldsboro.....	3:15 p. m.	7:44 a. m.	8:40 a. m.
Leave Warsaw.....	4:14 p. m.	.....	9:34 a. m.
Leave Magnolia.....	4:27 p. m.	8:40 p. m.	9:49 a. m.
Arrive Wilmington.....	6:00 p. m.	9:55 p. m.	11:20 a. m.

TRAINS GOING NORTH.

	No. 14. Daily.	No. 78 Daily.	No. 40 Daily, ex- Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	4:25 p. m.
Leave Magnolia.....	.....	10:57 a. m.	6:10 p. m.
Leave Warsaw.....	.....	11:11 a. m.	6:25 p. m.
Arrive Goldsboro.....	2:55 a. m.	12:05 p. m.	7:30 p. m.
Leave Fayetteville.....	.....	9:10 a. m.	.....
Arrive Selma.....	.....	10:57 a. m.	.....
Arrive Wilson.....	.....	12:10 p. m.	.....
Leave Wilson.....	3:35 a. m.	12:55 p. m.	8:43 p. m.
Arrive Rocky Mt.....	.....	1:30 p. m.	8:53 p. m.
Arrive Tarboro.....	6:30 a. m.	2:18 p. m.	.....
Leave Tarboro.....	.....	12:53 a. m.	.....
Arrive Weldon.....	5:05 a. m.	2:55 p. m.	10:00 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p. m., Halifax 4:23 p. m., arrives Scotland Neck at 5:15 p. m., Greenville 6:52 p. m., Kinston, 8:00 p. m. Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon at 7 a. m., arriving Scotland Neck 10:03 a. m., Greenville 3:00 p. m., Kinston 5:10 p. m., Returning, leaves Kinston at 8:00 a. m., arriving Greenville at 10:30, Scotland Neck 1:40 p. m., Weldon 5:15 p. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Wilmington, N. C., 7:25 p. m., 4:20 p. m., Plymouth 8:30 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:00 a. m., Williams ton, 7:40 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:05 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:20 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p. m., arrives Nashville 5:55 p. m., Spring Hope 6:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:30 p. m., and 11:15 a. m. Returning leaves Clinton at 8:30 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 49, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will stop only Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

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VOL. 25.

DECEMBER 15, 1891

NO 3.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—If the Lord will enable me I will try and tell you some of his dealings with me. I had very serious thoughts from my child-hood up. When these troubles first began with me, I did not know what was the matter. I thought I was losing my mind and to the Asylum I would have to be carried. It grieved me to think that I would have to spend my days there. My health seemed to decline. The Dr. came to see me several times. I called my sister one morning and told her I was dying and to tell my Brother. They all came running in expecting to see me breathe my last, they commenced to rub me and do all they could for me. It seemed as if I could not move my head or foot and thought every breath would be my last. I was shown that I could not do any thing. The good Lord enabled me to get up, but still those troubles were there. Before my Mother's departure here on earth the Dr. was called for to see my Father as he was sick. She asked me if I wanted him to look at me, I told her no, as I would often tell her the strange feelings I would have, but alas I needed that great physician from above, not one of these earthly physicians. She was a believer in Salvation by grace, although she never made any open profession. These words came to me twelve months before I joined, repent and be baptised. It gave

me a great deal of trouble to think how could I join and be baptised in my afflictions. These words would come to me I will help you out. Do not be discouraged for Jesus is your friend. Week before I joined, one night I had a bad spell, I felt like if I had one more I would die. I tried to pray to the Lord that I should not have any more. I did not. I wanted the Dr. and I wanted to see Brother Moore and talked with him some on Friday night before I joined the next day, and Saturday night and Sunday not a wink did I sleep. My troubles seemed to wear off some until a week before I joined they came greater than ever. Old satan tried to get me not to join, saying don't you join, you are not fit to join, they will not receive you. What a great blessing it is that there is one above him. These words would come to me, work out your own Salvation with fear and trembling. I did not know the meaning of these words. They were revealed to me over and over, after a while I knew I had seen them in the Bible; my flesh seemed to be in a work, and in doubts and fears, and again these words would come to me, "why persecutest thou me. I felt like I was sinking down beneath God's righteous frown, and these words would come to me, "all the rest are harlots." This blessed hymn was revealed to me.

"Oh when shall I see Jesus
And reign with Him above
And from that flowing fountain
Drink everlasting love.

In opening the Bible I saw Jesus' name. It touched my heart and I burst out in tears on my way to my Baptism. There was a pack of cards strowed along the way and I thought it was on purpose to show me the things I onced loved—I then hated. How bad they did look to me. While I was at my Aunt's, as I was in the room alone, I called her and told her I was dying. She came in and told me I was not. I told her I was and to lay me down and let me die. If she did not I would die sitting up. It seemed as if every breath would be my last and I was going right up. I tried to pray but I hardly could part my lips. Oh Brother Gold, I believe I have tasted death several times. I am writing but shedding tears as I write. When I bid my Aunt good bye I told her I never expected to go there any more for I was going to die. I thought I was dying on my way home that evening. This world did look so dark and gloomy to me. Next day, Oh I had such a heavy burden that I felt like it was more than I could bear. These words came to me, religion is the chief concern of mortals here below. I had such a burden I told them I could not stand it if there was not a change in some way. I thought I was going to die, and for them to have my clothes prepared, and the neighbors that lived close around thought that I was going crazy.

Sister James was then living there in the Village. They sent for her not letting me know anything about it. She came and talked to me and I soon got better. Brother, I don't believe they all suffer as I have. Oh my troubles were so great; one night I got bad off, and

then thought I was going to die. I told my sister who was sleeping with me that I was going to die and to wake them all up. They came in where I was and I told them to send for Brother Moore as I wanted him to pray for me. I could see old satan's ways so plain. The Bible was an open book to me. It seemed as if I was not on this earth. I felt that I was high up. It seemed that every thing was so low to me. I dreamed one night Ma asked me when was I going to see her. I waked up frightened thinking I was going to die. These words came to me, you ought not to mind going there is such a bright crown prepared for you. I thought stronger than ever I was going to die.

How many times during my troubles did I think that I was going to die, but the Lord saw fit to spare me. A day or two after that burden passed a change took place with me. Oh this world did look so bright and lovely. I felt like I loved everbody. I told them all there was a change. I felt like I wanted to tell every body what great things the Lord had done for me. I could not praise His name enough. It was so bright to me I felt like every body could see it as I did and felt like a new person. Old things had passed away, behold all things were new. I was willing to give up this world then and die. I felt like I would have then been perfectly happy. I felt like I had nothing to live for. That did not last very long before I was in doubts and fears. I could hear of others how well they got along after going before the Church, and thought there must be something wrong with me. The next Sunday Brother Hassell and Brother Roberson went out to see me from the yearly meeting at Little Creek. They talked to me to comfort me.

But still those troubles were there, although not as great as they had been. I thought I must have joined the Church too soon, and wanted to be Baptized again. That Sunday night after I retired these blessed words came to me, your sins are forgiven, go and sin no more. I thought stronger than ever that I had joined too soon. It gave me a great deal of trouble to think that I had not gone through this before I joined like I did afterwards. I still wanted to be baptised again. I felt like if I could go through with it again how much better satisfied I would be. I saw lots of trouble. It caused me to lose part of my flesh. I feel like sometimes my mind had been well tested, but the good Lord has brought me safe this far. I went to the yearly meeting at Great Swamp, and saw Brother Moore and talked to him and told him I had joined too soon, and wanted to be baptized again. He talked to me and told me he did not think I did, but still those thoughts were there. After awhile I came to the conclusion that it was all an imagination of mine. How bad old Satan did worry me. After these troubles were over I felt perfectly happy. I felt like nothing in this world could trouble me. I was that way six months, then I was brought low down. I thought it would nearly kill me. Oh the trouble I was in I cannot express. I had just as live die as to live. I prefer to suffer afflictions any time in body rather than in mind. I have often thought I had heart disease and tried to pray to the Lord to give me some comfort. These words came to me, you will receive your reward in due season. I remained low down six months. Brother Gold, I have tried to write out my experience in connection with what I wrote you. I felt like I must write it out

and tried to write it as my mind led me. I stayed with cousin Lucy Warren last week. What a dear sister she is to me. How I did enjoy conversing with her. If nothing happens to prevent we are going to Cross Roads Saturday and Sunday. Our beloved sister Emily Hyman has departed this life. What a faithful member she was. How she will be missed, but I hope our loss will be her gain. Brother Gold, since I saw you I have been handed one of sister Mary Parker's books to read, and in it I found her address and have written to her. What a beautiful writer she is, and oh what a sufferer and she bears it with meekness. I would sit and read it and wipe the tears from my eyes. With much love to you all, hoping to hear from you soon.

MAGGIE A. STATON.

Remarks.

Our dear sister Staton has herself had bodily pain quite all her life, and is utterly unable to walk a single step of herself. This makes her sympathize all the more with Sister Mary Parker.

P. D. G.

"In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God."

This is to me a beautiful mystery. Although it refers us to the creation, yet I believe He leads me to see in it and in the creation that which is always to us an interesting subject in the experience of each of His children. I don't wish to be fanciful, but for some time I have thought of this and trust that such beautiful comforting things as I see in it are of that Great God who is a God of love, mercy and beauty. Anything that directs our minds to our loving Father and leads us to dwell on His goodness, to lie down in the green pastures of

His love, to walk beside the still waters of His comforting promises, which though still, are deep, filling up the lowest Valleys and reaching to Pisgah's height and are with us while we are lead through the changing scenes of this life, its troubles and sorrows, its joys and that peace which alone shines in His loved ones hearts, is ever good for us.

In the beginning—whether that beginning is the creation of the world or the birth of a natural child, his children can see by the light of faith that it all is telling over and over again the beautiful and glorious mystery, the birth of a child of God. "In the beginning was the Word." That Word that said to us, "the soul that sinneth it shall die," when it seemed to us that the deep was without form and void, and "darkness was upon the face of the earth." The great waters seem to surge around us and over us, we, little knowing that these waters that seemed to roll over our very soul would be our salvation and that in these waters we would see life, then did grope in that darkness which could be felt, seeking we knew not what, trying to help ourselves but finding later on that it would have been as easy for the earth to make its light as for us to make a light to guide us to the place "where He maketh His flock to rest at noon." "And the Word was with God" but we knew it not, any more than the earth knew it. And the Word was God. Yes, what Word? God speaking to His loved one in darkness, saying, "Let there be light," and there was light, and oh, what light! Light of love! Light of mercy! Light of peace! Light of the Glory of God, shining in the face of Jesus. But the darkness comprehended it not nor can it know any more about it than the

darkness at the first dawn of creation. The darkness in our soul comprehends it not even after days and years of light, when the darkness comes upon us we can not comprehend the light, any more than the Jews did when John came preaching "The Kingdom of Heaven is at hand." In such a state we are prone to say the earth is without form and void. But the morning comes and the light shines in our hearts and like Adam we see only the beauties of God's providence, His love and the things He has prepared for His child.

This is when we are in the "Garden" as it were where we see it is all prepared for us. Oh! What manner of love we cry; but alas so soon we find we are made of clay of the earth, earthy, without strength and sinful by nature. From the Garden of Eden we were driven and lost! The light shows us the world of sin. We turn to the beautiful things that we thought were for us but can see only the angel with the flaming sword seeming to shut us out forever. We decide that we are foolish to think He would prepare so great a plan for us who are so unworthy. We begin to toil, to do better, trying to get good to win a place prepared for us, forgetting that Adam could not with all his labor and toil work his way back into the garden of Eden. So we labor until we are weary of waking, wandering, hoping, doubting until tired and thirsty and without strength, He maketh us to lie down and then we find it is in the green pastures of His love. Again we see the Lamb of God that taketh away the sin of the world. It was sin that shut us out and He taketh that away. Then we can sit down under the Apple tree and find its fruit sweet to our soul. This is morning to us and we find that God has been working in us

in darkness and we knew it not. Then the evening of the next day comes when He says let there be a firmament in the midst of the waters and let it divide the waters from the waters. The waters which seemed to engulf us as billow after billow rolled over us as we tried to feel our way out of the darkness, but when the morning of this second day comes we see the firmament and it is Heaven. And the evening and the morning was the second day. When the light of the first day reached the earth it was "without form and void." Even as we found ourselves when our eyes were opened to see our sins and that we were created in darkness, in the evening so to speak. So I think we find when the light reaches us that God has spoken and we knew not that it was His work.

The evening of the third day we are in darkness again, and that past the light of the morning revealed to us the "dry land." So we do not find the dry land in our experience when it seems that there is no life in us. So barren and so dry; but the same day what a mystery, there is life in this earth or dry land and we did not know it. We find this DRY LAND has been drinking in the rain and receiving a blessing from God. Heb. 6: 7, "For the EARTH which drinketh in the rain that cometh oft upon it and bringeth forth herbs meet for them by whom (margin for whom) it is dressed receiveth blessing from God." And the fruit tree yielding fruit after his kind is a beautiful figure which I cannot speak of now. And this fruit God saw and it was good; yes sweet, but it was after this same time that we saw it was for us. After this comes the evening of the fourth day. And God said let there be LIGHTS in the firmament

of THE heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and for years. After this the nights are not so dark as the first great darkness. Some times earthly clouds obscure the lights that are to give light by night but even then there is some light and we know that these lights ARE shining behind the clouds. It may be we do not feel sure that these lights are made for us but we are guided by them, and love them and we are content to sit and watch them at times, and eat the crumbs that fall from the Master's table. These lights like the lights of the church cheer and comfort in and through the darkness, often setting our feet aright. We are continually watching them as lights to guide us along our dark pathway. They ARE "signs" for us that the Lord remembered us in darkness and knew we needed them to guide us. They warn us of the approaching seasons and we remember the times they come around to us. And as the natural lights give light to or reveal natural things so do spiritual lights reveal spiritual.

"And God made two great lights," The greater to rule by day, and the lesser to rule by night. Is not the church the lesser? Does it not reflect His glory. The lights in the church or the lights of which she is composed do give us light to guide us through the darkness of this world. In the MORNING of the seventh day the Son of righteousness will arise and dispel all darkness. And the evening and morning was the fourth day. Then the fifth day comes and God said, "Let the waters bring forth abundantly the moving (margin, creeping creature) that hath life (soul) and fowl that may fly ABOVE the earth in the open firmament of heaven." Now do

we not find a time in our experience like this. Out of all this trouble darkness and billows of doubt we come and find life abundantly brought forth, but what life or what kind we hardly know. Then we find our thought may fly above the earth in the open firmament of heaven. We see many other creatures in this fifth day, and then the evening of the sixth when the cattle and creeping things and the beast of the earth after his kind are made.

So we see the green fields, the creeping things, the birds, beasts and creeping thing after his kind, all before man. And in our experience do we not find a time when all these unclean things are around us, in us and seeming to destroy us, but as the creatures of the earth are made subject to Adam and are made for him and to praise and serve him, so when Christ is revealed in us all these things are subject to him. The things that were such a terror to us before do not trouble us now. When He speaks the lion and lamb lie down together. Like Adam when in the garden prepared for him by the Lord, we do not fear these things for God tells us they are for us and for our good. But when we find how helpless we are, and that we are in the world of sin we are afraid. On the sixth day man was made and over all the creatures he was given dominion. In the sixth day of our experience we find Christ in us and then see we are His and made for and given to Him. Then we with all things seem to praise Him and love Him as our master. As everything was ready for Adam, so we find it for Christ, and as we are one with Him we find that God has prepared a place for us eternal in the Heavens, an Eden not of the earth but a higher and better one, where the

Greater light shall rule by day. And as they enter the evening of this seventh day the day of the church or gospel day, they see the lights given to rule by night, these lights of the church on earth in this dark world, while we are resting from our labors, but when the MORNING of that bright seventh day shall dawn, we shall rise with Him singing glory to God in the highest, Peace and love forever and ever.

'Then in a nobler sweeter strain
We'll sing thy power to save,
When this poor, lisping, stammering tongue
Lies silent in the grave.'

Your brother, trusting in Christ.
May His peace be with us all.

DUDLEY G. JOHNSON.

DEAR BROTHER GOLD; It has been some time since I attempted in my weakness and unfitness to write you, or any of the dear readers of your well laden paper. I can see my unfitness and unqualifiedness so plain, and it is seen and felt so plain by others, that it makes this old Earthen vessel to shake and tremble at the thought. But I am in very bad health at this time, just able to sit up by the fire this morning, and I have decided to send you a short letter the Lord willing, if it meets your approval to publish it do so, if not lay it aside. I feel like if you can hear from me I will be better off, if no one else does not. I wrote Elder W. M. Mitchell a letter yesterday about the same way. I feel this way Bro. Gold, I may be deceived. I can't tell, that if it be that I am one of God's children, the rest of the family would like to hear from me. I know there is nothing in this world that gives me more pleasure than to receive different letters from different brethren and sisters, from different parts of the world, even those who have never seen me in the flesh.

It proves to me that they love these Brethren, so here we get a thought that we might stick in our pocket, to-wit—For by this we may know that we have passed from death unto life if we love the brethren. We should not do this by word only, but with the loving-kindness that Christ implanted in our hearts. May it please the Lord that what I might say may be of the Lord and to his glory, and to the good of man. We many times gather up things that are good for the soul unexpectedly to man, but not to Christ. We might notice the 3d chapter of the Acts, where the man that was lame, even from his mother's womb, was laid at the gate of the temple, which is called Beautiful, to ask alms of them which entered. He knew the time and place they were to meet, and he also had a desire to be taken there, but I don't suppose he tho't of what he should receive or in what way, but felt it good to be there, believing it to profit him in some way. He even did not so much as know who would be there that he might see, neither did Peter and John I suppose know all that they might meet at that time, and it might be that they did not know any one. But yet that all-seeing mind of God, the King of kings and Lord of lord's, the Prince of peace was in the whole matter, and arranged the whole thing, time place and all, just as all things in heaven and earth are done. Those natural bodies are caused to move in various forms or ways contrary to the way of the world by the supreme power of the spirit of which the natural man can't understand. But yet it obeys, and in obeying it becomes submissive, and they receive mercy and comfort at the hand of God, which the world can see with the natural eye and hear with the natural ear, but have

not the spirit of understanding to understand. O but the Arminian world could but pause for a moment and see the length of their short arm and compare it to the sovereign power of God. If they could but get one glimpse it would be worse looking to them than a dark cloud in the west in summer time. (See 4th verse.) And Peter fastening his eyes upon him with John, said, "Look on us." Peter feeling the power that had caused himself and John to be at that place and also beholding the condition of the lame man with a natural view, the Spirit of God moved the inner man to speak and say, Look on us. That brings in the plural pronoun, as good as to say, that he did not represent himself alone, but he to the Father, and John himself to Father and Son, for he could not have done what he did of himself or with John, yet it was the bulk of a natural form viewing a natural form, but yet with a spiritual eye or understanding which was only done by faith thro' the Lord Jesus Christ, the power of God. It was not the word asked by the lame man or the reply returned by Peter that healed him. It was the power that caused the question and reply, that responded in Peter which was God in man, or Christ through man. Man was only used as a vessel to hold the gift which he did not make nor did he put it in or take it out, but only held it, to be given to those that thirst, nor the vessel did not cost anything either, for it was of the earth and that cost nothing. I don't suppose Sam Jones will agree with me just here, for this reason, he says there is not but one road. One end goes to heaven and the other goes to hell. I expect that the poor man is honest in what he says, don't you? He is just like all the rest of the arminian world, for

they are of course all one family, and you know how families are, especially the parents of the family, they like for their children to travel the same road they do, and do as they do. So that is the way with Sam's road, the devil has the arminians classed and bunched, and they are in one end of the road and the devil in the other. So in the day of the resurrection, the children will meet with their father the devil and all go to hell together; the place that God hath prepared for the devil and his angels. So God and his people are traveling on together now as when Moses brought the children out of Egypt, the Lord was before with them and behind. So the devil in the enemy tried to follow in the same path, but got overthrown and swallowed up in the deep. God works and no man can hinder. Look on us Father, Word and Holy Ghost. Sing unto me all ye ends of the earth. Praise ye his holy name, for he is the power, he is our God. Praise ye his name. O, that moment in which the lame was made to rejoice. Can't you feel to realize in your breast when Peter stretched forth his hand and lifted the lame up and he was given strength to stand. How the glory of God filled his heart. "Sing ye unto me for I am the Lord your God." Dear christian, does not your thought run back to the time when you felt your self a lost and ruined being and without God or friend, and you felt that you could not live, and you could not die, and when you could not do anything else nor say anything else, and no earthly being to do or could do you any good, and asked the Lord once more, and he stretcheth his hand and spoke peace to your poor soul, O, how grand and beautiful was the moment with you. So it was with

the lame at the gate, and as the Lord did unto Peter on the foaming sea, so did he unto the lame. What does the man-made christian do with that? They are filled with wonder and amazement at these things, but yet they can't solve them. The God that did this wonderful work is the God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus whom ye delivered up, and denied him in the presence of Pilate when he was determined to let him go.

Why are good brethren chastened? We are taught that the Lord chasteneth those he loves. But yet he has promised not to put more upon them than they are able to bear. So we should take courage, believing that God loves us. Could we consider thy servant Job, in all of his afflictions, when he was filled with sores, and wounds, and bruises from the top of his head to the sole of his feet. He lay in the dust and ashes. Can we consider Job in our afflictions, and after this he was enabled to speak of the coming of our Savior who did come in accordance with the testimonies of his servants, for he came as was prophesied and lived and died the death of the cross, and was raised according to the purpose of God, which was Predestination and Election, according to God's eternal purpose, which was without the assistance of man.

Love and good will to the Elect of God.

H. L. STEVENS.

LaGrange, Ga.

MY LOVED SISTER BESSIE:—I have received the books to-day, and feel as if I want to write you all my feelings as I read our dear Mary's book. It is a labor of love on your part. I think it is very prettily

bound. I feel sure the preface could not be improved one particle, and it explains so fully why the book was undertaken. I do hope the Lord will bless your efforts, and put it into the hearts of his children to send for it, so the sale will be a large one.

Oct. 13th. I do not know as I shall be able to tell what I wish to, for my heart is stirred so deeply it seems impossible to express the thoughts and feelings. I have taken up the book so many times and thought I would read her reminiscences a few moments and then write to you, but I would get so interested I would forget all about writing to you, and even forget my work. And when my mind turned to you I was at loss to tell you how wonderful it seemed that she could write suffering as she did. I have read only a few pages, because every time I take up the book I have read the same pages, and they seem so full every time. How great her gift is to write. How young she was when this disease began to show itself.

Oct. 17th. I have finished the reminiscences and have been greatly comforted and edified as I have read of the way the Lord has led her. She expresses so sweetly and clearly the joy she has felt in his presence in the midst of her suffering, it seems to me no one can doubt her having walked and talked with Jesus. The cries that have sprung from the flesh are also expressed in a way to comfort every child of God. The tears have filled my eyes many times while reading these few pages, and I have had to lay aside the book. It has caused me to feel glad that the Lord has not led me through such trials and suffering, and a feeling has sprung up in my heart that I hope is thankfulness, for all the blessings he has bestowed upon me every moment

of my life.

Oct. 19th. How plainly she has written her experience in being brought from nature's darkness into the Lord's marvelous light. I cannot tell you how many times while reading her words this passage of scripture has come to me, and I feel she has experienced it deeply: "In the world ye shall have tribulation." But surely her peace has been found in Christ, and she has been able to express the joy it gives.

Oct. 23rd. Dear Bessie, I felt sure when I began to read the letters taken from Mary's other book that I could write you very easily how much I had enjoyed them, but her writings hold my attention so closely I cannot do as I think I will. I have enjoyed all the letters and it seems as if your brother has said a few words in just the right place every time. I was surprised to find my name in the book, but I think you will understand me as not intending any flattery when I say that it is a book that I am glad my name is in. I can not help fearing that she thinks more of my letters than they are worth, and I have always had more fear of my brethren esteeming me too highly, than not thinking enough of me. The conclusion, dear sister, is written with your own peculiar gift, and I can witness with you that her writings are rich and full of the truth as it is in Jesus, and they have caused my heart to be filled with praise to God. How pitiable her condition would be if it were not for this glorious truth shining forth in all she writes.

Nov. 15th. My dear sister, it seems to me I have not said any thing I wished to about my feelings while reading this dear book. I am now reading it alone to my parents, and I truly feel that the more I read it the more I see its

depth and fulness, and realize how vain it is for me to attempt to tell you what can not be expressed. I have not had courage to send you what I have written, it is so imperfect, but to-night I feel that you will overlook all imperfections, and may have a little of my feelings, and so will know how to sympathize with me. I would not give up the two books and be without them for many times the amount paid for them. I wrote you some time ago I was going to write and tell you my thoughts and feelings while reading our suffering sister's book, so dear sister I shall have to send these few lines, hoping your love will hide the many faults. I fear you will be much disappointed when you read what I have written. I am so glad sister Emma Smith wrote to the "Sings" about the book, and I hope others will speak of it in like manner. I would attempt it, but you will feel glad for me that I have not, when you read this letter. I feel now that I know dear Mary so well, I am more anxious to have the brethren and sisters who have been comforted and edified from her writings, find a desire in their own hearts to assist her in temporal things. There is a blessedness in giving, when prompted by the spirit of Christ, that we can know only by sweet experience. I hope soon to send you a letter more interesting than this will be.

Love and fellowship for you all,

Your loving sister,

ATTIE.

Bath, Maine.

DEAR BROTHER GOLD:—I send a copy of a letter from sister Attie A. Curtis to sister Bessie for publication in the LANDMARK, if you think best. It expresses what I think have been, and will be the feelings of many upon reading the book she speaks of, Reminiscences

and Letters, by Mary Parker. I submit it your judgement.

Your brother in Christian love.

SILAS H. DURAND.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—If my article entitled "salvation" is not already in print please withhold same. I am now convinced that I was somewhat in error, in regard to the "atonement." At any rate I now believe I was. It now occurs to my mind that it would be inconsistent to blend or give the same significance to the terms, "Salvation" "Preservation" and "atonement." While it is reasonable and perhaps conceded by all Primitive Baptists that Jesus is king and through His long forbearance and merciful intercession spares, saves and preserves the world or all mankind, we are not authorized to say he atoned for their sins indefinitely. In my article I endeavored to discriminate and divide the terms yet there is such an approximate semblance that the "little ones" or "babes" might be misled. In our language atonement means satisfaction, expiation, reconciliation. Now it seems to me if Jesus had satisfied divine justice for all of Adam's race all would be eternally saved. But His wrath abides on them yet they are permitted to live, move and have their being. His wrath remains or abides on the vessels fitted to destruction.

How deceptive is the old man. How delusive are his promptings and how dangerous to yield to his beguiling influence.

On cover page of ZION'S LANDMARK you request all lovers of truth to write for it when so impressed which is right and proper and truly edifying if the impressions are from the right source. But they do not come from that source everytime. The flesh produces or causes im-

pressions consequently there is some fleshly motives or design in view. Sometimes the old man or the flesh wants to appear wise to receive the applause of men. And is often engaged in spouting forth "great swelling words of vanity" Then it behooves us to try the spirits. When we are impressed to write, especially on a religious or scriptural subjects we should "try the Spirits."

Brother Gold, if you have published my piece please let this appear in the LANDMARK as explanation or correction, that is if you think proper. God forbid that I should advance unsound doctrine and thereby mislead some little lambs. May the Lord lead us by His Spirit into all truth that we may savor of those things that be of God and not of men. May the Lord bless you in your labor of love.

Yours in tribulation,

P. H. James.

Wallaceburg, Ark.

DEAR BRETHREN:—All alone but not lonely is my condition to-day. I feel a good degree of the dear Redeemer. Some sweet portion of the inspired word occasionally floats in upon my mind filling me with joy unutterable.

What blessed privileges we enjoy in this day and age. We can meet and worship our Lord with out fear of molestation. When we think of the severe trials our forefathers or older brethren in the Lord underwent; how they were persecuted, executed and punished in various other ways we feel to thank God with all our heart for the manifold blessing we enjoy.

We have also many good, faithful watchmen over the walls of Zion for which we have great reasons to be thankful to the Giver of all good gifts.

The worldly religionist of to-day

opposes the humble follower of Jesus as in the ages of old. We are not popular enough to suit the Arminians. How disgusting and painful it is to hear the noisy, blind and pharisaical religionist pleading with dead sinners to accept salvation. The very idea that some effort on the part of a sinner to make the blood of Jesus efficacious is absurd. Our God is an all powerful ruler of the universe. He works and none can hinder.

When we start out to explore the deep, unfathomable sea of redeeming love, we are lost in wonder and admiration at its very brink. How the exalted Son of God left his lofty home on high and came into this lowground of sorrow, took upon him the sins of his people and died that they might live is a wonder past all human comprehension, an expression of love far above the loveliest of mortal aspirations.

The bringing of a character from nature to grace is a miracle more wonderful than can be pictured by the most imaginative mind. Dear child of God, well do you remember a time in your life when you seemed sinking down with woe. When all was darkness and bitter grief, and with the poet you would say:

"And if my soul is sent to hell,
Thy righteous law approves it well."

But farther on is a tune you would gladly pass over again. When this distressed, unhappy feeling gave place to a calm, delightful feeling and you could claim Christ as your Saviour. You could then sing:

"Amazing grace how sweet the sound,
That saved a wretch like me"

But after a time Satan put in his appearance and told you that this was all a delusion or an imagination. Duty was presented to you but he tried to prevent your dis-

charging that duty. But oh! the sweet peace of conscience you enjoyed when you were enabled to follow the dear Saviour in the ordinance of baptism. Six months have elapsed since I was buried beneath the yielding wave and raised to walk in the newness of life. Although I have been forced to pass through many dark seasons, I have had more enjoyment in these six months than in the fifteen years of my life before.

Begging an interest in your supplication at a throne of grace I close.

Your little unworthy sister,
AMANDA E. PRIEST.

CHURCH PROCEEDINGS.

We, the Primitive Baptist church of Christ in conference this Saturday before the third Sunday in Nov. 1891, at Stuarts Creek Meeting House, Surry county N. C.

1st. Considered the statement of Elder Jas. D. Draughn made by letter to us at our Oct. meeting 1891 concerning his baptizing a member into New Zion Church, in the state of West Virginia. We find he did wrong in so doing in consequence of said church's connection with the Baptist Valley Association, which is not considered by Primitive Baptists as being sound.

2nd. We asked him to make amends for the same.

3rd. He at once did so, and further promised the like should not occur again.

4th. We forgave him and asked all others concerned to do the same.

5th. We request Elders Gold and Lester to let above proceedings appear in the LANDMARK. This done by order of the church in conference and assigned by

ELDER D. S. WEBB, Mod.

S. J. BOOKER, Clerk.

ELDER P. D. GOLD, DEAR BROTHER:—By order of the Association, you will please publish the following, it being the 8th article of the business transaction of the Fishers River Primitive Baptist Association, in session at Holly Spring, Yadkin Co, N. C. October 24th, 1891.

Whereas it is manifest to us by a letter received from Elder J. D. Draughn and other testimony showing that he has pursued a disorderly course by affiliating with the Baptist Valley Association in West Va., which is as we are informed and believe a body in disorder:

We therefore as a body declare that we do not allow nor endorse such a course at home nor abroad, and we as an advisory council—admonish Stuarts Creek Church to look well after his conduct and bring him to order and report the same to our next Association, and that we send a copy of this action to the LANDMARK for publication.

M. G. HARBOUR, Mod,
A. M. DENNY, Clerk.

MR. GOLD, DEAR SIR:—I have had a desire for some time to write a few lines for your inspection, but for fear of doing wrong have put it off time and again, so I shall withhold my name hoping there will be no harm done. I do not claim any hope, but it seems to me that I have been troubled at times, the most of my life, about what is to become of my soul after my body is dead. The first thing that made much impression on my mind was the death of a young man in the neighborhood, and my Mother said to me she reckon'd his folks felt very sad about him, as she did not know whether they had any hope for him or not. I told her I had never heard any harm of him

my life. She said that didn't make any difference if I never had. I asked her if there were none saved but those who had religion. She said no. I was a child and I thought all people were saved but those who did some great crime until then. I then thought I would get religion, and I thought I could if I could just learn to pray. I was trembling very much at times. At other times I was very mischievous and bad, but time past on, and I began to lose all confidence in self. When I was in my 18th year I heard Mr. A. N. Hall preach. I cannot tell any one how sad I felt that day. I felt like I wanted him to pray for me though I said nothing about it. During his sermon he quoted this scripture, Cursed is man that trusts in man, and makes flesh his arm, whose heart departeth from the Lord, or something to that amount. So I thought my help was cut off there. The next day I got on my knees to try to pray or beg for myself, but I was afraid I had done wrong, and I never got on my knees from that day to try to pray, but I have tried to pray or beg many, many times since then when I was walking, sitting, standing or lying, which I could not help. Lord convict my soul has often been the cry, or create in me a new heart, oh God, and renew a right spirit within me, oh Lord if thou wilt thou canst make me clean. Lord save, I perish. Many are the times I have tried to pray in the language of the poet, Oh Lord my sins forgive. May I but be forgiven, with thy chosen me receive when thou shalt come from heaven. I dreamed one night the Saviour was at our house, and I was beseeching him to have mercy on me, but went off and came again, and told some one there to tell me to read my bible. That dream troubled me very much. I thought if I ever was to get any better I

would have got some comfort from him. One night I was reading the Pilgrim's Progress when these lines came to me with much force, I can but perish if I go, I am resolved to try. For if I stay away I know, I must forever die. I felt almost like I was going to start off some where when it came to me, where will you go! I thought I can't go any where. I got in bad health. I thought I was going to die. I cannot tell any one how I felt. I would hear of others professing a hope. It seemed like sometimes it would almost choke me, it seemed like there was a chance for others but none for me. How often have I seen the healing waters move and others round me stepping in their efficacy prove. How often have I thought, why should I longer lie. Surely the mercy I have sought is not for such as I, but whither can I go, there is no other good where sovereign virtue flows to make the sinner whole. I believe every one that Christ died for will be saved, and no one else, for he says, all that the Father giveth me shall come unto me, and him that cometh I will in no wise cast out, but the question is am I one of that number? 'Tis a point I long to know, Oft it causes anxious thought. Do I love the Lord or no. Am I his or am I not. One night after I had retired I was weeping and thinking of my condition. It seemed like I had a great desire to view the Saviour. All at once there was a little boy apparently 4 or 5 years old in plain view. I never have told but one person of this, for it does seem true. I was in the dark and I think my eyes were shut, but I saw it as plain as I ever did anything. He had on dark pants and body, and had dark hair with a shining halo around his head and face about as wide as my hand is long. I just thought it was a little image

that Satan put up before my eyes, if he is permitted that much power. I dreamed one night of seeing the world on fire, but if I could always feel like I did then I should never see sorrow or trouble. I thought I was away up in the air just as securely seated as I am at this time, though I was not touching anything in the world. I thought there was a man down a good space below me. He also was in the air lying on his back with his feet and hands extended up. I thought it was the power of him that kept me where I was. I just thought I was safe forever; but what seemed strange, I did not think of my dream in sometime after I dreamed it, then it came fresh on my mind, and I have seen a great deal of trouble about it. I finally concluded it was a sign that I was going to die in a certain length of time, and it troubled me very much; but the time I had set is passed. It has been about eight years since I dreamed this. I get to studying and want to see some of the christian people, and talk with them so much I do not know what to do; or rather to hear them talk, yet I want them to know how I feel, but it seems I cannot tell them, and some times I want to be alone. I am a mystery, a great mystery to myself, like one alone I seem to be. O, is there any one like me. I heard an Old Baptist talk some time ago. They are the ones I love to hear talk. It seemed as if he was a mystery to himself, and I was studying about it, and it seemed like these words came in my mind in a moment. "We are saved by hope, but hope that is seen is not hope." I thought for a moment it may be I am changed and do not know it, but I did not think so many moments, for I can not see any place where I can claim a hope. I have been to church

some times when it looked like I would give anything in the world to be fit to be among the members, but I never have for a moment felt fit to be one.

I have thought for a long time I would write to you, not that I thought I could write anything worth reading, but I am in trouble and I want to hear what some one that I believe to be a child of God has to say about me. I was thinking about writing to you some time ago, and I thought I would not. If I was changed it would not perhaps be any worse with me here in the world than it had been, so I would just pass on as I had been. I can not think I am changed, but these words came to my mind: "Woe unto them that are at ease in Zion." I did not know what to think. I did not know they were in the bible. A while after that I was at church and the preacher came over just about the same words. It flashed all over me the moment he spoke them. If you please give me your views on them through the LANDMARK, and your candid opinion of what I have written, also on Mathew 13: 15.

I have tried to pray to the Lord often to show me in a dream just what I am, but I have never been shown. I get to studying some times and I think I am just one to myself, there is no one like me, nor ever has been, and I have been led by Satan to what I am. At some times when I get in so much trouble some words of a song will come in my mind. It seems to me if I am changed I could but rejoice, but I cannot. I mourn because I can not mourn, and I have for a long time. Please pray for me.

A LONE WANDERER.

Remarks.

Our friend has not the marks of one at ease in Zion. That class of

people have no trouble or distress while they have a name and membership in Zion, and may be genuine inhabitants there, but their easy, indifferent, slack condition, thinking they are standing and feeling no danger of falling, saying I am rich and increased with goods, and have need of nothing, not knowing they are poor, and miserable, and vile, and naked, shows that they have no distresses or troubles. This is no safe case for a child of God. This world is not the home of a christian. Here he is a traveller away from home. Hungry and thirsty God led them forth by a solitary way, and they found no city to dwell in. How often the child of God feels oh if I were as I believe God's people are then I could rejoice, but I am poor and needy. It is then the Lord thinks on him. For one to feel, I know I am a christian, and have no doubt of my being right and doing right, is not a good sign of his being a child of God. He is at ease in Zion.

Matt. 13: 15: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them."

Now can our friend be one of that class that has no feeling, nor sight, nor hearing? If so, why should there be such a sense of poverty, vileness, loneliness and distress? Are these the feelings of one that sees not, and hears nothing, feels nothing, and wants nothing? One whose heart is waxed

gross and fat has plenty and feels no need or distress, but is rich. One whose ears are dull of hearing never feels the need of being taught, has plenty, never sighs for a vision of the Lord or a view of him, has no hungering after righteousness, and cannot feel "I am not fit to be a child of God." One whose eyes are closed to the truth never sees his own nakedness, nor vileness, nor does he ever see any beauty in the church of Jesus Christ, or comeliness in the afflicted daughter of Zion. Nor does that one ever understand the way of the Lord, nor the doctrine of salvation by grace.

Our friend, it appears to me, is a subject of grace and is born of God. The change wrought in God's people is not such that nature is a judge of. We would suppose if we are born again we would be better than of old, and know that we are right. But when the kingdom of God is in us we are far more sensible of our vileness. We know the things of the kingdom of God. We know that salvation is of the Lord. We know that we are sinners, but we do not know that we are christians. Old things are passed away and behold all things are become new. Old things have not become new. They have passed away. We love what we once did not love. We hate what we once loved. Whereas I was blind now I see. I groan within myself now, but rejoice in the Lord. Once I gloried in myself. I mourn because I cannot mourn as it seems I ought. O wretched man that I am.

Our friend would do well to go to the church and tell the brethren of these things. Go tell thy friends what great things the Lord hath done for thee and hath had mercy on thee.

P. D. G.

ZION'S LANDMARK:

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXV.....No. 3.

WILSON, N. C., DEC., 15, 1891.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

ELDER P. D. GOLD, DEAR SIR:—I want to ask you for some information which I hope you will give, through the LANDMARK or by private letter. I want you to tell me the scriptural difference between a gospel duty and an ordinance, the difference between a precept and an ordinance and oblige, Respectfully yours,

M. F. CAUDILL.

Remarks.

I am not aware of any difference between one command of God and another command of Him. One command, statute, precept or example of his is as good as another. Nor is it necessary for him to repeat or reiterate his commands in order to make them more obligatory on mankind. A command or word of God delivered once ought to be considered sufficient, and would be if we were ready to obey. It is true more is said by him concerning that which is relatively of more importance, or that is less observed by his people, or more frequently violated, but that grows out of the hardness of men's hearts.

Men require two or three wit-

nesses to establish matters between them. In the mouth of two or three witnesses shall every word be established. God cannot lie, nor be mistaken, nor deceive. It is for confirmation to men that several witnesses are often needed to establish a matter. The imperfection is with the creature man.

What is the difference between an ordinance and a statute of God? In authority there is none. Some things, for instance, baptism of water, is to be performed by a preacher, or one sent of God baptizing. That is thus ordained. Nor is he warranted to baptize any except believers. In the Lord's supper it is ordained that each one is to examine himself (not some one else,) and so let him eat and drink. That is the order. Thus they are to tarry one for another.

In prayer one may pray in his closet in secret, or the brethren may meet together and pray in public in that sense. For we read that they met at a certain time for prayer. Again they met at a certain place for prayer. Again one may kneel or stand in praying—both postures being warranted in scripture. Whenever the manner of any act is prescribed in scripture that makes it binding and that in the ordained manner. For instance in baptism none but an ordained preacher, or one set apart for that purpose, could baptize, and only believers are to be baptized, and there must be a burial of the one baptized in water, and he must be raised again or it cannot be a baptism. That is the ordi-

nance of baptism, or the way it is ordained to be, and no other way will answer.

It is ordained that they that preach the gospel shall live of the gospel. It is not meant that those whom God has called to preach the gospel should neglect that to serve tables, or to provide natural bread for themselves or others. It is the duty of those they minister to in spiritual things to minister also to these preachers of their carnal things. Churches should thus help their pastors. That is an ordinance, or that is the way it is declared in the bible. Now what church or individual regards this ordinance properly that it is ordained that they that preach the gospel should live of the gospel!

In the example of feet-washing (for Jesus says I have given you an example,) it is taught that disciples should wash each others feet. Jesus says if I your Lord and master wash your feet ye ought also to wash one anothers feet. This teaches humility. A widow woman washes the saints feet and is commended for this. The point that the brethren clash on feet-washing is in trying to connect it with an event, the Lord's supper, that it is not a part of. Supper being ended. Whatever supper that was it was ended, finished, before feet-washing, therefore it is not a part of feet-washing. It is just as plainly taught that brethren should wash feet as that they should visit the sick, or relieve the needy, though it is not so frequently mentioned. It is not called an ordinance as

the Lord's supper, or that those that preach should live of the gospel. Jesus says, I have given you an example, not as to time or place, but as to the deed or doing of feet-washing. The time when, or place where, is not the important thing in feet-washing, but the spirit and act of feet-washing showing humility is the important matter. If I your Lord and master wash your feet, ye ought also to wash one anothers feet, is the teaching of Jesus.

Now I have endeavored in brief to set forth my view of this matter, not making one thing more important than another, but to observe the due order of each.

P. D. G.

MESMERISM—DIVINE GIFTS.

For many years it has been claimed that there are men who are clairvoyants, or such as by some unaccountable process can see in their minds objects that are so far absent that they cannot be seen by the senses. I do not mean revelation by this, but an operation under the power of the man and at his will. A revelation is made altogether independent of the one to whom the matter is revealed. Mesmerists are people that claim the power of communicating some of their nervous force or powers to others and thus influence their conduct. In some cases they put others to sleep. In some they determine what is in their minds or wills and they control the will of others. This is done because the actor is a stronger man and imparts

some of his peculiar character or force to others.

Now we see among other denominations those that offer their hands to shake them with sinners all to show that they have uncommon virtue and that they communicate that virtue to others. For instance, when a preacher invites others to shake his hand as a means of grace, or method of facilitating his conversion, it is a species of deception. It says that he is better than others, and that he can communicate his virtue to others by handshaking.

There is a magnetism or superior nervous force in some above that of others, and these thus overcharged profess to control the minds and wills of other people, and hence they practice many things on the credulous and impose on them often. It is surprising to see how easily mankind are beguiled. The mesmeric influence or gift and power that one has over another is not a spiritual gift from God, but is a subtle, cunning influence or power that one possesses by which he may do miracles in the sight of men. It is an imitation of a gift from God, but it is a sham. The Egyptians are the first ones named in the bible, the Magicians and enchanters of Egypt attempting to interpret Pharaoh's dream, and then attempting to imitate the miracles God wrought by Moses. In Babylon the same class of deceivers appear. In the declining days of Israel when they backslided from the true worship of God soothsayers, mutterers, witches

and other deceivers were prevalent in Israel. In times of much darkness they appear more common as fox-fire is seen in the night and not in the healthy true light of day.

These characters are very conceited affecting to know more than other people, and liking to be in a disguise claiming uncommon gifts. They can do cures in the sight of men at times. The great difference between them and God's true servants appears in the humility and sincerity of God's true servants who claim nothing at all uncommon in themselves, while these claim a gift of healing. We see no failure in Paul, or Peter, or any apostle after the resurrection of Jesus to perform miracles in the name of the Lord. In every instance where they call on the Lord to work a miracle it is wrought instantaneously, and there is never any failure. It is not rubbing one person that heals him in the miraculous healing of the Lord. It is the prayer of faith, and not rubbing with the hands that saves one. The natural or fleshly animal, magnetism or electricity in uncommon quantities in some men above others, whereby they can by rubbing their hands on the afflicted or suffering limbs of another relieve that one of pain, is not the laying on of hands by which the Holy Ghost is imparted. In the type of a Jew laying his hands on the sacrifice and confessing his sin, or the priest laying his hands on the victim to be sacrificed was not rubbing its body, but merely laying on of hands on his head; so when the

apostle laid hands on one there was no rubbing, but it was setting forth the doctrine of the imputation of our own guilt to Jesus, and the bestowing of his righteousness on his people.

People that are not saints have this gift of mesmerism or magnetism whereby they can rub others and relieve them of pain. They have also a mesmeric power over others whereby they can put them to sleep and have will power over others whereby they control others. What is called clairvoyance or faith-cure, whereby one professes to heal the disease of others, is now common among certain classes of people. This is not an apostolic gift of working miracles. For in this there is no failure, nor can one ever deceive an apostle. Neither can Ananias, Simon Magus, nor any other imposter ever deceive an apostle.

We should try the spirits. There are many false spirits gone out into the world. It is indeed surprising to consider how many different perversions there are of truth and how many claimants there are of being servants of the Lord in these days. Instead of unity and accord in the faith of Christ and great peace as the result of one faith in these days, there is still greater disparity and further departures from the simplicity of the gospel and joy of the faith once delivered to the saints. Each one has some patch-work of scripture on his old garment to give it a show of genuineness, and thus to beguile the simple; for all denomi-

nations profess to hold and observe the word of God. It is so now that we do not at all regard one or any person as being right merely because they profess to adhere to the bible. Not every one that saith unto me Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father in heaven, says Jesus.

The people of God are obedient to the faith of Christ, and they keep the testimony of Jesus and the word of God.

Do we find any hint or teaching in the bible that in the latter days many shall deny the faith and give heed to seducing spirits and doctrines of devils, or that there shall be perilous times? We certainly do. What right has any man from scripture to hold that the bible is not the full, final and complete will of God to his people? It is common for these deceivers to say that this is a day of progress and development of new things, &c. and base their claims for all these innovations in religious practice on the plea that is filling the world with these delusions and mocking the true Isaac.

If men would arrange their wares on their proper shelves, and not attempt to fill the temple of God with their harter, how much purer would be the worship of God.

Every spirit that confesseth that Jesus Christ is come in the flesh is of God. Every one that is led by the Spirit of truth meets with no failure, but always triumphs, nor does he ever bring distress on the people of God, or reproach on him-

self in the eyes of those that honor God.

Does any part of the power to work a miracle reside in a man that performs a miracle, as the natural power of mesmerism or animal magnetism is in the nervous system or nature of a man? We say not. The mesmerist has a natural power not at all of grace, nor need he be a child of God at all, and by rubbing another he may relieve him of pain. But if one has a miraculous gift as Peter who healed the cripple at the Beautiful Gate of the temple, it was all done in the name and by the faith of Christ, and Peter did not rub or touch the man at all, and Peter utterly and totally disclaimed any power or virtue dwelling in him that caused this healing.

P. D. G.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—If one so unworthy should be allowed so to say. About six years ago if my memory serves me right I tried to write through your columns to you, dear brethren and sisters, a sketch of what I hoped the Lord had done for my soul, or what is called an experience of grace with all God's children from first to last, for they feel it was grace first taught their heart to fear, and grace their fears relieved, and they feel that grace leads their roving feet to tread the heavenly road, while pressing on through this unfriendly world. When I tried to write through your columns before I was in bad health, and did not expect to live but a short time, but the Lord

knew best, and now I am troubled at times with a pain in the region of my heart. I feel that the time of my departure is close at hand, and I have the assurance of faith that the apostle did, that I have fought a good fight and that there is a crown of eternal life laid up for me, it seems that I could say, come quickly, welcome death, I will gladly go with thee. I feel that I try to do the best I can, and put my trust in the Lord, and feel that all my righteousness is but filthy rags, and avails nothing. I have so many trials and difficulties to get along with that I don't know what to do. I feel that I want to leave this world when it is the will of the blessed Lord to take me in peace with Him and all man-kind, tho' I find it a hard task to stay in peace with all men. Unreasonable men are my worst enemies, for I want to live in peace with them and can't without sacrificing all. If it was not for the phrase that the Apostle put in the 12th Chapter of Romans, and other scriptures and other words of comfort I don't know what I should do. Paul says there in exhortation to the brethren to love one another, and to exhort one another, and to live in peace with all men as much as possible. If he had not he would not have said, as much as in you is. I request your scriptural views on some few questions that I wish to ask. If a person gets enraged against another so much that he refuses to speak when they meet, and without any just cause only superstition, and the other knows he has done him no harm, and goes to him and denies the charge, and proves to him it is a falsehood, and he still refuses to speak, is that man required to make any more sacrifice or not. Please give some scriptural views on that point for the bene-

fit of a poor inquiring pilgrim.

Yours in hope of eternal life,

ALGERAN WHICHARD.

Keelsville, Pitt Co., N. C.

Remarks.

I do not see brother Whichard that one could do any more than you state that aggrieved brother or person has done. We cannot compel people to speak to us. We should do our utmost or as much as possible endeavor to live peaceably with all men. This is done by doing right and being courteous to all men. Some men are very exacting and crusty in their manners. They may be honest in their conduct but they are cross and contentious. Some become soured and full of complaining against others. Some are suspicious of others and will imagine they are wronged when it is not intended. When people have such dispositions as these others are not inclined to be very affable and agreeable with them. Solomon says, he that hath friends must show himself friendly.

The doctrine the Primitive Baptists hold inclines many to dislike them. Jesus said, ye shall be hated of all men for his name's sake. If you suffer though for righteousness you do well.

We are not to return evil for evil, nor to be overcome of evil, but we are to overcome evil with good. Further than this, we are to love our enemies, and pray for them, and this work is enough for any Old Baptist to perform, and more than any arminian is able to do.

But if, after all our carefulness,

we cannot live peaceably with all men, then submit to it and do not repine because of that, but accept it as the inevitable and take care to give such no occasion to blaspheme that worthy name by which you are called.

P. D. G.

CHANGE OF POST OFFICE.

Brother R. A. Cox has changed his Post office from Wayside, Va. to Chestnut Level, Va.

Elder B. Greenwood has moved from Wilson, N. C. to La Grange, Lenior Co. N. C. where he hopes to hear from his correspondents. Those wishing his book will send him 35 cts per copy at that place, and he will forward them his book. Elder Greenwood has lived neighbor to us for more than ten years, and we hate to lose the pleasant companionship of himself and sister Greenwood; for they were excellent neighbors. But this is a world of changes and disappointments. We shall be glad to know that they are prospered in their new home.

The friends of the Primitive Baptists at Greenville, N. C. are endeavoring to raise money to build a meeting house there for a place of preaching. Several hundred dollars have been promised. They want a few hundred dollars more. We would be glad if our friends outside of Greenville will help in this matter. A dollar or some such amount from enough of us will furnish them \$300 more which they need for a plain house. It is right and proper to erect plain houses for this purpose, and encourage preaching the truth according to the old bible order.

Send your gifts to Mr. Joseph Latham, or Sheriff Hardy, or Mr. Wiley Higgs, at Greenville. N. C.

OBITUARY.

DAVID R. DANIEL.

At five o'clock Friday morning August 7th, 1891, my dear brother David Robert Daniel, at his home in Martin Co., N. C., departed this life. He arose early in the morning of the fourth of August and went in his barn to feed his horse. When his wife had prepared breakfast she called, to which he did not answer. His absence produced uneasiness and led to a search; she found him stricken down in the barn by a stroke of Apoplexy. He looked at her but did not speak, she helped him up and he walked to the house alone, and walked all through the house, kitchen and dining room, as if to take a farewell view of his home on earth. By this time some neighbors had arrived, a physician was summoned who soon arrived, but the skill of men could not reach his case, he gradually grew worse. He was wholly unconscious during his entire illness, did not eat nor drink nor speak but few words during his illness which could not be understood. His sufferings at times seemed to be great. After three days God released the patient sufferer from his earthly cares.

His funeral was preached by Elders Levi Rogerson and Henry Peal, after Elder Rogerson read the hymn:

"And must this body die,
This mortal frame decay,
And these active limbs of mine,
Lie mould'ring in the clay."

He preached from the text, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit that they may rest from their labors and their works do follow them."—Rev. 14: 13. Elder Peal followed from Isaiah 40: 11. There was an unusually large crowd of relatives and friends present. A great many friends visited him during his sickness. I remained by his bed-side continuously until his death. Oh, how glad I would have been if he could have spoken and told his feelings and desires.

Brother David was born July 17th, 1834, making his stay on earth 57 years and 20 days. He was the son of William and Sallie Ann Daniel; was raised on a farm which profession he followed through life. He was of limited education. He was much noted for morality and was a plain,

unpretentious man, of strong faith, everything connected with his life was noble and worthy to be imitated. Would that the world was full of such characters.

Brother David was married to Mary E. Peal March 11th, 1858. Five children were born to them, three daughters and two sons; all the daughters grew to womanhood and were married; one of them died soon after marriage; the twin sons died in quick succession at the age of 13 years, the loss of whom caused the saddest event of his life.

He joined the Primitive Baptist Church at Smithwick's Creek on Saturday before the fourth Sunday in September 1858, and was baptized on the following day by Elder Wm. Whitaker. He was ever anxious to exalt as much as possible the christian profession, always attending preaching, never being absent but two days after joining the Church unless Providentially hindered, regularly attending the Union Meetings and Associations. He was highly esteemed by the Church and the world, and grew in faith as in years. He was appointed as Deacon April 1875 in place of father (who resigned on account of old age and infirmities and soon died at the age of 82 years) which position he held until his death.

Soon after marriage he entered the Confederate service, came home after the war was ended and by the hard work and economy made a good living. He was very hospitable and always extended the hand of welcome to all his friends and brethren. He was appointed Justice of the Peace soon after reconstruction in N. C., which position he held to the time of his death, always executing the duties of his office with satisfaction to his fellow-man and with credit to himself. He will be greatly missed by the community at large. He was a loving husband and father, and leaves a widow, two daughters and a brother and three sisters to mourn their loss. May God ever bear up the aged widow in her great bereavement. She belongs to the same Church and is strong in the faith of Jesus.

"Ripe in years and hours with the glow of christian hope, lighting his pathway to the grave, he fell asleep in Jesus to await the resurrection of the just and then to enter into the full fruition of hope and peace in Christ Jesus forevermore."

"Tossed no more on life's rough billow,
All the storms of sorrow fled,

Death has found a quiet pillow,
For the aged christian's head;
Peaceful slumbers,
Guarding now his lowly bed."

WM. H. DANIEL.

EUGENE WILLIARD.

Eugene Williard was born and raised in Yadkin Co., N. C. Son of Joseph Williard and Lucinder his wife, and married Miss Mary E. Corum.

Some two or three years ago there was a protracted meeting being carried on by the Protestant Methodists at a Church called New Home in Yadkin County, and Eugene's work at the time was in a field by the road-side where he could see many people passing going to and from the meeting. He had been for some time seriously concerned about the Salvation of his soul and had tried many times to pray to God for mercy. He having been raised by parents who stood firm in the belief of the doctrine set forth by Christ and the Apostles and preached later on by the Primitive Baptists, had but little faith in the way the modern day protracted meetings are carried on. But on this occasion as he had been so much concerned about the Salvation of his soul and tried so many times to pray to God for mercy, and up to this his prayers seemed altogether unavailing, and seeing so many people going to and from meeting and they seemed to enjoy the meeting so well, a thought entered his mind that his parents and the Primitive Baptists might possibly all be altogether mistaken and probably he had better quit his work and go with his neighbors to meeting and get religion too. The thought bore so heavy upon his mind that he went with all his heart to a throne of grace and prayed to God to show him the right way, and thus he spent the remainder of the day and even as he closed his eyes to sleep at night this prayer was yet forcibly in his mind, O Lord show me the right way. During the night he had a dream in which he saw Jesus standing at the foot of his bed, and Jesus fastening his eyes on him spoke with a calm though firm and emphatic voice saying, I am the way. Next morning he was up soon and after doing his regular morning work and ate breakfast he harnessed his team to the wagon and started to the mill. Soon after he got out to himself upon the road his dream came upon his mind and by faith he saw the glorious personage who

stood by his bed, and his blessed words I am the way, even reached his inmost soul with such power that all his load of sin and guilt was instantly gone, and all the earth with all its foliage and even the firmament seemed clothed in the beauty of holiness of the Lord and joined his happy soul in praising God who had redeemed his soul from death. All this glorious treasure he kept hid in a napkin or some where else for nearly two years when the writer with Elder G. O. Key was at his house and upon a close interrogation he for the first time publicly acknowledged Christ in the salvation of his soul. From this time impressions began to draw him to the church, but alas affliction came and by an awful sore and swelling upon his knee together with the bowel consumption broke the vital cords of life and death won the victory over the earthly palace about 11 o'clock on the morning of July 29th, 1891. He leaves a wife with two small children, a father and mother, two brothers and three sisters with many friends to mourn his loss. O, may the sweet messenger of peace rest with the heart-broken widow and the dear little fatherless children and upon all the family together with the many kind friends and neighbors, who labored so faithfully around his bed while he was sick.

MARY E. WILLIARD.

By A. M. DENNY.

LETHA ETHA ADAMS.

ELDER P. D. GOLD, DEAR BROTHER:—The subject of this notice was born the 12th day of December 1872 and died the 18th day of May 1891, making her stay on earth 18 years, 5 months and 6 days. She was our youngest daughter. From a child she was peaceable, mild and quiet. She was obedient to her parents all her life. While in school she was inoffensive and obedient, as the Editor of the Smithfield Herald states, as he was one of her teachers. She was taken sick the 2nd day of May and was sick about 3 weeks. Her disease was complicated, first Pneumonia, and then a severe nerve shock and then in a delirious condition for 60 hours, which time she did not sleep or rest any at all. She then underwent a sorrowful condition and repented. She said to the throbber writer, Pa I am so sorrow, so sorrow. I am so sorrow * * * * * Stop reader and meditate, for space will not admit all. She then had intermission

of heart, and finally heart-failure, which ended in death, the day and date above written. She passed off quiet and easy as was her manner in life. She has gone to Jesus, to rest with him forever. She leaves the assured evidence behind; never have I seen more love manifested by a child to their parents than Letha did after that sorrowful time with her.

So fades the lovely blooming flower,
Frail smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die.

L. P. ADAMS.

Four Oaks, N. C.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

JOHN R. ROBERTS.

1st Saturday and Sunday in January 1892
Mill Branch, Columbus County.
Monday.....Feathery Bay
Wednesday.....Starrons school house
From there I will go in the neighborhood of
Simpsons Creek. The brethren can arrange
appointments to suit themselves including
2nd Sunday.
Sunday night.....Conway, S. C.
Saturday and 3rd Sunday.....Polly Swamp
(Pee Dee).
From there I will go to Elder Thomas Bell's
and remain in his neighborhood till Friday
morning, during which time I wish to preach
at Pleasant Hill one day. Brethren will ar-
range appointments in that neighborhood to
suit themselves.
Saturday and fourth Sunday.....Bethel
Monday.....Piraway
Tuesday.....Cypress Creek
Wednesday night.....Wilmington

J. C. WILLIAMS.

Bear Creek.....Thursday before 3rd Sunday in
December.
Mountain Creek.....Friday
Flat Creek.....Saturday and 3rd Sunday
Toms Creek.....Monday
Big Creek.....Tuesday
Suggs Creek.....Wednesday
Mt Tabor.....Friday
Bear Creek.....Saturday and 4th Sunday
Big Meadow.....Monday
Saxapahaw.....Monday night
Harmony.....Tuesday
Deep Creek.....Wednesday
Arbor.....Thursday
Lynch's Creek.....Friday
Prospect Hill.....Saturday
Wheelers.....1st Sunday in January 1892
Flat River.....Monday
Surl.....Tuesday

Camp Creek.....Wednesday
Eno.....Thursday
Durham.....Thursday night
Brother J. R. Young's.....Friday
Raleigh.....Friday night
Willow Spring.....Saturday
Sandy Grove.....2nd Sunday
Will Elder James Wilson please arrange
appointments to reach the N. C. Central R.
R. by Thursday morning.
Bethany.....Saturday and 3rd Sunday
High Ridge.....Wednesday
Mountain Spring.....Thursday
Liberty.....Saturday and 4th Sunday
He will need conveyance.

ELDER C. B. DENNY.

Smithfield.....Thursday night before the 1st
Sunday in January 1892.
Clement, Friday 11. a. m. before the 1st Sun-
day in January
Juniper.....1st Sat. and Sun. in January
Hannah's Creek.....Mon. after 1st Sun. in Jan.
New Hope.....Tue. after 1st Sun. in Jan.
Fellowship.....Wed. after 1st Sun. in Jan.
Sandy Grove, Thursday after 1st Sun. in Jan.
Willow Springs, Friday after 1st Sun. in Jan.
Middle Creek.....2nd Sat. and Sunday in Jan.
Oak Grove, Monday after 2nd Sunday in Jan.
Neuse, Wednesday after 2nd Sunday in Jan.
Shoo Fly (near Elder J. C. Hudgins) Thurs-
day after 2nd Sun. in January at 2 p. m.
Dutchville, Friday after 2nd Sunday in Jan.
Durham.....3rd Saturday and Sunday in Jan.
Brethren and friends, will please arrange
conveyance for Elder Denny when off the
Rail Road.

RECEIPTS.

ALA.—H. W. Graves, 4 00.
ARK.—Elder H. Ellison, 2 00.
GA.—C E Bennet, 2 00. By J. T. Barfield,
2 00.
ILL.—Jno Williford, 1 00.
LA.—T W Moffatt, 1 50.
N. C.—Mrs. Sallie J Whitfield, 2 00;
Josiah Barnes, 1 50; Mrs M E Quinly, 2 00;
W H Fly, 1 50; Jesse D Fly, 1 50; Mrs Wm
Warren, 1 50; Mrs Elizabeth Phillips, 2 00;
Mrs Margaret Cromwell, 2 00; Mrs M A
Ricks, 2 00; F Auman, 2 00; C T Eason, 1 15
J C Yelverton, 2 00; John Kemp, 2 00; A P
Johnson, 2 00; John Wright, 2 00; Mrs M E
Terrell, 2 00; A R Davis, 1 50; W T Hootten,
3 24; M B Taylor, 1 50; Joel Sellars, 1 50; J J
Hales, 1 50; Baily Gardner, 1 00; Josiah
Coleman .75; By P W Lawrence. .37; O F
Wilson, 1 50; J. H. Hawthorne, 3 00; Elder
Job Smith, 3 00; J B McDaniel, 4 00; Miss
Lou Jones, 4 50; B Hooks, 6 00. I Fleming,
1 50; Elder F L Oakly, 1 50; J E Edgerton,
1 50; J. E. Reid, 1 50; S R Surles, 6 00; E. J.
Littleton, 1 50; Elder L H Hardy 2 50.
S C.—Mahala Watson, 200.
TENN.—Mrs M R Trobaugh, 2 00; Dr. H C
Roberts, 4 00.
VA.—G. W. Hawks, 1 50; Mrs S. R. Riddle,
2 00; J T Howard, 2 00; Elder W. A. Via,
3 00.

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WILMINGTON & WELDON R. R. and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated Nov. 23, 1891.	No. 23. Daily.	No. 27. Fast Mail Daily.	No. 41. Daily, ex- Sunday.
Leave Weldon.....	12:30 p. m.	5:43 p. m.	6:30 a. m.
Arrive Rocky Mt.....	1:40 p. m.	.....	7:24 a. m.
Arrive Tarboro.....	*2:15 p. m.	.....	.....
Leave Tarboro.....	12:55 p. m.	6:00 p. m.	.....
Arrive Wilson.....	2:18 p. m.	7:00 p. m.	7:53
Leave Wilson.....	*2:30 p. m.	.....	.....
Arrive Selma.....	3:30 p. m.	.....	.....
Arrive Fayetteville.....	5:30 p. m.	.....	.....
Leave Goldsboro.....	3:15 p. m.	7:42 a. m.	8:40 a. m.
Leave Warsaw.....	4 14 p. m.	.....	9:34 a. m.
Leave Magnolia.....	4:27 p. m.	8:40 p. m.	9:49 a. m.
Arrive Wilmington.....	6:00 p. m.	9:55 p. m.	11:20 a. m.

TRAINS GOING NORTH.

	No. 14. Daily.	No. 78. Daily.	No. 40. Daily, ex- Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	4:25 p. m.
Leave Magnolia.....	.....	10:57 a. m.	6:10 p. m.
Leave Warsaw.....	.....	11:11 a. m.	6:25 p. m.
Arrive Goldsboro.....	2:55 a. m.	12:05 p. m.	7:30 p. m.
Leave Fayetteville.....	.....	*9:10 a. m.	.....
Arrive Selma.....	.....	11:05 a. m.	.....
Arrive Wilson.....	.....	12:10 p. m.	.....
Leave Wilson.....	3:35 a. m.	12:58 p. m.	8:23 p. m.
Arrive Rocky Mt.....	.....	1:30 p. m.	8:53 p. m.
Arrive Tarboro.....	6:30 a. m.	*2:18 p. m.	.....
Leave Tarboro.....	.....	12:55 a. m.	.....
Arrive Weldon.....	5:05 a. m.	2:55 p. m.	10.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p. m., Halifax 4:22 p. m., arrives Scotland Neck at 5:15 p. m., Greenville 6:52 p. m., Kinston 8:00 p. m. Returning leaves Kinston, 7:00 a. m., Greenville 8:10 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon at 7 a. m., arriving Scotland Neck 10:03 a. m., Greenville 3:00 p. m., Kinston 5:10 p. m. Returning, leaves Kinston at 8:00 a. m., arriving Greenville at 10:50, Scotland Neck 2:40 p. m., Weldon 5:15 p. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R., daily, except Sunday, 4:40 p. m., Sunday 3:59 p. m., arrive Wilmington, N. C., 7:13 p. m., 4:20 p. m., Plymouth 8:30 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:20 a. m., Sunday, 9:00 a. m., Williams ton, 7:40 a. m., 9:58 a. m., arrive Tarboro, N. C., 10:05 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7:00 a. m., arrive Smithfield, N. C., 8:30 a. m. Returning, leaves Smithfield, N. C., 9:00 a. m., arrive Goldsboro, N. C., 10:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p. m., arrives Nashville 5:55 p. m., Spring Hope 6:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:30 p. m., and 11:15 a. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., Weldon, Goldsboro and Magnolia.

Train No. 73 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

37 I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 15th Session will open Tuesday, Nov. 3rd, 1891, and Continue 20 weeks. Rates reasonable.

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Pupils will be met at Burlington and Reidsville Nov. 3rd, and conveyed gratis, each at close of term to railroad gratis, provided each one writes me one week previous.

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Being desirous of giving the public advantage of this fine water I have decided to sell one-fourth or one-half interest as the purchaser may elect together with site to build a first-class hotel. Any party or parties desiring to make such purchase are requested to confer with me between this and December 15th, 1891. Terms liberal.

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The Twenty-Sixth Session will open, the Lord willing, the Third Monday in July next and continue Twenty weeks. For further particulars inquire of

A. J. MOORE, Prin.
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PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

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If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Postal Note, Check, or Draft, or Registered Letter or by Express.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TASTING DEATH- CROWNED WITH GLORY.

With thorns they crown that awful brow,
Whose frown can shake the globe;
And on their King in scorn bestow,
The reed and purple robe.

Ah, see the fatal cross appear,
Heart-wounding, dreadful scene;
This sacred flesh rough iron tares
With agonizing pain.

Exposed with thieves to public view,
Could nature bear the sight?
The blushing sun his beams withdrew,
And draped the globe in night.

Then O, what loads of wrath unknown
The glorious sufferer felt,
For crimes unnumbered to atone,
To expiate mortal guilt.

The Father's blissful smiles withdrew
In that tremendous hour;
Yet still the God sustained the man,
With His almighty power.

'Tis finished now, aloud he cries,
No more the law requires;
And now amazing sacrifice,
The Lord of life expires.

Earth's firm foundation felt the shock,
With universal dread;
Trembled the mountains, rent the rocks,
And waked the sleeping dead.

Now breathless in the silent tomb,
This sacred body lies;
Whither His loved disciples come,
With sorrow streaming eyes.

But see the promised morn appear,
Their joy revives again:
The Saviour lives; adieu to fear,
To every anxious pain.

His kindest words their doubts remove,
Confirm their wavering faith.
He bids them teach the world his love,
Salvation by his death.

Triumphant he ascends on high,
The glorious work complete.

Sn, death and hell low vanquished lie
Beneath his awful feet.

There with eternal glory crowned,
The Lord, the conqueror reigns
His praise the heavenly choirs resound,
In their immortal strains

Amid the splendors of his throne,
Unchanging love appears.
The names he purchased for his own,
Still on his heart he bears.

Still with prevailing power he pleads
Their cause for whom he died.
His Spirits sacred influence sheds,
Their Comforter and guide.

O, the rich depths of love divine,
Of bliss a boundless store.
Dear Saviour let me call thee mine,
I can not wish for more.

I yield to thy dear, conquering arms:
I yield my captive soul;
O let thy all subduing charms,
My inmost powers control.

On thee alone my hope relies,
Beneath thy cross I fall;
My Lord, my life, my sacrifice,
My Saviour and my all.

MARY C. STEWART.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—It has come into my mind to write you, and leave it with you to do as you see fit. If there is any thing in this that you feel will give comfort or instruction or will tend to edify I leave it with you, and if you judge it fit only for the waste basket, so shall it go.

I have just finished an article on the last verse of the last chapter of Hosea, and now the words of Jude are upon my mind,

"Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith once delivered unto the saints."—3rd verse.

The duty of the minister, whether by word or epistle, is to rightly divide the word of truth. This becomes every steward of the mysteries of the kingdom of Christ. We know that the word salvation is used interchangeably in the scriptures, and it does not every time refer to the eternal salvation; for we understand that to be of God entirely, that is that we are saved by grace, through faith, and that not of ourselves, but it is the gift of God, and there is no exhortation nor admonition needed, for that is the work of God which he has done and it is complete and finished. We so understand by such as he becoming the author of eternal salvation. "To him who hath saved us and called us with a holy calling, not according to our own works but according to his own purpose and grace which was given us in Christ Jesus before the world began." "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." This testimony is sufficient to confirm and establish us in this point. Now Jude writes of the common salvation, not the eternal salvation, but that salvation which is attended with fruits and evidences, and admonitions and exercises. Paul wrote of the same salvation when he wrote to the Hebrews, and wrote, "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip, for if the word spoken by angels was steadfast and every disobedience and transgression received a just recompense of reward, how shall we escape if we neglect so great salvation." Jude calls it the common and Paul calls it so great salvation, and then again Paul calls it our own salvation.

"Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure." Peter says give all diligence to make your calling and election sure. Thus we see the difference between the two salvations, one "your own," "the common" and the "so great salvation," all referring to the same salvation in time that refers to time and it is said now is the day of Salvation. Salvation means deliverance, and by heeding and obeying the admonitions and precepts of our Lord we deliver ourselves from the judgment upon the disobedient, whatever those judgments be and if judgment first begin at the house of God what shall be the end of them that obey not the gospel of God, and if the righteous are scarcely saved where shall the sinner and the ungodly appear. We answer under the chastening hand of God, "for it is a dreadful thing to fall into the hands of the living God." "Knowing therefore the terror of the Lord we persuade men." We think that very many of the children of God need this instruction, for many no doubt are unable to tell the difference and many need the admonitions, as well as the doctrine of the word. God's children have become entangled in the yoke of bondage and have had to serve under task-masters and think that their eternal salvation is suspended upon their deeds, but if they could only see the difference it would bring them relief. Paul exhorted christians to save themselves "from this untoward generation." He also told Timothy how "to save himself and them that heard him." He reminded the brethren of the responsibility that was upon them when he said they were to shine as lights in the midst of a crooked and perverse genera-

tion, they were to live above reproach in word, in conversation, in charity. How keenly we feel often this rebuke of the apostle. We are even to walk right in conversation, but how often we forget and need to be reminded of these things and find ourselves engaging in some frivolous talk that would divert rather than edify those who hear us, and we think we will set a guard at the door of our lips and we will be cautious, and soon we find ourselves astray, wandering again from the right way, and we have resolved and re-resolved we would not do so again, and our only success is when we are so filled with grace and the spirit we have no time for such, then we are happy and thus do we accomplish this by grace and grace alone. We pray God to keep us and lead us and forbid our departure from the sacred things of God. Here is our only hope and in his name only can we triumph in these things. So what ever our weakness may be some one thing and some another, some have one fault and some another, none perfect, and one fault is as grievous as another in the sight of a Holy God and will bring his chastening hand upon us. Then as we consider the salvation as it pertains not to individuals only in a particular sense as respects their deportment in conversation and other things, but as it respects the body the church in its collective form carrying out the commands of Christ in the church, as it respects the church in her organized capacity, contending as Jude says for the faith once delivered unto the saints. The order and faith of the house of God is the order and faith that she has received from heaven, with the restrictions given by the King of Saints. The voice which was heard in the mount was, "Jesus only,"

"Hear ye Him." When God gave Moses a pattern of the things that were on earth which typified the things of heaven he was charged to make all things according to the pattern showed him in the mount. These things were written afore time for our learning that we through patience and comfort of the scriptures might have hope. Hence we refer away back^{to} for therein were the principles of the doctrine of Christ set forth. The first in calling Abraham and separating him from his kindred. Thus the 1st principle shown in the calling of the saints, and separating them from the world, that revealed the first principles of the faith, which was anciently revealed to Abraham and the promise of God to him which presents to us the covenant of Grace made between the Father and the Son, and we find the doctrine of eternal and particular election set forth on the same principle, hence that is the faith once delivered to the Saints. All these types and figures of course were not the things themselves any more than that a shadow was the substance, though a figure represents a value. Hence when we look through all these it is easy to understand the true faith of the children of God, for as has been written in the Old Testament the New is concealed. In the New Testament the old is revealed. We have for our of faith and practice the words of Jesus and the judgment of the apostles who were to rule in judgment. "A king shall reign in righteousness and princes shall rule in judgment." Hence we find our faith and practice written in both the New and Old Testaments, hence that article of our faith "We believe the Old and New Testaments to be the Word of God, and our only rule of faith and practice. This it

seems would be article enough, but that it may be specified we define in our expression what we do believe. Then having made a profession of this faith we are exhorted to contend earnestly for the faith once delivered to the saints. If there is any point questioned we must examine the entire record and if we find it there we believe, for we have professed to take the scriptures entirely and it will not now do to deny any of them whether in the Old or New Testaments, but we are to earnestly contend for it and this is a part of that common salvation, and by thus doing we save ourselves from false doctrine and false practice. There are questions arising constantly about this and that point. Some hang on to old traditions and don't seem able to discern a custom and a principle of doctrine. But we don't understand Jude to exhort us to contend for a custom nor a tradition, but we humbly hope we have been delivered from these traditions of men and mere grey headed customs, and such may be the case that some may be so bound to custom as to make it a test of fellowship to change a custom. If a custom is founded or has for its foundation the word of God that will stand and he who would seek to change such would subvert a house and cause contentions contrary to the faith, and hence one who thus contended would contend against the faith once delivered to the saints.

We also learn that there are rules prescribed about how this contention for the faith shall be carried on. "In meekness instructing those who oppose themselves if peradventure God would give them repentance to the acknowledging of the truth." Paul said he fought the good fight; he tells us how we are to war, how we are to be armed and how we are to

stand against the wiles of the devil, for said he we wrestle against principalities and the power of darkness of this world and spiritual wickedness in high places.

We are taught "to avoid contentions contrary to the law, but to be able to answer every man that asketh you a reason of your hope with meekness and fear." When we think of the contentions among us we are often alarmed and we don't know how it will end. There were wars among the Israelites and Jesus foreseeing this said, a man's foes shall be they of his own house. There was war and the hurt of the daughter of his people was not healed. It went on for some time, and now our only remedy is, "is there no balm in Gilead, is there no physician there?" Yes, we answer, now there is balm in Gilead. It is Jesus, he can heal the daughter of his people. Paul used the balm in the church at Corinth, and now he may be resorted to. There healing in his wings. When he is preached in spirit and in truth, yea when the ministers determine like Paul to know nothing among them save Jesus Christ and him crucified, the Balm is applied and the wound is healed and health is restored. So the most powerful way to contend earnestly for the faith in our own camp at home for health is to preach Jesus Christ and him crucified, for in his face we behold peace and life and salvation and mercy and pardon and grace and union and love. May our God visit Zion, and may her sons speak peace, and may the glorious Lord be unto us as broad rivers.

Yours in hope,
W. LIVELY.

"O Lord, rebuke me not in thine anger,
neither chasten me in thy hot displeasure."
—Psalm 6: 1.

ELDER J. E. ADAMS, DEARLY BELOVED BROTHER IN THE LORD:— If one so unworthy as I may be permitted to thus address a servant of the most high God, I feel inclined to write you a few lines, but do not know your address, so I have concluded to write through the LANDMARK, if what I may write should be considered by the editors worthy of publication.

In the first place I write to make a request which I hope you will be enabled to grant. When I parted with you at our Association you told me that you expected to visit our church sometime in December. Mama and I desire that you arrange your appointments in this section, far enough a part, that you may be able to spend some time at our home. If you can make it convenient and are enabled to come I hope it is still your mind to come. ¶ And may the Lord make the way clear and enable you to do so if it is of his will. Our home has been a home for Baptists many years, where they have been received with cordiality and it is still the same. We desire their company above all others. I say Baptists because I believe that all true believers in Jesus are Baptists in heart if not by name. It is not the Baptist outwardly whose company I appreciate, but the one in heart. I feel that I shall ever be glad to receive such an one, and hope they will continue to visit as of old. I feel that the most blessed and pleasant hours of my ^{life} have been past around the family altar with brethren and friends singing and talking of the plan of salvation and goodness and ^{mercy} of God. Such seasons as these were much appreciated by my father, whom God was pleased to take to himself about eighteen months ago. Since then such occasions have been more solemn and affecting to me than ever before. They ever

bring memories of him who I believe is now chanting praises to Him who hath taken him away from the evils to come. Yes, I feel that God has taken him away from this world of sin and sorrow, to dwell in His presence forever. It is seldom that I can talk or write on the subject of religion without recurring to the time of my father's death, the saddest and yet most blessed period of my life. I feel like it will ever be fresh in my memory. It is so sad and yet so sweet. A mixture of joy and sorrow! At that time I was bereaved of one of the dearest friends on earth, and at the same time given a heart to trust in Jesus, who is an everlasting friend to all that trust in Him. I was then enabled to feel that Jesus was my Saviour and I was his child. O such a blessing thus to feel in such a time as this. When all earthly friends had failed and none to help Jesus appeared, a very present help in time of trouble. I then for the first time could say with the apostle: "His strength is made perfect in weakness. Yes my brother this is a blessed truth. We know it is because we have felt the power of that mighty hand upholding us, when without it we would have fallen. Yes, fallen never to rise, but thanks to his dear name forever, He is the same yesterday, to-day and forever. If he has ever loved us he ever will. He will never leave or forsake his people. The price paid for them is too dear that any should be lost. His promises are sure, the weakest saint shall be made able to stand. "Fear not, for I have redeemed thee. I have called thee by thy name; thou art mine. Even every one that is called by my name: for I have created him for my glory. Fear thou not, for I am with thee, be not dismayed, for I am thy God: I will strengthen thee; yea, I will

help thee; yea, I will uphold thee with the right hand of my righteousness." These are exceeding great and precious promises, but we cannot feel that they belong to us by reading them only, but "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts. Yes, that is why that we are enabled to feel that we are His, and He is ours. Nothing short of an inward teaching can enable us to feel this. O, for the Holy Spirit to guide my steps. I am so often in forbidden paths, so ready to shrink from duty in the cause of my Maker. O, I am such a feeble piece. Surely there are none of the Lord's dear people so unprofitable as I. I am so unworthy of the innumerable blessings wherewith I am daily blessed. O, for a heart to love and serve Him who has done so much for me. I know of myself I can do nothing, then how great is my desire that he draw me. I am a young soldier who have lately enlisted in the battle-field. I desire the prayers of all God's children that I may not fall out by the way. Now may the God of all grace be with you and the true Israel of God is my prayer for Christ's sake.

SADDIE D. LIVERMAN.
Columbia, N. C.

ELDER P. D. GOLD, MY BELOVED BROTHER IN CHRIST:—It is by and through the divine mercy of God that my poor life has been spared to the present time. You will learn from this that I am in common health at present, hoping that these few lines will reach you in due time, and find you and yours all well.

I do feel so sad and lonely I

hardly how to commence writing I have had much to bear with since I saw you last, and sometimes I feel like trouble will almost break my poor heart and kill me, and if it were not that I am kept by the power of God I could not stay here any longer. But it is He alone that keeps us from evils, harms and dangers both seen and unseen in this present world. My dear brother, is not the name of Jesus the sweetest name you ever heard? It is the sweetest name to me in all the world. Jesus our blessed Saviour, who wept, bled and died that we poor, sinful creatures might live by the shedding of his precious blood on the tree of the cross, and so he bears the sins of his people for whom he died. I have thought a great deal about the suffering of Christ, and what he had to suffer that his chosen people might live. But we see Jesus who was made a little lower than the angels for the suffering of death crowned with glory and honor.—Heb. 2: 9. So we see that all the praise and honor is due unto him until this day, and I do not feel like I should ever get through praising Him for what he has done for my poor soul, and Oh! what a glorious thought it is to the poor child of God who has a hope in Christ our Saviour. It is enough to cause the poor child of God to rejoice with joy unspeakable and full of glory. I only know one thing and that is when I am overwhelmed with grief and sorrow, and as it were in the valley, and my mind is carried back to the time that I joined Jesus was precious to my soul, when he took me out of the miry clay, and placed my feet on a rock, and established my goings, Jesus Christ himself being the chief corner stone. Brother Gold, I would be so glad to see you and talk with you about somethings

that are annoying my mind. Come to see us as soon as you can have an opportunity, as we all want to see you very much. I will close with love and kindest regards to you and yours. When it goes well with you remember me at a throne of grace.

I remain your affectionate sister in the bonds of peace.

MARY C. STEWART.

ELDER P. D. GOLD, DEAR BROTHER:—With the love I trust which should pervade the bosom of a brother, I ask your kind indulgence to try in my weakness and ignorance to answer the queries of my well beloved brother J. S. Collins of Arlington, Texas, found in LANDMARK dated December 1st instant. My brother seems perplexed, so to speak, over two sentences found in my article printed in your issue of 1st Nov. last, devoted to the "Sin of Adam." The article is itself explanatory if brethren would read and think as I therein requested. My dear brother Collins it seems must have taken very little time to consider, when we find that the paper it appeared in is dated Nov. 1st and his article is dated the 4th of the same, which allowing tardiness for transportation through the mail gives him very little time for sober reflection. My brother kindly permits me to reconcile or make an effort to do so. I asserted in the communication alluded to that the sin committed by our fore-parents in breaking the law given them by their Creator was chargeable directly to their own wills. Let us view this matter by the light of reason, and lay down our prejudices and ascertain whether this is true or not. The scriptures teach that everything God made was very good. This includes Adam, who was made in

His own image, which consisted in part at least, of being holy, just, wise and good. That the man would not keep the law God well knew, and unlike man, instead of waiting supinely for the man to act, or for something to turn up, made provision for this and all other sins of His chosen, and hid and treasured up the same in His Son for them when as yet there were none of them visible. Our God "who will do right," is too wise to err, and too good to be unkind; and therefore will not require the performance by His creatures of that they have not the ability to do; nor punish them for sins which they do not commit. If He gave Adam a law to obey, knowing he could not keep it, and then punished him for his inability to do so, is not in keeping with my idea of His justice and holiness whatever other brethren may think of me for it. Adam entered into this covenant to keep the law with a perfect knowledge of all its consequences, and of his own free and voluntary will; the responsibility therefore falls on the creature and not on God. Secondly, God predestinated the fall of Adam from the upright state in which he was made. I ask my dear brother a question here; does predestination save the church, or does the obedience, blood, suffering, and death of Jesus save her? I hear him answer that it is the latter; then, if predestinating the salvation of the church does not save her, but the obedience of Christ does; neither does the predestinating of Adam's sin or fall from the upright state in which he was made, produce his fall, any more than the first proposition produces the other result; but Adam being left to the mutability of his weak nature, paid credence to Satan's temptations and so fell and sinned.

Now I hold myself ready and willing to hear, and heed a more tangible solution. Read my article first brethren, after first putting aside all your Adamac prejudices, and ponder it well, (as I have done for nearly six years, prayerfully as I humbly trust seeking the truth;) and then if you find a more tangible solution of this question, write me privately, not publicly, to harrow up the feelings of any the dear household, and we will "reason together." Towards the close of his article, brother Collins plants himself inadvertently, almost squarely on my proposition. But I may be permitted to say by way of parenthesis that my dear brother is not very complimentary to me; but I am fishing for truth, not for compliments. He says "they (including me I suppose) are continually harping to the detriment of the peace of Zion, &c. Now if I have harped to the detriment and to the peace of our beloved Zion, may our dear Lord forgive me, and seal my lips to that extent forever. What! prove a detriment to Zion? whom I love as I do my own soul. God forbid. He says let "us (us who?) who are of the day be sober," which, negatively considered unquestionably says that I and all who may believe like I do are of the night and drunken. My brother may not mean it so; but the truth remains nevertheless. Brethren should be particular. Bare assertions do not avail in any Contest, and should be avoided by brethren. How does he know getting behind the garden in search of the cause of sin is treading on forbidden ground? and how does he know what God has revealed to mortal man?

Now brother Gold, I am done for the present, other than by private correspondence. If a brother will write me a brotherly private letter

I will return such a one to him if I write at all and not blindly impugn his motive without a cause.

Your brother I hope,

WM. M. BURDESHAW.

Bellevue, Boliver county, Miss.

MISS EMMA J. WATSON, MY DEAR COUSIN:—I have in hand yours of 15th Inst., and I must confess I am somewhat surprised and do not know what you wish me to do in your intention in writing me on such an important subject, as I feel less than the least, and to be the chief of sinners, and feel that there dwells no good thing in me. If I shall be blessed to write anything good it will be a surprise to me. May God bless me with the gift of writing as becometh truth and soberness. You say faith in Christ is the true requisite for all people proved by works. That is very true, and it is the gift of God. Faith does not come to us for any good that we have done, and is not given all the human race, for proof of this read Romans 9: 11—13. "For the children being not yet born, neither having done any good as evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her, the Elders shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated." The apostle here clearly shows that it is not of our choice that we are saved, but it is through the goodness and mercy of God, who had loved his people with an everlasting love. Jacob have I loved, and Esau have I hated. Did he hate Esau because he had not done anything? I think not, for he had not done either good or evil, for he was not yet born. Did he love Jacob because he had done anything good? I think not, but it was the love

wherewith he loved him before he was born. Neither did he have faith before he was born. Then I conclude that a man must be born again before he has faith. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. Then it appears according to the Lord's teaching, born of the spirit and of water, which is the power and love of God shed abroad in our hearts teaching us that we are poor, helpless sinners, teaching us to be humble and esteem others better than we are, and to love one another as the Lord had loved us before we were in existence. Then it is that I understand that this faith cometh to us, and it is the gift of God, and is given without any merit on our part. But he said unto them, "All men cannot receive this saying save they to whom it is given.—Math, 19: 11. Then it looks to me like there are some that cannot hear his word, nor do his will, neither can they have faith in Christ. He hath blinded their eyes, and hardened their hearts that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them.—John 12: 40. Then if their eyes are blinded so that they cannot see how can they do good works? How can they serve him whom they have not seen or heard? You will say morality. But it is our duty to be moral and to live upright, and do unto all men as we would that they should do unto us, and when we have done all we can it does not insure our admittance into the heavenly kingdom; for when we have kept all the commandments we have only done our duty, and certainly we could not expect reward for doing that which was right and to our moral interest here in this present world.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, Even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified. Then it seems that prophets and apostles alike could not enter this kingdom of righteousness only through faith in the Lord Jesus, and that they could only see by an eye of faith, and yet they were born into this kingdom by the power of the Holy Ghost, and are we more perfect than they. Then it is evident to my understanding that we are saved by the free atoning grace of the Lord Jesus, and yet I believe that every one that is taught of the Lord loves good works, and would if in their power be perfect and Holy as God is Holy, which they are in spirit, but in duty or the flesh they feel that they are vile and still sinners. Your first quotation: "Look unto me and be ye saved all the ends of the earth, for I am God, and there is none else."—Isiah 45: 22. Do you feel that you have come to the ends of the earth for righteousness, working the righteousness of the Law that was given to Moses? That Law was good and perfect, but Isreal to whom it was given, was weak and fell from it, and never kept it, hence they were driven to the ends of the earth or captives into strange lands, and this prophecy was spoke to Isreal, while they were banished from the presence of God by the justice of the Law they had violated, and were to my mind typifying the coming of the Lord Jesus, when this salvation and hope should be perfected in him; and I do not understand that God is in any sense under the Law he gave Moses, as you say he is. We should be careful

to apply the scriptures as they were intended. He did not say look unto me, ye centers of the earth and be saved. Listen how he talks. "For I am God and there is none else." Do you feel that you are an alien from God with no strength in yourself; mourning and weeping because of sin. Then look unto God, for he says he is able to save to the uttermost those who come unto him. Do you feel that you have come where Isreal was when these words were spoken to them banished and abandoned from the presence of God. Then indeed they are spoken to you. Your next; Ask and it shall be given you, seek and you shall find, knock and it shall be opened unto you. Notice whom was the Saviour talking to? Here he was talking to his disciples, that he had before chosen out of the world, and was teaching them what they should do. Ask of him and he would give them all things whatever they should need, wisdom and power to heal the afflicted and to cast out devils, and a mouth that their enemies should not be able to resist, and if I understand anything of the mystery of godliness all the scriptures you quoted were to the elect or to the God's chosen.

Now in conclusion, I wish to offer a few more weak thoughts on this subject and I must close. It is by grace that we are saved through faith, faith in the Lord Jesus, and that not of ourselves, it is the gift of God. This grace which was treasured up for the elect before the world was, is the same grace that saves us, and must first be given us before we seek to serve the Lord, and it is grace for grace, not work to grace. Then I understand that God's people try to serve him and seek him, and it is after this grace is given they try to do good works, and are made to

cry out, Oh, my Leanness, my Leanness. They feel and know that they are still sinners in the flesh, and know that Christ must be the end of the Law for them or they must be forever lost, as they see their weakness and see they cannot keep the Law, therefore they are made to look unto Christ who paid the debt that they feel sure they could never have paid. Then it is that I understand that his Law is stamped on their minds and written in their hearts, and they love him and seek and pray for his people, but not until then.

Now my cousin, I will close. I have written more than I expected to when I commenced. I have tried to be plain, have not striven for the mastery over you, and allow me to assure you that I entertain the best of feelings for you and your father's entire family, and I sorrow that we differ so much in regard to the plan of salvation. But if I am wrong I hope the Lord may have mercy on me and lead me in the right way, for I know that I am dependant on him for everything, both in this world and the world to come.

E. W. WATSON.

DEAR BRETHREN GOLD AND LESTER:—I sometimes feel impressed to write for the papers, and yet I hesitate to do so, because it seems to me that I can say nothing but what has been better said before. I trust that I do not desire to be always presenting something new or startling, something altogether outside of what the brethren love to read and write about, but I do not desire to run always in an old beaten track of quotations, illustrations and arguments. The gospel field is broad, and there are gleanings enough for all to fill up a whole life time in gathering. It would seem that when one is speak-

ing or writing simply who repeats himself or others all the time, that is an evidence of no travel of mind in the truth. And that is the way I feel to be getting along the most of my time. I am sometimes astonished at myself that I grow so little in knowledge of divine things, and have so little light upon the scriptures. I have hesitated to begin an article for the LANDMARK now because my mind is dull and my heart is cold and what I may say must also I fear be dull and cold.

I have been a good deal cast down of late because of apparent differences and alienations and separations among brethren in different parts of the country. I am not one of those who expect to see a time when all the Lord's people in this imperfect state shall be equally perfect in knowledge and therefore understand all things alike, but I do desire to see mutual love and pity and a spirit of helpfulness each to the other. I do not blame brethren for earnestly presenting what seems to them right, but when there is a disposition to push a brother one side because he does not see as others I do feel that it is to be deeply deplored. It is not a manifestation of the spirit of Christ when in the course of a discussion upon any doctrine where a difference seems to exist brethren are found using sharp or sarcastic or insulting language, or the language of railery or exultation, and I feel grieved, because such language is hurtful and is calculated to cause alienations and heartburnings. How important to remember the golden rule, "whatsoever therefore ye would that men should do unto you do ye even so unto them." If we would not desire that men should rail at or make light of our sentiments when we present them, then let us not treat their views in that way.

If we desire to be treated with respect, however erroneous our views, then let us treat our brethren with respect, however erroneous we may consider their views to be. Our differences may be upon order or doctrine. But let us always remember that we are always in the wrong when we exhibit a hasty, harsh or unforgiving spirit. Our brethren who may differ from us are just as sincere and honest and Godfearing as we are ourselves. They love God as much as we do, and they want to be right as well as we. If any brother can tolerate my weakness and mistakes and errings and failures, and love me and hold me in his fellowship still, surely I can well bear with him.

Now I would not have this construed to imply that we should be careless or indifferent to what we do believe and practice. On the contrary we should be very earnest in our search for the truth, because the truth and nothing but the truth can make us free. We are all scholars in the school of experience and revelation. The rule of the apostle was this. "Let us therefore as many as be perfect be thus minded, and if in anything ye be otherwise (or diverse) minded, God shall reveal even this unto you. "Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. 3rd Chap. 15th and 16th. All that we can know of the truth must be by revelation of God. If our brethren lack in understanding God shall reveal this in which they lack unto them, just as He did unto those whose minds see more clearly. This does not imply as said before that we should not contend earnestly for the faith once delivered unto the saints. An earnest presentation of the truth is perfectly consistent with warm and tender fellowship

toward those who may differ in somethings. Examples are given in the scriptures of differences among brethren who still walked in love and fellowship. Paul found differences among the brethren and gave inspired counsel with regard to them.

There were differences with regard to the Sabbath. And to the Church at Rome Paul writes clearly with regard to the matter. He clearly and positively states that this with all other Jewish forms has been abolished and is no longer binding upon believers who have entered into the true Sabbath of rest in Christ. But while he speaks with no doubtful language about this matter, he yet exhorts those who regard the day and those who do not regard the day to bear with each other and continue in fellowship, love and confidence. He speaks of both as equally honest and sincere, and as equally desirous of glorifying God. He says, "he that regardeth the day regardeth it to the Lord, and he that regardeth not the day to the Lord he regardeth it not." That is he who regards the day means by so doing to honor God, and he who regards not the day also intends to honor the Lord. Therefore let not one boast over the other. And if any brother suppose himself to be stronger in understanding than his brother let him bear the weakness of his brother and not seek to please himself. None of us are free from ignorance in some things.

In another case Paul speaks of eating meat. One man who is weak eats only herbs, while another who is strong eats all things. Now let not him that eats despise him that eateth not, and neither should he that eats only herbs despise him who eats all things. For meat no brother should be destroyed for whom Christ died. Oh

for more of the spirit of the apostle who said, "if meat make my brother to offend I will eat no more meat while the world stands." Paul was clear in stating the right of a christian to eat all things, because every creature of God is good and to be received with thanksgiving by all. But yet he could hold in hearty fellowship the weak ones who did not see this clearly and so would eat only herbs.

In another case Peter was to be blamed and Paul must withstand him to his face and yet there was no break in their fellowship. It is not every case of wrong doing that calls for a break of fellowship. I think this course of churches withdrawing fellowship from other churches for every wrong step that has been taken is carried too far. I know of brethren and churches that have done wrong and are still pursuing an unwise course, but yet I hold them in hearty fellowship and feel that I should be destroying those for whom Christ died if I should cast them overboard. It is not every wrong that should lead to withdrawal of fellowship, even though the wrong course should be continued. All three of the cases I have named would be examples of this.

In visiting among churches and brethren as an onlooker I have seen alienations and divisions, where both sides were wholly sincere and honest, fully believing they were right, and as an impartial observer I could see no reason for division at all. The brethren were all more or less under the influence of the flesh, and blinded by the flesh, and had come to love a theory or a course of conduct more than they loved Christ and his cause. Instead of striving to make the differences small, they were intent on magnifying them. If they could not see alike, and each should have said, we

will love each other and wait and pray for clearer light. Suppose my brother does not feel just right toward me, with shame I have to confess that I have not always felt just right toward him. Suppose my brother does not treat me just right, I must acknowledge that I have not always treated him just right. If my brethren can forgive me surely I can forgive them. If I cannot I am worse than they are. Charity, the true love of God and of his people, is the best thing of all, and charity suffereth long and is kind. Charity hides a multitude of faults. Oh for more of this blessed charity!

Two things were in my mind to speak of when I began this letter, but so many things have come up that I have just got to them.

The two things are predestination and feetwashing. I have no desire in this letter to discuss either of these things in the way of opposing or approving any brother's views. I have long held very decided views concerning both, but they have not in anywise interfered with my cordial fellowship for my brethren who have differed from me. I wish to speak of each of these things in the same line of thought which I have been trying to present. I feel moved to thus write because it has come to my ears that in several sections some of our churches have been declaring non-fellowship for brethren who hold the doctrine that our God did from all eternity predestinate all things that come to pass. Why should brethren do this? I am sure that we who believe this doctrine have never designed to make it a test of fellowship. As we believe it we have of course presented it. It has seemed to us that the doctrine honors the power, wisdom and eternity of God, and secures for all his people safety in

providence here in time, and security for everlasting life beyond the grave. In advocating it we have not desired to dishonor God, but to honor Him. And it has seemed to us that we have not said any more than Paul has said in Rom. 9th chapter. If brethren differ from us, and they are clear and strong in faith while we are confused and weak in their estimation, why can not they bear with us? Surely our design is to exalt the power, wisdom and unchangeability of Jehovah. If we go too far in it, yet our motive is I believe good. I have not heard of any church declaring non-fellowship for brethren who are not prepared to accept and believe this doctrine. But if any have done so, they also it seems to me are wrong, and should retrace their steps. There has been one instance of declaring non-fellowship for a minister who assailed the doctrine of the predestination of all things, but this was on the ground of railing and not because of his views in opposition to this doctrine. Brethren, bear with each other. God will make the truth clear to us all sooner or later. If the doctrine of predestination of all things be not true sooner or later there will be some scripture shown us, which will declare clearly that it is not true, and we shall see those scriptures which have seemed to teach it have been misunderstood. But brethren, until the Holy Spirit shows us that predestination is not a scriptural doctrine bear with us for believing it, and finding our daily hope and consolation in it. To us brethren it is a precious and consoling doctrine, and therefore we cannot help loving it. Brethren, do not cast us off for this.

I wish to plead in much the same way concerning feet-washing. It has come to my ears that some

brethren who practice it as an ordinance of the church have declared non-fellowship for all of us who do not hold and practice it. Brethren, I want to make an appeal for forbearance and love. We, brethren desire to be right as well as you. We are sincere and honest as well as you. While it is true that he who observes feet-washing as an ordinance does it to the Lord; it is equally true that we who observe it not desire to honor God, "to the Lord we observe it not." Brethren who observe it think that the laws of Zion require it of them. We who do not observe it are sincere in thinking that the scriptures do not require it of us. We think that we do daily practice feet-washing as it was meant. And we have what seems to us good reasons for thinking that it was not intended as a church ordinance. I do not purpose giving our reasons here, but only desire to plead forbearance from all who hold it as a church ordinance. Even those who practice it differ in some things about it. Brethren, have patience with each other and with us in this matter. I wish to suggest a few things. No instance is given in the Acts or Epistles of its having been practiced as an ordinance. There is no instance recorded of its practice in all the first three centuries of the christian era. The Waldenses, the Albigenses, the Welsh Baptists have no record of its ever having been thus practiced among them. No Baptists in England or on the continent of Europe do now practice it. And one half of the Primitive Baptists in this country do not practice it. I do not bring this up as an argument against feetwashing, but only as a plea for forbearance and charity. If brethren, you fellowship the Waldenses, Albigenses and Welsh Baptist of the past, if

you hold in fellowship the formers of the Old London confession of faith who did not recognize it as a church ordinance, can you not also fellowship us who do not practice it at this day!

Brethren, I leave these reflections with you all. I desire to walk in brotherly love with you all. May the God of peace reign in all the churches.

I remain your brother in hope,
F. A. CHICK.

Reisterstown, M. D.

A large number of our subscribers are behind in their payments for the LANDMARK. If they will send us all, or, if they cannot spare that amount, a part of what is due it will help us much. We are dependent on this to pay the expenses of the paper. Each one of you that is behind please attend to this at once and greatly help us.

P. D. G.

Now at the begining of a new year we hope that all of our friends that can will obtain new subscribers for us. Clubs one dollar and a half each. If you can not make the club at once send one, two or more subscribers at one dollar and a half each, as you get them, and that will be all right with me.

P. D. G.

MARRIED.

Dec. 2nd, 1891, at residence of bride's mother Mr. T. E. Hayes and Miss Mattie B. Brown, Mr Black officiating.

ZION'S LANDMARK.

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

NEW YEAR.

Another year is buried. We are carried to the beginning of 1892. How vexatious is our vain, mortal life here. What a wonder that we live. It is because God changes not that we are not consumed. Poor, sinful creatures glued to earth, we spend our years as a tale that is told. After the tale is told there is none of it, and while being told it is a mere delusion and corrupting.

How mysterious that inner, hidden, spiritual life of the child of God, Christ in us the hope of glory.

As we journey in this wilderness of sin, yet feeding on the food of Canaan, borne on angel wings, yet limping and halting, we astonished cry, can mortal he found surrounded with troubles as I.

We are launched on the deep, not knowing whether the sea will be calm or tempestuous, whether the voyage will be brief or tedious, joyful or perilous. But the captain is at the helm, Jesus is in the

vessel. The winds and the wave obey Him. The mighty storm may arise, and the sea be vehement, but on the billows he walks, and on the storm he rides, and speaks, "Fear not, it is I." If it be the will of our heavenly Father to grant us peace and prosperity this year to Him be the glory, Our times are in His hand. A happy new year greeting can come only from Him who has the times and seasons in His own power.

P. D. G.

My view is requested of 2nd Cor. 4:3:

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

1st. Who is the god of this world? It is not the God of heaven, nor the God of Israel, nor is he truly God, but it is the spirit that now works in ungodly men, and that the world worships. There be gods many, yet to us they are no gods at all. The prince of the power of the air, or of all windy or false doctrines or lies, namely Satan fills the minds of ungodly men with these airy nothings or vanities, and they worship him. He even offered to Jesus all the kingdoms of the world and the glory of them if he would fall down and worship him.

2nd. The rest were blinded. If our gospel be hid it is hid to them that are lost. Jesus came to seek and to save that which was lost—not what is now lost, but what was lost. He saved that which he came

to save, and hence it is no more lost. Nothing is ever lost after Jesus came to save it, and the work of the Lord always prospers in his hand.

3rd. It is not the gospel that blinds any, but it is the god of this world, the enemy of all truth that blinds those that believe not. Observe it is those that believe not that he blinds. Satan has no power over them that believe. He cannot stand a moment against faith, for that is of God. Nor can a child of God stand a moment against Satan only by faith.

When Satan blinds the minds of them that believe not they are darkened in their foolish thoughts, and they see not the gospel nor the glory of God, for the gospel of Christ is glorious. Christ is the image of God, therefore infinitely glorious. How blinding then the darkness of Satan must be to obscure the glorious light of Christ who is the brightness of God's glory and the express image of his person. •

4th. Nothing so darkens the mind of man as the blinding power of Satan who is the prince of darkness. Nor can man ever find any excuse for his sin, nor any covering for his unbelief. The reproach and shame of such conduct always fall back on man, for God is holy and all his works shall praise him.

P. D. G.

ONLY BY PRAYER AND FAST-
ING.

Sister Sadie D. Liverman requests my view of Luke 17: 12—21.

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them when he saw he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

John the Baptist is the Elias of the New Testament, as Elijah, the reformer, the fiery, vehement prophet, the terror of idolators, was of the Old Testament. How free of all the fashions of men was Elijah. Fed of Ravens and a poor widow, utterly fearless of kings and gloriously free of fashion and the love of money, moved this grand prophet till God caught him up to heaven. John the Baptist came neither eating nor drinking. In the wilderness he lived till the day of his showing forth. In solitude of the unfruitful desert God taught him. Nor did man, nor theological schools ever teach him one word. His communing was directly from God, and he drank purely of that fountain of life.

His meat was locusts and wild honey. Not even was his food of man's culture or preparation. His raiment was of the camel's hair, coarse and plain. How independ-

ent and free of man's conventionalities was he. He could rebuke a king with no fear of losing money or popularity. The richer men are the more cowardly they are, and also the more oppressive. They say money is timid, but it is the men that have it that are cowardly to do right. They are full of policy and craft. The only way they can see things is in the light of pecuniary gain or loss. The rich are slaves to their appetites, their styles and fashions, and worldly comforts. The richer nations become in monetary matters the less they love liberty and the more manly courage is strangled, and the more worldly ease is sought.

Said Jesus, who knows, of those born of woman none is greater than John the Baptist. What a reproof gave he to a ruler for taking his brother's wife. Who has any right to take another man's wife? See how he reproofed the Pharisees and Sadducees as a generation of vipers. They were the leaders too in Jerusalem. See how John said the ax is laid unto the root of the tree. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. How solemn would it be to pass an orchard of trees or a forest of trees and see an ax lying at the root of each tree, and that each tree that does not bear good fruit shall be cut down and cast into the fire. That is so in the kingdom of Jesus Christ. See how John counseled laborers to be content with their wages, and soldiers to do no violence to any one; and that he that had two coats give to

him that had none. What is spared? None. Yet John hated none. It is the utterance of truth without partiality and without respect of persons, condemning all because all are wrong. Did you ever hear a good gospel sermon that did not condemn you? The gospel never flatters fallen man, yet it destroys not. Jesus came not to destroy life but to save life, yet we die to live. First there is a death before there is a resurrection, there is a digging away rubbish and sand to reach a rock foundation on which to build.

John is put to death. So far as man is involved what a wicked deed to behead him for telling the truth and condemning crime, yet how glorious thus to die for Jesus' sake.

They did what they pleased to John. They pleased to kill him, and this they did. That is man's work. So Jesus should suffer of this people shamefully even to putting him to death.

The mind of man can never appreciate the life and death or character of Jesus, nor can it ever weigh in the balances of justice the enormity of the guilt of those who with wicked hands put him to death. The most sacred things are those men defile most. A profane man chooses to blaspheme the name of God above any other name. The adulterer hunts the precious life. The devil aims to destroy the Son of God. Death would devour life. So the chief priests, scribes, and pharisees or teachers of the law of Moses and its custodians are ve-

hement in counseling, plotting, procuring and urging the death of Jesus. The temple that should be a house of prayer for all nations is found to be a den of thieves, and Jerusalem the city of the great King is where prophets perished, and Jesus was condemned. The chief priests who offered sacrifices in the holy place with holy garments on, ordered that Jesus the Lamb of God shall be slain, not to please God, but of envy. They did to him what they pleased. Here is free-willism. They did what they listed or pleased to John. So should Jesus suffer of them. For in Jerusalem where the worship of God was set up through the Jews his chosen people was Jesus to suffer the death of shame on the cross.

A certain man comes to him kneeling down to him and entreating him to have mercy on his son who was a lunatic. Here is a distressed father. What sorrow of heart to a father to behold his child so afflicted. But even greater than this his grief to see his son walking in wickedness. How cruel sin is. This son is a lunatic.

To see one bereft of reason, casting himself into the fire, or water, and that must be watched as it was my lot while a boy to watch an older idiotic brother thus, who finally fell into the fire and died of his burns is sad and should ever give one a feeling of sorrow and pity for lunatics.

Unclean spirits these are that deprive people of their reason. This is the devil's work. Jesus came to destroy the works of the devil.

One of his noted works was to cast out devils or unclean spirits and give his people a sound mind. When he cast the legion of devils out of that Gadarene the man was clothed and in his right mind sitting at the feet of Jesus. God gives his people the spirit of power and of love and of a sound mind to know the truth, and how to live in a proper manner. Who can ever tell the benefits of the revelation of Jesus. He came to destroy the works of the devil, and that his people might be renewed in the spirit of their mind, and seek the kingdom of heaven and his righteousness that they might be built up a spiritual house, a royal priesthood, to offer up spiritual sacrifices unto God, and be transformed by the renewing of their mind to prove what is that good and acceptable and perfect will of God, and be conformed unto the glorious likeness of Jesus Christ in the resurrection of the dead. Then it may be said what hath not God wrought?

The father first brought his poor son to the disciples, but they could not cast out the unclean spirit. We too often go with our troubles to our brethren, and look to them to cast out the unclean spirit, or heal the disease, instead of going to Jesus himself. When we need wisdom we too often look to man to give it to us. He cannot do this. He never can give this heavenly wisdom. If any of you lack wisdom let him ask of God who giveth to all liberally and upbraideth not, but let him ask in faith believing that he shall re-

ceive it.

Paul says, consider what I say and the Lord give you understanding in all things. It is all right if we have light upon a subject to speak or write on it, and set forth what has been shown to us; but it is the Lord God that gives all the light or understanding in all things.

Jesus reproves his disciple as a faithless and perverse generation saying, how long shall I be with you. Jesus casts out the devil or rebukes the unclean spirit, and the child is cured from that very hour.

When the disciples wish to know why they could not cast out the devil, Jesus answered because of their unbelief. He further tells them that if they had faith as a grain of mustard seed (how small) they could remove mountains, or nothing should be impossible with them. Surely this proves that faith is of God, if so small a quantity as a grain of mustard seed could remove mountains, and bury them in the depth of the sea. But he said this kind could come forth only by prayer and fasting.

Are there not even now many unclean spirits, ugly fusses, in the church. There are in many places bad and distressing fusses among brethren, or in the churches, and brethren are acting according to an unclean spirit of railing and fault-finding and strife, and making parties, and becoming judges of evil thoughts, and instead of going to the Lord we go to men to get these devils cast out.

Have we been straitened? Are we humbled? Have we been led to

fasting and prayer?

There are unclean spirits wild as lunatics, that no man can tame, that furiously control us at times. We fall into mud-holes and ugly places. We imagine we are strong, wise and rich. Parties are formed that become bitterly partisan. How are such unclean spirits to be cast out? This cometh only by fasting and prayer. When we all become so humble that instead of raging we are abhorring ourselves, and in sack-cloth and ashes are fasting and praying, then there is hope of our relief, and that we will cease to eat grass as the ox, and our true understanding and excellent judgment be restored to us, and we will bless the Lord of heaven for his wonderful mercies and wisdom, and we will be clothed and in our right mind sitting at the feet of Jesus.

P. D. G.

DEAR BROTHER P. D. GOLD:—
You will please give your view of Ezek. 9: 2.

"And behold six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand, and one man among them was clothed with linen, with a writer's inkhorn by his side; and they went in and stood by the brazen altar."

So may the Lord direct your mind in the way.

F. F. JOHNSON.

What fearful times Ezekiel lived in. He was a great partaker of the sufferings of these sinful days, as the time of reckoning drew on when Israel must suffer under the sore and just judgments of the righteous God.

This was a day of great declension and backsliding in Israel, and hence they must suffer.

That in which Israel corrupts himself most, namely idolatry, is shown to Ezekiel. He is carried to the temple by a lock of his head and placed at the seat of the image of jealousy that provokes to jealousy, or that he might see how the ancients and honorable, or the great men in Jerusalem, worshipped images and false gods, and thereby provoked the true God to jealousy. This was great wickedness or blasphemy. In the chambers of imagery, or in the darkened imagination, the chief men of Israel worshipped false gods or idols, saying in their hearts the Lord seeth not, for he has forsaken the earth.

This infidel principle that would exclude God from the domain of the universe by denying his presence and operations any where, and this idolatrous nature of man's that worships what he sees, calls down the curse of God on man. Israel was without excuse in this matter inasmuch as God had revealed himself by mercies and judgments, great deliverances and sore chastenings, so that they were without excuse. Never had the Lord God so displayed his power to any other nation as he did unto Israel. No other people had ever received such favor and blessings. There is no God like the God of Jeshuran who rides upon the heavens in his strength, and upon the sky in his excelling for the salvation of Israel.

God searches out the hidden things of dishonesty and brings to the light every hidden thing. He shows Ezekiel how these honorable, chief men of Israel worship idols. Right in the temple too is this idolatry found.

He is commanded to dig in the wall and there secretly he finds this image worship going on. The deeper he digs the greater the abominations he discovers and this is under the appearance of the worship of the true God.

Is not this verified in one who is convicted of his sins, and who as the digging proceeds in the exposure of the hitherto hidden wickedness of his own heart where he had thought righteousness dwelt. For the more one convicted by the spirit of God sees of his own heart the greater the abominations appear to him.

Ezekiel sees men armed with slaughtering weapons coming from the north (terrors) by the higher gate, (judgment.) These men had charge over the city and were called and sent to slay the wicked. One also appears clothed in linen with a writer's ink-horn by his side. These all stood beside the brazen altar or place of solemn worship. The man clothed in linen with the writer's ink-horn was commanded to go through the city and set a mark on the forehead (open and public mark) on each one that sighed, or was deeply distressed on account of the abominations of Jerusalem. The men with slaughter weapons followed him and utterly slew without sparing all that did

not have this mark on their foreheads.

God sets a mark on his people. They are known to him. These sigh because of abominations in the earth. While judgments are abroad in the land the wise learn by God's judgments. For they that wait on God shall not want any good thing. How safe to be hid in the rock. The Lord is a high tower into which the righteous runneth and is safe.

But when God awakes to judgment on the guilty how terrible the avenging hand of justice. The men that are commanded to execute this fierce wrath represent the way that plagues and judgments come on Israel in her transgression. We see gifts of reproof and discipline in sons of thunders Peter was. In discipline the ax is laid at the root of the tree, and every one that brings not forth good fruit is hewn down. Executioners of God's justice on transgressions is an honor given to all the saints. The righteous execute God's judgments. Phinehas slays the transgressor, and it is remembered as a noble deed. The word of God slays the wicked. Such as are clothed in linen or that walk in purity are a terror to transgressors. The strength of those that walk by faith cannot be reckoned. The certainty that those that sin shall fall by the sword is assured. Swift judgment overtakes at the altar those that despise the word of God. In Jerusalem is manifested the difference between him that serves God and him that serves him not.

While the slack and the wayward and disobedient fall by the sword, all those that honor God are empowered to stand, do valiently, and triumph over their enemies, and shine in the strength of divine wisdom. While such men as Hymenius and Alexander the coppersmith appear as stumbling and falling, how triumphant Paul and Timothy appear in the city of Jerusalem.

P. D. G.

OBITUARY.

POSEY CASSELL.

At the request of his bereaved parents, Mr. and Mrs. J. M. Cassell, of Hylton, Floyd county, Virginia, I write some thoughts in memory of their only son, little Posey Cassell, who was born June the 1st, 1880, and died September the 14th, 1891. Being the only son would have naturally constituted him an object of special affection by his parents and two sisters, but this was greatly intensified by the fact of years of distressing affliction which culminated in his death. His afflictions were of an epileptic form, and were of frequent occurrence. But not withstanding this, he was bright and cheerful, full of gentleness, tenderness of heart and childlike affection. His affections seemed to bind him in his own feelings to his parents beyond that which is usual, as well as to bind them to him. I trust I am privileged to entertain for him a blessed hope that he is now beyond the sphere of sorrow, suffering and death, fully and gloriously enjoying the fullness of salvation, of which his parents I believe have tasted; therefore their sorrow must give way to rejoicing when faith is made strong in their hearts. While it is not death to die, yet it is sweet and precious to know that in dying death is destroyed. In the dying of Jesus the power of death was destroyed, as pertaining unto his people. Therefore to have Jesus the hope of glory in our hearts is to have the victory over death and over him that had the power of death.

With little Posey the curtains of mor-

tality have been rolled back, and those of immortality have gathered him, I believe, into their eternal folds, from whence bursts forth the effulgence of everlasting day, and the well-spring of that never ceasing love of him who through the blood of the everlasting covenant redeemed his people unto himself and unto his Father, and doth crown them with his own glory. May these bereaved ones, and all others whose little ones have been taken from them, have faith to realize that though they are afflicted, yet it is the Lord that giveth and the Lord that taketh away, and be enabled to say: "Blessed be the name of the Lord."

P. G. LESTER.

DEACON JOHN C. HOWARD.

ELDER P. D. GOLD, DEAR BROTHER:—At the request of a deeply bereaved family, I announce the death of Deacon John C. Howard, of Pulaski county, Va., who was born July 7th, 1825, and died Sept. 23rd, 1891, aged 66 years, 2 months and 16 days. He was married to Miss Parthenia Howerton, Dec. 23, 1852. To them were born five sons and four daughters, of whom four sons and three daughters are living. His brothers and sisters, with the exception of one sister, preceded him to the grave. He was the youngest of the family. His surviving sister cared for him in his youth, made his house her home, and has been a faithful aid in his family, and doted on him with true sisterly affection, but will hear his wonted footsteps no more, nor his voice to counsel in business, nor to bring back to memory the pleasing dreams and scenes of childhood, and of happy days gone by. He left all needful evidence that when the earthly house of this tabernacle was dissolved, he had a building of God, not made with hands, but eternal and in the heavens. He joined Pilgrim's Rest church, New River Association, Saturday before the second Sunday in July, 1878; was ordained deacon, July 9, 1880, by a presbytery composed of Elders I. Webb, A. Dickerson, James M. Jennings and J. M. Allen. He served the church faithfully. He was a public officer and well known in business circles. His house was a welcome home to the traveler, the business man and especially his brethren. The press remarked that, "It is no stretch of the conscience to say that Squire Howard was a good man." So say his business

associates, and so say we all. He was a grandson of Elder Wm. Howard, who came from England to New York, then to New Jersey, and finally to Virginia, and served as Moderator of the New River Association, and pastor of several churches, till age and sickness caused him to cease from his labors. The churches were prosperous under his ministration. He left two sons in the ministry, Elders Peter and Hiram Howard, Elder P. G. Lester being a descendant of the latter named. The first families were Baptists almost altogether, and served the church eminently. We sorrow, but not as those who have no hope. When brother Howard was taken sick about three weeks before his death, he suffered severe pain in the region of his heart, at which time he told his wife he had been thinking more about dying than ever before. She asked what he thought about? He answered, "It is all right; I would like to stay with you all a little longer, but expressed a resignation to the will of God. We feel that if brother Howard was not prepared to meet death, the chilly waves of Jordan might indeed be dreaded by any. Peace to his remains, and resignation to his lonely companions, family, friends, church and brethren generally. The unworthy writer delivered a discourse on the occasion to a large audience, who came to his burying, from Rom. 8; 21: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Complying with the order of the church, I send this for publication.

ISAAC WEBB.

ELDER GOLD:—Will you please publish the death of Mrs. Salley Robbins who departed this life May the 13th, 1891. Her maiden name was Salley Sharp. She first married Reddin Daws, and in several years he died, and then she married Henry Robbins, and lived a few years with him, and died with internal cancer, from which she suffered more than tongue can tell. She almost from the beginning of her afflictions was not permitted to lie down to take her rest at all, and she remained several months at that, and set on a chair day and night and died thus. She requested something being written and published to warn others not to do as she did, for she firmly believed her suffering was from her disobedience. I often at church have seen her much affected under

the preaching, and have asked her after wards why she did not go, and her excuse was, she did not feel worthy. She never joined the church, but I have a firm belief she is now where the wicked cease from troubling and the weary be at rest. Her hope was in the finished work of Jesus. Some few days before she died she called some or all of her children to her and told them not to do as she had done, if they ever received a hope in the Lord, go at once and put on Christ by an open profession, and in so doing they might not suffer as she had done. She bore her afflictions with patience and desired to get able to be baptised, but her time had come and she must go. She has told since her confinement that some years back she became greatly troubled over her past life, and that her sins weighted her down so heavily that she could see no peace at all, and giving up all hope thought there was no mercy at all for her, until one night she saw in a vision the Lord standing at the foot of her bed, and a glorious light around him, and he said follow me, and in a small space of time he repeated the same words, follow me, and immediately these words sounded in me, take my yoke on you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light, and when she came to herself she was sitting up on the bed praising the Lord, and felt she loved every body, but most specially the Baptists. From this time onward she began to go to hear preaching, but seemed she was fearful of her deliverance, so she could not be satisfied to go until she became so dissatisfied it seemed she could not go, and could not be satisfied to stay away. So one night she prayed the Lord to decide the case for her, and that night she saw her self baptised, and next morning she was more reconciled and promised the Lord if he would spare her until August meeting at Mill Branch she would offer and the good mercy of the Lord spared her, and she was there and shrank from going, and her affliction commenced to come upon her, and of God's good mercy in her afflictions she was spared to be there September meeting, and she still shrank back, and was never able to go any more, and her whole grief was during her confinement that she had not gone and offered to the church, and told what she hoped the Lord had done for her soul. May the

God of all power be with the bereaved husband and children and prepare them to meet her in a better world than this. Done by the request of the bereaved family.

JOHN W. JACKSON.

ADDIE V. SMITH.

I wish to write a short notice of my dear mother's death for the LANDMARK, as it is the last tribute to her memory that we can give, and she had been a devoted and consistent member of the Primitive Baptist church for many years. Mrs. Addie V. Smith departed this life Aug. 29th, 1891. She was the daughter of Col. S. M. Williams and wife of Dr. A. E. Smith. Her sufferings were indeed great, but she manifested the greatest patience through it all. In her dying, as in her living hours, she appeared resigned to the will of God. She prayed for endurance, that she might not murmur, though his rod reemed heavy. She often exclaimed "Though He slay me, yet will I trust Him." Those around her were constrained to exclaim, 'Oh, that my last days my be ashers.' She had been an invalid for one long weary year, but at last her wearied spirit was relieved, and we believe soared away to find rest in the arms of her Savior. Her membership was at Middle Creek for many years, but some time ago she had it moved to Durham where her residence then was. She died at the residence of Dr. N. M. Blalock near her old home and church, and was buried by the side of her husband who preceded her only a few years. She often spoke of missing his dear loving presence, but now we trust they are resting peacefully together. God grant their children may meet them in glory. Our dear mother left an aged father, three children and several brothers and sisters and many friends to mourn their loss.

MRS. N. M. BLALOCK.

DEACON W. G. BAILEY.

ELD. P. D. GOLD:—Please chronicle the death of Deacon W. G. Bailey. The subject of this notice was born in Martin Co. N. C. the 6th day of April 1836, departed this life August the 8th, 1891, making his stay on earth 55 years 4 months and two days. He was married Feb. 22d 1859 to Mary A. Bailey, by whom he had 8 children 3 dead and 5 living, 4 sons and one daughter. These he leaves, and the bereaved

widow with a large circle of relatives, brethren and friends to mourn their loss, but we mourn not as those who have no hope. He was the son of Warren and Nancy Bailey. His father died before he was born, and he was a Baptist minister. His mother married again but still survives him. It pleased the Lord when he was about 15 years of age to arrest him by his spirit and convince him of his lost condition, and to bring him to a knowledge of the truth as it is in Jesus. His conviction was very pungent and his deliverance clear, although he lay out of his duty a long time for fear he was deceived. But as the writer has often heard him say, he could find no rest until he was made willing to take up his cross and follow Jesus thro' evil as well as good report. He united with the Primitive Baptist Church at Baregrass, on Friday before the 3d Sunday in August 1872, and was baptised the Sunday following by Elder Levi Rogerson. The church soon saw that he was called to a nobler work. The 3d Sunday in April 1874 he was ordained to the office of Deacon, which office he well filled until his death. He purchased to himself a good degree and great boldness in the faith. His whole desire seemed to be for the peace and prosperity of Zion. His sickness was inflammation of the bowels and his sufferings were great, but his faith seemed to grow stronger until the last. The writer was with him much of the time of his sickness and heard him speak many comforting things concerning the kingdom of God. He said he had no distrust, but had that full assurance that he should enter that eternal rest that remains to the people of God. He said "though earthquakes, famines and persecution might come, but none of these things could move him from the faith which he had in Christ Jesus. On Friday morning the 7th with a calm and serene face he called his wife and family into his bed-room, and took her by the hand and gave her direction concerning his burial, and said to her, "get along and do the best you can, and live in peace and go along as though I was not; for I hope I shall not be dead but asleep." He was conscious from the first of his sickness of his death and said he would soon go the way of all the earth. He was an honest and hard-working man, and accumulated a good living. He was a kind husband, an affectionate father, a good neighbor, and one who was highly esteemed by his brethren and friends. In his

last hours his mind seemed to be upon things beyond this vale of tears, and was continually saying he wanted to go home. So on Saturday evening, a quarter to five o'clock he gently passed away in the arms of Jesus. The church and the family sustain a great loss. "But the Lord giveth, and the Lord taketh away, blessed be the name of the Lord." His funeral was attended on the ninth by Elder Levi Rogerson and the writer amidst a large concourse of people. After which his body was carried to its last resting place there to await the morning of the resurrection when we believe he will be raised in the likeness of his glorified Redeemer.

JOHN N. ROGERSON.

MRS. SARAH J. WRIGHT.

The subject of this notice was born March the 21st, 1825, and was married to McLenon Wright March 27th, 1845. She joined the Primitive Baptist church in 1856. She is the mother of twelve children, six girls and six boys, of whom four boys and one girl have preceded her to the grave. She has been for several years in very delicate health, and for the few months which preceded her death her sufferings were very bitter. After medical skill and the best attention of her devoted family and friends had been given to ward off the stern invader she crossed the turbid stream of death at 12 o'clock on the night of the ninth day of November 1891. She appeared perfectly resigned to her Master's will. She did not have any hope of her ultimate recovery from her last sickness, but often remarked to her daughter that her troubles would soon be over. Her passing away was like one entering peaceful slumber, and the writer standing by her bedside in her last moments could see depicted on her countenance the ability to say, "O death where is thy sting, O grave where is thy victory." "I fear thee not death, I dread thee not grave. You may take my body into your keeping until that day when the Lord of Hosts shall come to make up his jewels. But my soul goeth to its dear Redeemer where it will ever be able to shout Hallelujah, praise the Lord." Our dear sister adorned every position and station that she occupied in this life. As a church member, she was sound in the faith, and as a wife she was all her husband and the Bible re-

quired of her.

M. M. HARRALSON.

Remarks.

We regret very much that the balance of this obituary was lost. After the part that is published on page 96 was set up the remainder of the obituary was destroyed in some way unaccountable to me. We have searched for it in vain.

May the Lord be with our dear brother Wright in his bereavement.

P. D. G.

MRS. NANCY M. PHILLIPS.

DEAR BROTHER GOLD:—By the request of the bereaved brother, W. D. Phillips, I send for publication in ZION'S LANDMARK the following obituary of his dear companion, Mrs. Nancy M. Phillips, who was born Jan., 3rd, 1834, and died Nov., 18th, 1891, making her stay in this world 57 years, 11 months and 15 days. The subject of this sketch was the daughter of McKinney Oliver and wife Lotty Oliver, both dead, and was married to brother W. D. Phillips Oct., 1st, 1867. Mrs. Phillips never united with any religious order, but waited quietly for the Lord believing that one must be born of the Spirit of God before he can see the kingdom of God. She was sick more than a year before she died, in which time she obtained a hope in Christ that God for Christ's sake had pardoned her sins. After which she was thoroughly willing to go home to her friends and tell them what great things she hoped the Lord had done for her soul, but the flesh is weak. She never got hardly well enough as she thought to comply with her persuasions in this respect. We can speak well of Mrs. Phillips. If any of her neighbors was distressed she was troubled too. She would not meddle in other people's matters, but by her example taught them the way of peace. Thus by her order of life she obtained for herself a spotless character, and now while we are contemplating her manner of life we believe that she is eternal in the heavens of everlasting rest, where the wicked cease from troubling and the weary are at rest. She had all the treatment Drs. Roberts, Noble and Spicer could do and kind neighbors, but the call had come for her to go home. Now she is gone and will be missed. Now when the dear brother goes home there is no companion. We hope the dear brother will be reconciled to God who giveth and

taketh away. Now in exhortation, believe on, hope on, pray on, endure on, fight on, for here have we no continuing city, but we seek one to come whose maker and builder is God. So cast not away your confidence which hath great recompense of reward. Our friend has said that she loved to hear Elder J. T. Edgerton and the writer preach. By the request of the dear husband we attended, Elder Edgerton preached on the occasion from Psalms 84. The writer from Luke 10:42. But one thing is needful, and Mary hath chosen that good part which shall not be taken away from her. Death will not separate us from the love of God which is in Christ Jesus our Lord.

S. H. BRADY.

MRS. GEORGEANNA ATKINS.

DEAR ELDER GOLD:—Please publish the death of Mrs. Georgeanna Atkins, daughter of Daniel and Ann Everett. The deceased was born the 14th of March 1852, and was married to Alphonso Atkins Jan., 1st, 1871, by Elder F. L. Oakley. She was born and reared in Caswell Co., N. C., 5 miles south of Yanceyville. Georgie, (as she was familiarly called by the family and many friends of her acquaintance) was naturally of a moral character, cheerful and lively disposed, making many friends wherever her lot was cast. In her childhood during her school days she prided herself with many pranks of simple amusements, which she delighted in, and enjoyed much at the expense of others. She has often related to me her premeditated plans to play pranks and have sport with her school mates as she saw proper. But during her sickness she told me she would look back on her past life and her acts and pranks of foolishness did look so hateful to her. How wicked and atrocious seemed the past. She now looked on her past life with perfect hatred and disdain. Could they only be blotted from the memory and sink into oblivion, then all would be well. I was acquainted with Georgie before I was married, and since I have been married we have been quite intimate with each other, having married her brother. With the exception of 4 or 5 years we lived near each other, and the past two years have lived on the same farm, almost within a stone's throw of each other. And of course I know something of her nature, disposition and qualities generally. She

was a kind-hearted, peace-making woman, who lived for the benefit of others as well as for herself. She was not a member of any denomination, but I feel quite sure from the many conversations that I have had with her on the subject of religion she believed in salvation by grace. I had a reason to hope that she has been renewed by grace, but of this she never made any acknowledgement that I know of. During the years of her young life she was stout and healthy, vigorous and strong, all her father's family were stout, healthy children, who were scarce ever sick. Although they looked the picture of health, two have died with consumption. The deceased had been complaining for two years with palpitation and uneasiness about the heart, and various other diseases preying upon the system, which caused a great deal of uneasiness and distress, both mentally and physically. Last spring there seemed to be a general giving down, throughout her whole system, to which all the ruling and controlling powers of nature readily yielded, making her body a willing victim to each and every complaint. She was perfectly aware from the first of her illness that she had consumption, and would never get well, and would express herself often concerning death. She was confined to bed from the 1st of Jan. till death claimed its due the 10th of May. She bore her sickness and intense suffering as well or better perhaps than most of us in similar circumstances. I was a daily visitor at her house during her illness. One evening as I was preparing to go she said she was sorry to see me leave, she missed me so much when I was absent. I answered, if I could be of benefit to relieve her sufferings I would gladly do so. She said no one on earth could do her any good, for her disease was such as could not be cured, and said she, "I know I can't live, but wish I could have been spared long enough to raise my children, I hate to die and leave them, especially my two girls. But they are in the same hands that I am, and my daily prayer and whole trust is in Him who doeth all things according to his will and purpose, to save me, and be a father to my children." She said, "some times I feel satisfied about death and willing to go, and then again I feel that I am lost."

This she spoke melting to tears. I was indeed full of sympathy at this sad moment, and wished that I might speak

something consoling and comforting to her to calm and stay the tears of a sorrowing heart, which at this moment seemed so dejected. I replied 'twas no bad omen to feel lost as the best of christians often feel thus. And one great consolation we have, "Jesus came to seek and to save that which was lost."

The last week of her illness her suffering was so intense it seemed impossible for her to live from morning till night or from night till morning. She was taken on Saturday night (just a week previous to her death) with shortness of breath, accompanied with smothering or fainting spells, which came on incessantly one after another worse and worse, till death ended the scene. The perpetual breathings of her soul were, "Lord take me from this world if 'tis your will, and give me peace and rest, for I am weary of this sinful world." She said, she never thought she would crave to die as she did. But she became a willing subject. God's people shall be made willing in the day of His power. She spoke calmly and composed concerning her death and burial, told us of what she wished to be buried in, and where she wished to be buried, said she had rather be buried at Bush Arbor in Caswell, but 'twas so far they could bury her at Midway, where her sister was buried, if they chose.

Friday night before she died on Sunday she called all her children around her bed-side, and gave each one a good motherly talk, advising them to be good children, good to each other, and try to meet her. She called her eldest sister (who had been staying with her for a week) and told her to look after her children, come to see them as often as she could and give them good advice. She also called the writer and told me the same. And then called her husband (clasping the hand of each one as they came up) and told him to take care of her children, stay with them and not leave them, and she wanted him to lead a different life, and let his last days be his best days, and try to meet her. She told them not to grieve for her, to look after themselves. She then looked calmly around and said, now I am done, and slapping her poor thin hands together she said, thank the Lord. She looked angelic and heavenly, so placid and composed was she while thus talking that I was forced to think she was translated into an angel. I don't think I

can ever forget those Heavenly features whilst I live. She leaves a husband, 6 children, father, mother, 2 brothers, 4 sisters, relatives, and a large circle of friends and acquaintance to mourn her death. But while we mourn over her absence from this world we should bow in humble submission to the will of him who knows best and say, sleep on loved one, believing she is released from her troubles and pain, and gone to a world of endless bliss, there to sing and praise a Blessed Redeemer through all ages of eternity. May this dispensation of his providence sink deep into the heart of the bereaved husband and children and all those who feel the sad reality, stop and reflect on their future destiny. Consider the end of all mankind. How we pass from time to eternity, not knowing how soon nor yet how far distant is the last day of our existence. O, that the Lord may fit and prepare us for his appearing is the sincere desire and prayer of your humble writer.

HATTIE J. EVERETT.

ELDER SHADE PATE.

ELDER P. D. GOLD, DEAR BROTHER:—By the request of his wife and children, I will try to write the obituary of their husband and father, our beloved brother and father in Isreal, Elder Shade Pate. He was born March the 10th, 1807, died the 11 of October 1891, making his stay on earth 84 years, 7 months and one day. At the age of 21, (May 1828) he was united with the Primitive Baptists at Nahunta, and baptized the 3rd Sunday by Elder Haywood Ham. A short time after his gift was discovered, and he commenced preaching the gospel of the Son of God. After a while he was ordained to the ministry. He was pastor at Nahunta when he died. I heard him say he never missed but very few meetings at Nahunta. His health had been giving way for some time, but he was very sure to be at his meeting. He was down 18 days, bore his weakness with christian fortitude, tho' in all his sickness he seemed to be without pain. Everything was done for him that could be done by his wife, children and friends, but all failed to restore him. I went to see him 3 times, and I never saw any one more resigned to God's will than he was. I stayed with him Thursday night before he died on Saturday night. Friday morning when I left he said he wanted to go with me to the Contentnea

Association to see his brethren. He said, tell them he was lying there a lump of bones trying to thank the Lord for his blessings and asking for more. Surely he was a man of God. Elder Edgerton preached at his house on the occasion to a large congregation, after which he was carried to his old homestead and laid beside his first wife. He was married twice, first to Penny Howell who bore him 9 children. He had 32 grand-children, and 11 great grand-children. He married the second time to Patience Smith. He leaves a wife, 6 children and a host of friends to mourn his death, but the Lord gives and he has taken away. May the church, his wife, children and friends say blessed be his holy name. May the church take heed to his loving admonitions. He was with us at our September meeting. He was not able to preach but in conference he made his last prayer in the church. He was a great man for peace. He was grieved on account of such trouble among the people of God. He told me he thought there would have to be a sifting among the Baptists. O that those among us that are causing so much confusion among the children would stop and think. Had we not better suffer ourselves than to cause others to suffer. Dear brethren and sisters at old Nahunta, our dear old father is gone from a world of sin and vexation to a world of bliss and happiness. We believe we never will see his friendly countenance any more, but do for Christ's sake go to church and fill your seats, and live in peace as brother Pate so often requested that you would do after he was gone. It will not be long before we too will follow, and may we all live in obedience to the command of Jesus that when he calls us that we may say as Paul did, "We have fought a good fight and finished our course." May God bless his dear wife and his children with the assurance of meeting their loved one on high. I would like to go back and speak of many things of our deceased Pastor, but it would make this obituary too long. All that knew him know there could be much more said. He was much loved and esteemed by the Baptists. Written by one to whom he has been a great comfort. I don't feel I can give this justice for the lack of wisdom.

Yours truly,
JOHN W. GARDNER.

HENRY KIVETT.

ELDER P. D. GOLD, DEAR BROTHER:—I received a letter from sister Vandellia E. Jones recently, and she informed me that old brother Henry Kivett was dead, and she saw him laid in Sandy Creek grave yard to rest from his toils, cares and sufferings till the resurrection morn, when mortal shall put on immortality and come forth a glorious body, a victory over the grave. She informed me that his attendants said he was preaching when his poor lisping tongue could scarcely be understood. They could catch a word now and then, and sometime a passage of Scripture. His age was 91 years, 10 months and 2 days. He was a member of the church about 70 years. In the great storm of the division of the Baptists he stood firm on the Primitive side with the sword of the spirit, and fought a multitude of erroneous bigots, and has held them at bay ever since while living, and not only so, but he could see corruption in government affairs and would stand at the polls on the days of election and fight that. He has surely fought a good fight, and we hope has surely received the crown laid up for him. He died July 4th, A. D. 1891. Brother Gold, sister Jones requested me if I had occasion to write you to have his death published in the LANDMARK. I have not written this in form for publication, but the information she wrote I have given and you can arrange for press if you feel inclined to publish, and I hope you will. I have met brother Kivett several times. He was a faithful member at Sandy Creek Church, and attended his meetings faithfully as long as he was able, but for a few years he has been unable. I saw him on my way home the last time I visited said church in company with brother Chandler, and for his comfort we had a meeting at one of his neighbor's house, and he appeared to enjoy it well. He was no doubt a faithful good man though he had but little of the things of this world as I suppose from what I have heard, though well reported of by his neighbors and willing to eat his bread according to the command of the Lord to Adam after the transgression of the Law that brought death upon his unborn race.

Your brother in hope of eternal life when mortality is swallowed up of light.

F. L. OAKLEY.

MATTIE WHITLEY.

It again becomes my sad and painful duty to relate the death of another loved one, little

Mattie Whitley, third child and second daughter of W. B. and Bettie Z. Whitley, born in Edgecombe Co. N. C. Jan. 4th, 1880 and died in Beaufort Co. N. C. Oct 2nd, 1891. Making her stay on earth 11 years, 8 months and 28 days. Scarcely a year had elapsed from the time her older sister was taken, and while our hearts were yet sore ere the grim destroyer again visited us and plucked another rosebud that formed a wreath of love and sunshine around the family circle. They were both bright, smart children, and none knew them but to love them.

"Beautiful, lovely,
They were but given
Fair buds to earth,
To blossom in Heaven."

We miss them sadly for they were dearer to us than we knew, I fear, until they had gone from us forever. But we feel that the dear Lord in his infinite wisdom doeth all things well, and we will ask of him strength to bear our trials, and to bow in humble submission to his will, when he sees fit to pluck from its setting one of our jewels here on earth, we can but hope and believe that it will be reset in that beautiful crown of jewels, in His bright mansion above, a house not made with hands eternal in the Heavens.

Another lovely rosebud,
Has been plucked from out the wreath,
That formed the family circle
And left us all in grief.

Another precious darling,
Has been taken from our home,
No more her little foots steps,
O'er the sunny fields will roam.

Those beautiful, sparkling brown eyes,
Will beam on us no more,
Till we too, have been taken,
To that bright and happy shore.

Where all the walks are precious stones,
The streets transparent gold;
The gates are all of pure white pearl
While all things here do mould.

She went over the silent river,
At the setting of life's sun,
Her sorrows here are ended
Her joys are now begun.

We feel that thou art happy
With angels around the throne,
And wouldn't call thee back to earth,
Though we are left to mourn.

Precious darling, loved one,
Thou art safely sheltered now,
In the arms of a loving saviour,
With a crown upon thy brow.

Those precious little hands,
Are folded across thy breast
Thou art gone from a world of sorrow
Home, home to rest.

To be with Jesus forever,
Safe, reclining on His breast,
Wearing the spotless robe of white,
Thou art forever blest.

F. L. T.

AMOS STEPHEN AKERS.

Please give space in your valuable paper for notice of the death of my dear little nephew, little Amos who was the son of Samuel H. and Eliza J. Akers, and was born in Franklin Co. Va. Feb. the 8th 1890, and departed this life June the 15th 1891, making his stay on earth one year, four months and seven days. He died with flux. He was sick only ten days. His sufferings can never be told. Medical aid was called, but to no avail. All that physician, kind friends and loving relatives could do could not stay the hand of death. He bore his sufferings with the greatest patience that I ever saw any one. And many were the sweet smiles that played over his sweet face the night before he died. He was a very sweet child and his beauty is inexpressible. Little Amos was the pride of his fond parents, and the delight of his brothers and sisters. Of these he leaves father, mother four sisters and three brothers, and a host of relatives beside to mourn their loss. But we mourn not as those that have no hope, for we feel assured that he fell asleep in the arms of our dear Saviour. For he said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven. But there is no use for one so unworthy as I feel my self to be to try to offer any words of comfort to the bereaved family for they have lost one of earth's brightest jewels. So I will commend them to the giver of all comforts, who worketh all things after the counsel of his own will, and worketh all things together for good to those that love God, and those that are the called according to his purpose.

Written by his aunt

CORA L. AKERS

DEACON CHARLES R. LEWIS.

Deacon Charles R. Lewis, son of Nancy Lewis, was born June 14th. 1827, was married to Mary A. Poesy in the year 1859. Unto them were born four children, two of whom still live. His first wife died Feb. 16, 1880, and he was married to his second wife, Mary A. Walton, Dec. 8th. 1881. He died at his residence in Pittsylvania county, Va., May 18th 1890. The large concourse of people that attended his burial showed that he had many friends left to mourn on account of his death. His circumspect conduct secured for him the confidence of those who knew him. Even those who differed from him in doctrine were constrained to give him the credit of being an honest christian gentleman. "A good name is rather to be chosen than great riches." The writer was acquainted with

him for more than twenty years previous to his death and during that whole space of time he always seemed to be the same meek quiet christian. He was faithful to his christian duties and did not allow trivial, secular matters to keep him from his church meetings. It was a rare thing to see his seat empty in church conference at Flippen's Mill where his membership was. It would be well for our cause if more of our members would imitate his example of zeal. May the Lord bless his surviving widow and children and comfort them.

A BROTHER.

CATHARINE WEDDLE.

ELDER P. D. GOLD, DEAR BROTHER:—I send you the obituary of Catharine Sligelman who was born in Augusta Co. Va. Feb. 20th. 1793, joined the Primitive church in the year 1820, was married to David Weddle in 1825; and bore him seven children, five of whom are still living. She was a good wife, a kind mother, and a faithful christian woman living to the Lord a godly life, and enjoying the fellowship of the brethren. She loved the company of the brethren much, and attended church meetings as long as she could, growing in grace and in the knowledge of the Lord Jesus. She was careful to maintain good works. For an uninterrupted term of seventy years she lived in the fellowship of the brethren, and her brand moulded not, nor did her shoes wax old, nor was her strength in the Lord abated. She longed to depart and wondered when the time would come that she would lay her armor by. At the good old age of ninety seven years, three months and twenty one days she gave up the ghost, leaving five children, about twenty seven grand-children, and many great grand-children, and a host of friends to mourn their loss. Her place is vacant in the family circle and in the church. But though our loss is great her gain is far greater. Therefore we do not mourn as those who have no hope.

Most of her comfort in her last days was with her bible and the sweet visits of the Spirit of God. She retained her mind to the last day of her life. Her death took place on the 10th of June 1890. After praise by the writer her body was laid away to rest until the coming of Jesus. May peace rest with the bereaved, and may we all live such a life as she lived.

Q. D. WEEKS.

LEVINA JINKINS.

Sister Levina Jinkins was born in Robeson county, where she lived until she was fourteen years old with her grand-father and grandmother, Wm. and Sarah Baxley, who raised her. They were members of the Primitive Baptist church. They then moved to Montgomery county, N. C., where she was united in marriage to Cader Jinkins in her youthful days. She and her husband then moved to Wilkes county, N. C. in the year 1828. There she professed a hope in Christ, and was baptised into the fellowship of the Reddies River

church in 1829 by Elder James Vannoy, and she lived in full fellowship there until she moved to Ashe county, N. C. Then she joined the old North Fork church in 1879, and her membership was with that church until her death, which occurred on October the 11th, 1891. Her husband did not live a great while after they moved to Wilkes county. She lived a widow for fifty five years. She was a good mother, a kind neighbor, and beloved by all who knew her. She said she had a little hope, and, that she believed she had part in the first resurrection. On such the second death hath no power.

She walked the strait and narrow way for more than sixty years.

Of the church members who gave her the right hand of fellowship, when she first joined the church at Reddies' River, all had gone to their reward long before sister Jenkins was called to go.

She never went among any societies, except the Primitive Baptists. She never took a part with the unfruitful workers of darkness.

She has been an old pilgrim in the world and died in the hope of a blessed immortality.

Sister Jenkins leaves three daughters and five grand children, with eight great grandchildren to mourn her loss. She was somewhere between eighty and ninety years old. Elder Noah C. Baldwin attended the burial service. She quietly rests near the old church where she had her last membership. Near her in the same grave yard also sleeps her little grand-son, Wade Hampton Kilby, son of Abraham and Susan Kilby, who was born May 3d, 1877. This beloved child was instantly killed by a horse. He left a father and an afflicted mother, and three brothers, together with his old grandmother who mourned his loss for more than four years, and she requested to be buried near the loved child. C.

TALITHA C. CHERRY.

I have been requested by the children of sister Talitha C. Cherry, to write a sketch of her long and useful life. She was born Feb. 8th, 1812, and was married to her husband Wm. Cherry, Feb. 10th, 1831, was the mother of ten children, 5 boys and 5 girls, of which 5 survive her. She and her husband lived together 38 years. She lived after his death 24 years 4 months and 3 days. Her age was 71 years, 5 months and 16 days. She united with the Primitive Baptist church at Grindell Creek, Saturday before the 2d Sunday in Nov. 1827, was baptized by Elder Thomas Mason and took a letter of dismission from Grindell Creek M. H. to join at Great Swamp, Saturday before 2d Sunday in Sept. 1832, of which church she remained a consistent member until her death which event took place June 22d, 1891. The writer has only had the pleasure of knowing her a few years. It was comforting and strengthening to sit down by her side and hear her talk. Though feeble from chronic Bronchitis of many years standing she would talk of her dear Saviour, of His wondrous love, and His power to save poor lost sinners, and the only way of salvation.

Yes, salvation by grace alone was her theme. How often have I heard her exclaim, Oh, blessed Redeemer and Jehovah Jirah. Tho' a great sufferer, she desired perfect submission to her heavenly Father's will. In her latter day, being so very feeble she was not able to get around to the meetings of the Baptists, or to attend her own church regularly. She seemed to have so much of the presence of her Saviour, proving his promise, even down to old age all my people shall prove &c. She had kind obedient children, who mourn her loss greatly, but to you dear children I would say, dry your tears, for death to her I believe was the gate to endless joy. Oh, she had such great love for the Baptists. I never have seen one express more. She would so often say, "Little children love one another as I have loved you." She did not shun to speak the truth to all who came in her hearing. The last time I was with her which was only a week before she died, she seemed to be meditative, but talked earnestly and impressively to me and at parting she drew me to her breast, as if almost spent and repeated this in my ears. "May God's blessing, and your poor, old, afflicted sister's blessings, rest upon you and yours my dear sister, and bring you to a better world." I felt so unworthy of the love she expressed for me. The day she died I was not aware that she was sick even. She lived 4 miles from me, but strange to say it was a day when my heart was full of praise to God. In the evening of the morning she died I was in the upper story of my house, and looking out in the direction where she lived. The earth looked new. Oh, every thing looked so beautiful to me. There was also a bright light in the sky, and a little while after I came down the stairs, some one came and told me she was dead. I couldn't grieve, for I believe this was evidence to me of the bright and glorious exchange of her soul for the courts of glory, and so we mourn not as for those who have no hope. Yes, I do firmly believe she has gone "Where the wicked cease from troubling and the weary are at rest."

BETTIE Z. WHITLEY.

D. W. MORTON.

Brother D. W. Morton of Newport Church, N. C., has been called from this world and passed away happy. He was certainly a precious brother to me. At the last session of the White Oak Association his company was very pleasant. P. D. G.

MRS LUCY W. PINSON.

She was born October 15th 1810 and was married to Joseph W. Pinson Jan. 5th 1832, who died many years ago. She then lived a widow the remainder of her life. She professed a hope in Christ when quite young, and joined the church at Arbor in 1866, and lived a consistent life to the last. She was of a quiet and peaceful disposition, and respected by all who knew her. After the death of her husband she went through many hardships and privations, manifesting much patience and perseverance until death released her from the troubles of this world. She departed this life March 15th 1891, making her stay on earth 80 years and seven months. She leaves four daughters, several grand children and many friends to mourn their loss, which is her eternal gain: For we which have believed do enter into rest.

Y. I. C.

MARY E. JOHNSON.

Mrs. Mary E. Johnson, wife of Joel Johnson and the daughter of Mr. and Mrs. S. B. Powell of Martin Co. N. C. was born January the 4th 1829. She was married to Joel Johnson Dec. 2nd, 1849, and to them were born eleven children, eight of whom are living, six sons and two daughters, the youngest of twenty five years. They lived happily together as husband and wife 41 years and eight months until death took her away from his embrace on the 23rd day of August 1891, aged 62 years, seven months and nineteen days. On the fourth Saturday in May 1877, she and her husband were received into the fellowship of the church at Spring Creek, Martin Co. N. C. and were baptised on Sunday morning by Elder C. B. Hassell. The writer has known her for 30 years and can truly say she was a kind, devoted and loving wife, and an affectionate mother, always looking well to the comfort and welfare of her husband and children, to whom she was deeply devoted and kind. Her ears were ever open to the cries of the needy and her hand ever ready to help and comfort them. None knew her but to love her, none named her but to praise her virtues. In the church her seat is vacant, vacant around the fireside and at the table.

JAMES POWELL.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at Conoho, Martin Co. N. C. Friday, Sat. and 5th Sunday in Jan. 1892.

The Black Creek Union is appointed to be held with the church at Aycocks, Saturday and 5th Sunday in Jan.

I have not learned where the Contentnea and Toisnot Unions are to be held.

We issue eight pages more than usual of the LANDMARK this issue because obituaries had accumulated to such and extent.

P. D. G.

CHANGE OF ADDRESS.

Those wishing to address Elder J. C. Williams will direct their letters to Sincerity, Post Office, Union Co. N. C. Notice his additional appointments.

FROM THE NORTH TO FLORIDA.

THE ATLANTIC COAST LINES SPECIAL SERVICE FOR TOURIST TRAVEL.—THE FINEST TRAINS IN THE WORLD.

On January 4th. 1892, the Atlantic Coast Line will put on another through train from New York to Florida, leaving New York at 9.30 a. m., arriving at Jacksonville 7. p. m. next day (only one night out,) making three through fast trains per day, with through Pullman Palace Sleeping Cars from Boston to Jacksonville; New York to Tampa and Port Tampa, (alongside steamer for Cuba); New York to Jacksonville; New York to Thomasville; New York to Savannah.

On January 18th the magnificent "New York and Florida Special," running through to St. Augustine, Fla., will also be added, making in all twenty-four trains each way per week, the most complete service ever offered to Wilmington, Charleston, Savannah, Florida and Cuba.

The equipment and general character of train service over this line is equalled by few and excelled by none, while the "Florida Special" is without doubt the finest train in

the world. The beautiful drawing-room cars, the "Ideal" and "Superb" will, as heretofore, form part of the equipment of these trains. They are the only complete drawing-room cars ever built, and are run exclusively over the Atlantic Coast Line.

This line is so situated that two hours south of Richmond tourists encounter the influence of the Gulf Stream, and all the conditions which constitute the genial and balmy Southern climate, making it the natural as well as the shortest and most popular route from the North to Florida.—WILMINGTON (N. C.) STAR.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

JOHN R. ROBERTS.

1st Saturday and Sunday in January 1892
Mill branch, Columbus County.

Monday.....Feathery Bay
Wednesday.....Starrons school house
From there I will go in the neighborhood of
Simpsons Creek. The brethren can arrange
appointments to suit themselves including
2nd Sunday.

Sunday night.....Conway, S. C.
Saturday and 3rd Sunday.....Polly Swamp
(Pee Dee).

From there I will go to Elder Thomas Bell's
and remain in his neighborhood till Friday
morning, during which time I wish to preach
at Pleasant Hill one day. Brethren will ar-
range appointments in that neighborhood to
suit themselves.

Saturday and fourth Sunday.....Bethel
Monday.....Piraway
Tuesday.....Cypress Creek
Wednesday night.....Wilmington

J. C. WILLIAMS.

Wheeler.....1st Sunday in January 1892
Flat River.....Monday
Surl.....Tuesday
Camp Creek.....Wednesday
Eno.....Thursday
Durham.....Thursday night
Brother J. R. Young's.....Friday
Raleigh.....Friday night
Willow Spring.....Saturday
Sandy Grove.....2nd Sunday
Will Elder James Wilson please arrange

appointments to reach the N. C. Central R.
R. by Thursday morning.

Bethany.....Saturday and 3rd Sunday
High Ridge.....Wednesday
Mountain Spring.....Thursday
Liberty.....Saturday and 4th Sunday
Piney.....2nd Sunday and Saturday before in
February.

Flat Creek.....Monday
Bear Creek.....Tuesday
He will need conveyance.

ELDER C. B. DENNY.

Smithfield.....Thursday night before the 1st
Sunday in January 1892.

Clement, Friday 11. a. m. before the 1st Sun-
day in January

Juniper.....1st Sat. and Sun. in January
Hannah's Creek.....Mon. after 1st Sun. in Jan.
New Hope.....Tue. after 1st Sun. in Jan.
Fellowship.....Wed. after 1st Sun. in Jan.
Sandy Grove, Thursday after 1st Sun. in Jan.
Willow Springs, Friday after 1st Sun. in Jan.
Middle Creek.....2nd Sat. and Sunday in Jan.
Oak Grove, Monday after 2nd Sunday in Jan.
Neuse, Wednesday after 2nd Sunday in Jan.
Shoo Fly (near Elder J. C. Hudgins) Thurs-
day after 2nd Sun. in January at 2 p. m.
Dutchville, Friday after 2nd Sunday in Jan.
Durham.....3rd Saturday and Sunday in Jan.

Brethren and friends, will please arrange
conveyance for Elder Denny when off the
Rail Road.

RECEIPTS.

GA.—D. G. McGowen, 2.00; By Elder J. R.
Respass, 1.50.

IOWA.—Elder Aaron Wood, 1.00.

MISS.—W. M. Burtshaw, 1.00.

N. C.—N. M. Jones, 1.00; Elder J. B.
Parker, 2.00; E. J. Powell, 1.50; W. A.
Myatt, 2.00; Mrs. C. F. Griffin, 1.50; Wm.
Holoman, 1.50; Mrs. W. B. Whitty, 2.00; Levi
Walston, 1.50; M. T. Pittman, 1.50; Thos.
Clark, 2.00; J. G. Warren, 1.50; P. S. Harris,
1.50; W. H. Bass, 1.50; J. C. Luper, 1.50; J. D.
Armstrong, 1.50; Priscilla Parker, 1.50;
Elijah Williams, 4.00; J. H. Griffin, 2.00; Wm.
Daughtry, 2.00; G. M. Melton, 3.00; T. P.
Braswell, 2.00; Peter Adams, 1.50; Mary
Harvey, 50c.; M. B. Williford, 1.50; Jesse
Norris, 1.50; By Elder L. H. Hardy, 1.50; El-
der S. H. Brady, 1.50; J. A. Lovelace, 3.00;
Ransom Guley, 1.00; J. B. Smith, 4.50; El-
der Isaac Jones, 3.00; Elder J. S. Corbett,
1.50; Elder J. W. Jackson, 50c.; L. E. Everett,
1.50; Elder J. A. Williams, 1.50; Elder J. C.
Burch, 9.00; Elder J. W. Gardner, 4.50; Alex
Wiggs, 9.00; J. E. Cobb, 1.50,
S. C.—A. E. Brown, 3.00.

TEXAS.—M. S. Hughs, 2.00; Elder W. S.
Harris, 2.00.

VA.—A. J. Miles, 1.50; By Osborn Hawks,
2.00.

W. VA.—C. E. Duff, 2.00.

WILSON COLLEGIATE INSTITUTE.

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Fall Session opens Monday, Sept. 7th, 1891.

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Per dozen, by mail, \$9.00.
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Per dozen, by mail, \$12.00

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WILMINGTON & WELDON R. R. and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

Dated Nov. 23, 1891.	No. 23, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex-Sunday.
Leave Weldon.....	12:30 p. m.	5:43 p. m.	6:30 a. m.
Arrive Rocky Mt.....	1:40 p. m.	.....	7:24 a. m.
Arrive Tarboro.....	*2:18 p. m.	.....	.....
Leave Tarboro.....	12:45 p. m.	6:00 p. m.	.....
Arrive Wilson.....	2:18 p. m.	7:00 p. m.	7:53
Leave Wilson.....	*2:30 p. m.	.....	.....
Arrive Selma.....	3:30 p. m.	.....	.....
Arrive Fayetteville.....	5:30 p. m.	.....	.....
Leave Goldsboro.....	3:15 p. m.	7:42 p. m.	8:40 a. m.
Leave Warsaw.....	4 14 p. m.	.....	9:34 a. m.
Leave Magnolia.....	4:27 p. m.	8:40 p. m.	9:40 a. m.
Arrive Wilmington.....	6:00 p. m.	9:55 p. m.	11:20 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 40, Daily, ex-Sunday.
Leave Wilmington.....	12:35 a. m.	9:15 a. m.	4:25 p. m.
Leave Magnolia.....	.....	10:57 a. m.	6:10 p. m.
Leave Warsaw.....	.....	11:11 a. m.	6:25 p. m.
Arrive Goldsboro.....	2:55 a. m.	12:05 p. m.	7:30 p. m.
Leave Fayetteville.....	.....	9:10 a. m.	.....
Arrive Selma.....	.....	11:04 a. m.	.....
Arrive Wilson.....	.....	12:10 p. m.	.....
Leave Wilson.....	3:35 a. m.	12:58 p. m.	8:23 p. m.
Arrive Rocky Mt.....	.....	1:30 p. m.	8:53 p. m.
Arrive Tarboro.....	6:30 a. m.	*2:18 p. m.	.....
Leave Tarboro.....	.....	12:53 a. m.	.....
Arrive Weldon.....	5:05 a. m.	2:55 p. m.	1

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4 00 p. m., Halifax 4 22 p. m., arrives Scotland Neck at 5 15 p. m., Greenville 6 52 p. m., Kinston, 8 00 p. m. Returning leaves Kinston, 7 00 a. m., Greenville 8 10 a. m., Halifax at 11 00 a. m., Weldon 11 25 a. m., daily except Sunday.

Local freight train leaves Weldon at 7 a. m., arriving Scotland Neck 10 03 a. m., Greenville 3 00 p. m., Kinston 5 10 p. m. Returning, leaves Kinston at 8 00 a. m., arriving Greenville at 10 50, Scotland Neck 2 40 p. m., Weldon 5 15 p. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4 40 p. m., Sunday 3 00 p. m., arrive Wilmington, N. C., 7 15 p. m., 4 20 p. m., Plymouth 8 30 p. m., 5 20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6 20 a. m., Sunday, 9 00 a. m., Williams ton, 7 40 a. m., 9 58 a. m., arrive Tarboro, N. C., 10 05 a. m., 11 20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 7 00 a. m., arrive Smithfield, N. C., 8 30 a. m. Returning, leaves Smithfield, N. C., 9 00 a. m., arrive Goldsboro, N. C., 10 30 a. m.

Train on Nashville Branch leaves Rocky Mount at 5 15 p. m., arrives Nashville 5 55 p. m., Spring Hope 6 30 p. m. Returning leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m., Rocky Mount 9 15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6 30 p. m. and 11 15 a. m. Returning leaves Clinton at 8 20 a. m., and 3 10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

GILLIAM'S ACADEMY, FOR BOTH SEXES.

The 15th Session will open Tuesday, Nov. 3rd, 1891, and continue 20 weeks. Rates reasonable.

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Pupils will be met at Burlington and Reidsville Nov. 3rd, and conveyed gratis, and at close of term to railroad gratis, provided each one write me one week previous.

Address,
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C. F. FINCH'S MINERAL SPRINGS, Five Miles West of Wilson, N. C.

The public are invited to drive out and drink the water—without money and without price.

The mineral waters of the Springs at Finch's Mill have medicinal qualities that it will pay our sick people to test. The water has been analyzed by State Chemist Dabney, and the following is the analysis: Gases; Free Carbonic Acid, considerable amount; total solids in sol'n 5.10 grains per imperial gallon, consisting of Carbonate of Iron, large amount; Carbonate of Lime, small amount; Sulphate of Magnesia, trace; Chloride of Soda, trace. NOTE—Slightly Chalybeate or Iron Water.

Being desirous of giving the public advantage of this fine water I have decided to sell one-fourth or one-half interest as the purchaser may elect together with site to build a first-class hotel. Any party or parties desiring to make such purchase are requested to confer with me between this and December 15th, 1891. Terms liberal.

C. F. FINCH.

WHITAKERS ACADEMY, FOR BOTH SEXES. STRICTLY NON-SECTARIAN.

The Twenty Seventh Session will open, the Lord willing, the Third Monday in January 1892, and continue Twenty weeks. For further particulars inquire of

A. J. MOORE, Prin.
MISS CORNELIA MOORE, Assistant.
January 1st, 1892.

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The Next Term Begins Sept. 3. Entrance Examinations, Sept. 2. Tuition \$30 per term. Needy young men of talent and character will be aided with scholarships and loans. Besides the General Course of Study, which offers a wide range of elective studies, there are courses in Law, Medicine and Engineering. For catalogue, &c., address the President.

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It contains his experience, call to the ministry, trials and hardships of the ministry, pioneer life, thrilling adventures in which his life was endangered, and many other events of importance and interest. The book contains 497 pages, is printed in nice, clear type, and neatly bound in cloth and leather.

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JANUARY 15, 1892.

NO. 5.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the get-together of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

When a subscriber desires his paper changed he should state plainly both the old and the new postoffices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his postoffice.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Postal Note, Check, or Draft, or Registered Letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER IN CHRIST:—I have felt to pen a short poem in which I try to sketch some of my changes and trials, if you feel to do so, publish it, if not let it go to the scrap basket.

Yours in hope,

JESSE A.

I find myself so vile,
Oh, can it ever be,
That God's begotten such a child,
As I have proved to be.

I often try to read,
I often try to write,
But find it is a task indeed
When Satan doth me fight.

I often try to pray
But then I stumble most.
So many things step in my way
I fear that I am lost.

I often try to sing,
A Psalm as David did;
But then I find all precious things
From my poor soul are hid.

I often try to preach
The Jesus whom I love,
Only to find I cannot reach
The smallest thought above.

Sometimes I try to praise
The God who died for me,
And then I stop to think again
And wonder "can it be."

That I of sinners chief
Could have my sins forgiven,
And in a Saviour find relief,
And be an heir of heaven.

Sometimes I think I'll mourn
The remnant of my days
And then before I think again
My heart is filled with praise.

With praises to my God,
My soul doth overflow
Tis then I feel that I can sing,
And my redeemer know.

And when my way is hid,
And I on God depend,
I find my self as Jonah did,
And "the Lord" my friend.
So now dear Brother Gold,
If it be thus with you,
And all God's people from of old,
Please copy this anew.
Yours unworthy little brother,

JESSE A. ASHBURN.

Pilot Mountain, N. C.

EXPERIENCE.

Sometime ago I heard a party denouncing an experience of grace, stating that it was all imagination. I felt how untrue, and yet how foolish it does seem to a worldly minded man who has never seen what he is or felt his need of a Savior. God deals with his people in this day just as he did with our fathers, and we realize that we are being brought along in this wilderness in the way that is marked out. The Lord led Jacob about and instructed him and taught him to profit. I feel like talking about some of the precious dealings of the Lord with me, how I have been exercised, if indeed I have an experience of grace. We can never tell it, we can just hint at it. I used to go to "big meetings" occasionally, to see and be seen just as a past time. I did not care a straw for the preaching, and thou't the Old Baptists were behind the times: and such curious sayings they did use. I remember well one old Elder said, "May the Lord give you eyes to see, ears to hear and hearts to understand." I thought how foolish. I heard my mother

and Aunt talk about how they enjoyed preaching and reading certain articles in the Baptist papers. I had every confidence in them but it was a matter of wonder and astonishment to me how they could enjoy such stuff. After awhile my mother joined the church. Others said it was a beautiful baptism, but I saw no beauty in it. I felt that there was a great separation. It was a lonely, sad day to me. For months I never went to preaching, though I would speak to her company and treat them courteously for her sake. I said nothing to her about her religious views, but still it was a matter of wonder to me that she should find a home among that people. In the Fall of 1878, my little boy was taken away. I felt, suppose the Lord had taken me instead, how unfit I am to die. I had never given it a serious thought before. I determined when I got well to go to work to be a christian. I felt like I could and must do something, and that it was as a field: all it needed was for me to work it. "Work out your own salvation," was my idea. I did not know that I was dead in trespasses and in sins and needed the sun and rain from heaven, much plowing and deep harrowing to show me my wretched condition. I realized that there was nothing good in me, that I had no salvation and how could I work out what I did not possess. I attended Methodist meetings awhile and found that they had grace and works mixed, and I was not able to live up to their notions. I tried them by the Bible, for I was convinced that they expected to be saved by their works. "By the deeds of the law shall no flesh be justified" How I felt my destitution, so completely cut off, unlike any other I felt to be. I sorely felt my need of a Saviour, and how I wanted mercy extended to me. How sweet these

words were and are still to me, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." I went to Baptist meetings after this and how differently they preached I thought. I saw a beauty about their doctrine and I loved it, but I did not want them to know it. I searched the Scriptures and I was fully assured they were right, and I greatly desired to dwell with them. I got up one morning with the 146th Psalm on my mind, and read it before dressing. It was a precious comfort to me. The Lord looseth the prisoners, openeth the eyes of the blind, happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." I began to think about what that good Elder said several years ago, "May the Lord give you eyes to see," and soon. Has the Lord shown me what I am, how blind, guilty and naked I am, and has he manifested himself to me as my all and in all. I can never tell of the goodness of the Lord to me. His hand has upheld and sustained me all along. He has kept me from dangers seen and unseen, and how unworthy I am of his manifold kindness. How little I show forth his praise. But I do love the doctrine of grace, and desire to follow Jesus, to look away from earth and earthly things to him who is the Author and finisher of our faith. I joined the church in much darkness but I desired to follow Jesus in baptism and be numbered with his people. The Lord had given me previously to this, a freedom, home feeling with many of the members and they received me kindly everywhere I went and treated me with kindly consideration. I often felt oh if they knew me what a sinful, rebellious creature I am they would have no fellowship for me, then I felt this, but the Lord knows my every weakness and condescends

to dwell with me in my low estate. I do not always feel his presence. I often mourn his absence. I am called to go through much darkness but the Lord is ever faithful. He sees the end 'from the beginning, for it is marked out by his own unerring hand. "Thy Redeemer teacheth thee to profit, and leadeth thee by the way thou shouldst go." It is a sweet privilege to dwell with our best friends and kindred. When our Pharisee notions are destroyed then the Lord is exalted. Brethren, I am a poor sinner trusting alone in the merits of Christ.

I have never gotten from nature to grace. I know that there is nothing good in my flesh, but that there is a principle, a hidden principle, a hidden man of the heart that moves and carries me where my nature would not go, and I am never resigned to the will of God only when subdued by grace. I must not take up too much space lest I should weary you. Hoping that the Lord may graciously lead and sustain us in the way of truth and righteousness. I remain, L. H.

Such writing as the above does not weary me. P. D. G.

ELDER P. D. GOLD, MY DEAR BROTHER IN THE LORD:—I desire to say a few words to you and the many dear brothers and sisters, but do not feel worthy or able to attempt to speak to those dear ones, knowing and feeling my weakness and inability of doing this for many years. I do feel to be the least of all, if one at all, yet I desire to tell the dear ones of the many blessings that the Good Lord has bestowed on us little few here in this destitute country, but I often fear I will crowd out better matter, but I hope my dear brother that you and the dear brethren can feel to bear with my weakness. I desire to tell

you of our good meeting. Elder G. Bryant of N. C., arrived at our house Dec., 11th, and preached for us Saturday and Sunday Dec., 12th and 13th, for which I feel to thank and adore the good Lord for his tender mercy for sending the dear Elder in our midst, for we felt that the Lord did send him to our lone land. Oh my dear kindred, I fear I can never be able to tell you how this dear brother did comfort us. It seemed to me that God did bless him wonderfully, and we were blessed to feel that the power of his preaching did reach to the depths of our hearts, and we were made to rejoice in God our Saviour, and say Lord, thou hast remembered us to send thy servant to proclaim thy wondrous power in our midst. He was blessed with great liberty, and his company was sweet to us. I never was comforted any more by any brother I ever saw. He seemed dear to me, and to hear him talk of the goodness of God was delightful to me. When we received the letter that he was coming I was taught in my feelings that he would be a great comfort to us, and I felt to rejoice in God my Saviour, and say Lord, thou hast remembered us, and we all were blessed to rejoice. So my dear brethren I hope you are blessed with that great privilege of hearing the true gospel preached every Sunday, if you wish, or at least once a month. Consider our condition here so far from you all, and seldom hear any preaching. Elder Bell visits us twice a year. That is all the preaching we get, unless a traveling brother visits us. So my dear kindred in the Lord, you who are blessed with that great privilege ought to appreciate it very high, and remember that you are blessed. Also we should esteem the Elder highly for the work's sake. Let our pure minds be stirred up to our

duty. God has commanded us to love one another, for love begets love. My dear brothers and sisters, it is a happy time to me when I can have those dear ones with me, yet I do not feel worthy to do for them being I am so small, but oh how sad is the parting hour. I can never be able to tell you all how I do feel when parting with a dear brother. Oh how my heart was grieved when I parted with brother Bryant. It seemed to me that I could repeat the language of the hymn,

"When I see that we must part,
It draws like chords around my heart."

I thought to my self, can there be any in this city that felt like me, but then I remembered the words of the dear Saviour, "Ye shall weep and lament, but the world shall rejoice." We felt that it was good for the dear brother to visit our country. There are but a very few people here but what hate the Old Baptist doctrine. There is a man in our country that did disdain them, but he came out on Sunday to hear him, and the dear Elder preached at our house on Sunday night on the account of a cripple sister that was not able to go to the Church-house, and that man came again to hear him, and he was never known to bow at the prayer of an Old Baptist before, and said that he took every word for the truth that he said, and seemed to linger around as if he hated to leave him after preaching was over, and is now inquiring when will he come back again.

"God moves in a mysterious way,
His wonders to perform.
He plants his foot-steps in the sea,
And rides upon the storm."

The people that heard the dear Elder are anxious to hear him again. I feel that the Lord is in the matter, and I pray that it is the Lord's will for him to visit us

again, and may the Lord be with him, and still enable him to comfort God's humble poor, and shield him from all harm.

Dear brother Gold, I hope you all will remember this little few here so far from you all. We are but a few here in peace and love and fellowship, and if not deceived do feel to hope that God is with us. We hold a little prayer meeting once a month, and do feel to enjoy it. Elder Bell visited us Oct., 7th and we were blessed to have such a good meeting. Brother Bell is a dear brother. It seemed to me that God did bless him with great liberty, and his preaching was comforting to us, and there was a dear brother added to our little Church. Oh how freely we could give him our hand in sweet fellowship. Pray for us that we may be faithful. May God be with you and the house hold of faith, is the prayer of your unworthy sister.

M. M. BRAZELL.

Columbia, S. C.

BELOVED BRETHREN AND SISTERS
IN CHRIST JESUS, WHO ARE SCATTERED
ABROAD HERE AND THERE:
—My prayer for you all is that the
gracious God our Father may be
pleased to bestow his sweet blessings
upon you all through Jesus
Christ our Lord. Amen.

It has pleased our God to call me away from Wilson and remove me to La Grange, N. C, where I desire my correspondents to address me, requesting the Editors of our papers to give me a small space in their columns to announce it, that all soon learn of my whereabouts and thus correspondence be unbroken with all that think me worthy of their notice.

Brethren, I desire to write to you through the LANDMARK, to explain my self to you all if I could. For some length of time I

have been enabled to worship God in spirit and in truth, and for this abounding grace I have desired to feel thankful to the giver of all grace. With me it is and has been for half a century as the Apostle expresses himself in 2nd Cor. 6:10;

As sorrowful yet alway rejoicing. In Germany where it pleased God to draw me to His Son Jesus, and revealed Christ to me as my beloved Saviour and in me as my hope of glory, I had but a dim revelation of eternal things of our God, at first. Yet one word was always interwoven in all I thought, said or did. This one word was: "Love! God is Love!" When for my youthful mistakes I was full of sorrow or sorrowful, Lo! the still small voice of Love would say: "Hope thou in God, I shall yet praise him, the health of my countenance and my God." There was the rejoicing where tears of sorrow have abounded. As sorrowful yet always rejoicing! Rejoicing in the pleasing view that Jesus was made to bear sin for me, that the Lamb of God was slain for me. And that God himself whom I had offended was, as it were, looking upon his beloved son, and beheld me in Him, and Him in me. A glimpse of this is joy indeed, is rejoicing alway, all the way; yea the song the redeemed sing is none other but the song of rejoicing: "Unto him that loved us, and washed us from our sins in His own blood"—unto Him:—O believing brethren every where—Unto Him be glory and dominion for ever and ever, Amen.

When in the slippery paths of youth with heedless steps I ran, God was still mindful of me and time came that I was to be chastened but not killed, I was to be filled with Godly sorrow, that I have sought death but have not found it. I was as one dying and behold I

lived! Full of sorrow or sorrowful with tears of contrition. I have fallen on my face before God and have tried to creep to his dear feet—until he was pleased to make me feel the everlasting arms underneath. O how sweet was His voice, how lovely was his countenance when he whispered in my ear, thou art all fair my love, thou art all fair, there is no spot in thee! Inexpressible is the joy and the rejoicing that the voice of Jesus gives. Always rejoicing! Bless the Lord O my soul and all that is within me, bless his holy name!

As sorrowful yet alway rejoicing!

When I emigrated to this country in 1854 for some time I could do nothing but mourn a hard and unfeeling heart, and in spirit I found myself for the most of my time perhaps praying with the poet;

O make this heart rejoice or ache,
Decide this doubt for me;
And if it be not broken break,
And heal it if it be.

Being sorrowful for a long time I feared that there was none in this country like me. I could not understand the English language and I could not make myself understood in my own. Yet the thought that Jesus understood me altogether would charm me some times, and I felt this unspeakable joy in my heart that grace was given me to know him, whom to know is life eternal.

Then for a long season in uninterrupted joy I walked as it were in the light of God's countenance, until He saw fit to bring me into darkness and under the buffetings of Satan (worldly-mindedness) I lingered for some time, a sorrowful individual. I was shut up in the prison house of darkness and death. The enemy accusing me day and night before God, when I aspired

after the things in this world conscience would say: If you be an ambassador of Christ come out from all earthly aspirations. Men would up and hurl the stones of false accusations against me, until I was made to cry:

Lord, lay not this sin to their charge.

This was in the State of Indiana. Under the weight of these trials I was made willing to leave the country:—However I was directed to Wilson, North Carolina. Where for 12 years more or less I have also tasted the bitter cup of sorrow because the enemy was here also and permitted to cast my name out as evil for a season, and many of God's dear children were made to stagger under it.

But nevertheless God's loving and protecting hand was in mercy upon me continually. As sorrowful yet always rejoicing. Weeping may endure for a night, but joy cometh in the morning. Sorrowful was my poor soul when the enemy succeeded to spread abroad some vile insinuations, under which I suffered for a while, till God in mercy brought to light some of their hidden things of darkness. And by this time, as far as I can see, there is not a child of God but what can understand that these trials were to come upon me, to humble me, and finally cause me to triumph in Christ in the assurance that Jesus reigns, and that God is for his people. And if God be for us, who can be against us. And now I have learned a little of what Paul means when he says, "that the Holy Ghost testifieth unto me in every city saying that bonds and afflictions abide me. Acts. 20:23; "As sorrowful yet always rejoicing." Weeping may endure for the night but joy cometh in the morning. Soon the joyful news will come, Child, your father calls, come home.

May God give us grace to understand that every plant that my heavenly Father has not planted shall be rooted up. Farewell.

Please address me till further notice at La Grange, N. C.

B. GREENWOOD.

CHRISTMAS.

DEAR BRETHREN:—I desire to submit a few thoughts in reference to the observance of the 25th day of December as the nativity of Christ. "The precise time of our Saviour's birth, for some wise purpose, seems to have been lost sight of by chronologists." But it may be set down as having most probably occurred a few months before the death of Herod the Great, four years before the common Christian era, in the year of Rome 750, and in the year of the world 4,000. Learned men have investigated this point, but, with all their researches, have not been able to fix precisely either the year or day of His birth.

The early christians were divided on this subject, and of course it must be a matter of uncertainty to all succeeding generations. In view of this uncertainty, not even the exact year, much less the exact month being known, how groundless and puerile appears the custom of Romish and English, as well as other communions, in holding sacred the twenty-fifth day of December (new style) as the day of Christ's nativity, and adorning their houses of worship with flowers and evergreens as a part of their religious devotion on that day!" See Hassell's Church History, pages 182, 408, 410, and 584.

The old name for Christmas was "Yule," the Pagan festival of the writer Silstice, and seems to mean jolly, as it is from the same Anglo-Saxon root (geola) as the word jolly.

"Not even the exact year, much

less the exact month and day, when Christ was born, is stated in the Scriptures, or is known to mortals. The sixth of January was in the second centuries thought to have been the day; but it was decided by the Catholics in the fourth and fifth centuries that the twenty-fifth day of December was the day. As Rome, the centre of Paganism, was made the centre of Catholicism, so the Papan festivities of the Saturnalia, Sigillaria, Juvenalia, and Brumalia, which occurred in December, were very conveniently and hilariously transmuted by a worldly 'Christianity into the festival of Christmas."

It is not necessary that believers should know the year, nor the day, when Jesus was born, but they rejoice to know that he has come; that the son of righteousness has arisen with healing in His wings, and, shining in their hearts "to give the light of the knowledge of the glory of God in the face of Jesus Christ," they have been made to rejoice with joy unspeakable and full of glory, "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4-5. The prophets who predicted the coming of the son of man—the lowly name by which Jesus delighted to call himself—did not give us the day nor the year of His coming, but would use language like this: In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. 13: 1;

"And in the day of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall

stand forever,"—Dan 2: 44. In the kingdoms of this earth there is a succession of kings, and, when the king dies, his kingdom passes to his heir, and is left to another; but not so with the kingdom of God's dear son—"it shall stand forever." In the days of Herod the Great, king of Judea, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favor with God, and behold, thou shalt conceive in my womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:26-33. At the time of the fulfillment of this prediction Joseph and his espoused wife "went up from Galilee, out of the city of Nazareth, into Judea unto the city of David, which is called Bethlehem (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was that, while they were there, the days were accomplished that she should be delivered. And so she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country

shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about him, and they were sore afraid, and the Angel said unto them, Fear not; for Behold I bring unto you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2: 1-13. "This one who was cradled in the manger was not known by the wisdom of this world, but the angel of the Lord brought good tidings of great joy to the poor shepherds who were watching over their flocks by night. The Spirit of the Lord led them to Jesus, and taught them to know that this humble babe, of Bethlehem, was indeed a Saviour of sinners. Sinners, now, can know Jesus only by revelation and to go to him they must be led by the Spirit. "No man can say that Jesus is the Lord, but (only) by the Holy Ghost."—1st. Cor. 13: 3. The question with me is not, when was Jesus born, but has he died for me? Is he my Saviour? I often fear he is not.

F. P. BRANSCOMBE.

Laurel Fork, Carroll Co., Va.

P. D. GOLD, DEAR BROTHER:—Please excuse me for the liberty I take in addressing you. I hope not to impose on your feeling in writing you as I lacked opportunity to write, but you have extended a cordial invitation to all lovers of gospel truth to write if so im-

pressed. I am a lover of gospel truth if I know anything of myself. I was baptised by Elder George Washington McDonald between 53 and 59. He emigrated to Texas in 1851 and remained only one year, then he returned to Miss. and I was baptised in that time. I have his biography and this is the way I know of his whereabouts, and he died in Texas in 1884. At that church they had monthly meetings and I had no chance to be among them every time, as my duties were to be attended on this time at intervals, so I lived close enough to be with them about 1 year and then I was brought away so I had no privilege of learning any of the laws of the church. I communed with them twice and as for feet washing I knew nothing about it. I learned to read the Testament about one year after my baptism and this is about all the instruction that I have had all along, and I feel that it was the best instruction I could have received for it bore witness to what my heart understood before and it never changes. It matters not how often I go for instruction it is the same, it never changes, there is no exception in the Bible, and I believe every word of it whether I understand it or not, I believe it is right and true. I am willing to obey every word, yet I fall short, It is my heart's desire to obey, but I find myself doing that I don't want to do, and leaving what I want to do undone. If I could serve to suit myself I would be satisfied, but I don't do that. I hope my service pleases the Lord. I feel one thing, that is love for the Lord, and good will toward all mankind, I mean that I wish no one harm to friend nor foe. I have no desire to hurt or prejudice any one, but desire all good, for I was brought in my repentance to understand, and in

my trouble. I went to hear the man preach that baptised me, and I was deeply concerned and this was the first time I had gone to have him instruct me how to get religion. I had been before, but not as I went this time, for I was troubled and deeply concerned. His text was, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast."—Ephesians 2: 8, 9. When he said that he made me mad and I did not believe him, though I knew he was a nice man. I left him and ran off; yet he did not know anything about it and no one else, for all this was going on within and I was as mad as if he had thrown fire on me, so much so I cried and went off to my work for about 4 or 5 months, and I had worked down and was well fatigued, had done all I could do, and then enquired what could I do, and had forgot the man and what he said, but was studying about religion. My mind was so dark that I can't remember what was going on, but remember I was standing off wandering what I must do. I was at my wits' ends. All at once the words that I got mad about came up in mind, and the man who explained it to me, and it came up just as the man spoke and convinced me and made me understand just how it was. I acknowledge the man was right and I was wrong, but I didn't know it. I must go back and acknowledge that it was what I promised the Lord that convinced me. I was trying to walk when I came to myself, and was as heavy as if I had two great weights hung on each side of me. I was creeping off some where to die, and it came to me, I had better go near the house to die, and when I got there great drops of sweat were dropping off of me like rain. I laid down and was

going off to sleep. I was going down in a low place rapidly similar to a meadow, and I was going just as fast as I could go. All at once I ran up to a well or cistern and laid hold of the handle and went to winding and the handle come off. When that happened I saw one of my fellow-servants who was very wicked, and he came from the same direction I did, and ran up and seemed to be so mad for what had happened and he cursed, but never called the Lord's name. I never turned my back on him but moved from him, as though I did not know it, yet I said nothing but watched him. While watching him some one spoke on a hill westward, but did not understand what they said, but I glimpsed the clothes and they were white, and it came in my mind to run. I started in full speed and as fast as I would take up my feet the ground was sinking. If I had had wings I would have flown. While running in such speed I feel on my face. I turned around till I came to myself and when I came to myself I did not know whether it was night or morning, but there were duties I had to do night and morning. When I had come to myself it came to me, that was where my sin and guilt were taken off of me. I thought I ought to have seen it. My heart was glad and seemed to be relieved, for I did not feel as I did when I laid down, still I was desirous of knowing more, for I did not hear what was spoken. I went on a few days and was desiring to have my burden back again; and though I tried to get it back I could not get back in the same condition. I wanted to know how it was taken away from me. I began to wonder if there was any reality. Nothing else happened, but standing one day at a certain watch-place, I stood up and said, is there

any Lord? or how is it? Surely there must be, or the sun and moon would fall on us, for they have been rising and setting ever since I can remember, and I never heard of any one going to right them up. But how that is I don't know. This happened in the fore-noon. In the evening I was through washing, had my clothes hung out, and it seemed that my mind was not on any thing, yet I was looking toward the clothes, but not at them particularly. All at once a voice came as quick as lightning to my breast, and the word was, "you can't know the Lord till he makes himself known to you." When you know the Lord you will fear the Lord, and when you fear the Lord you will love the Lord, and not serve the devil. All of this was the light that flashed in my breast, and it seemed like war, and when that flash came it lightened my breast, and it came inwardly. It was not seen with my natural eyes, nor heard with my natural ears. It was all to my heart. I was stunned for a minute, but did not fall, and when I opened my mouth I hallowed and continued saying that's the Lord and the devil had no hand in it, though he had desired me and tried me, and saying so till I was so lively. This was the first voice. It was done so quick that I never would have caught it had it not stayed there. I was alone, and like to run off and left the clothes, but I got quiet and remained there till they came for the clothes, and I thought I would not tell any one that. I passed on a few days and I began to wonder if that was the way the Lord worked with a soul. It came to my mind that was the way the Lord worked with a soul, bringing it from darkness to light, and blind eyes to sight. There was gladness again, more than I can tell any one.

In a few days I was down again. I was at the same wash place, and all this time I was fasting, and now I could not eat for gladness. I was weak, but I could hold out to do my duties. I was through washing and thinking what would I give if I knew the Lord was pleased with me; for I said and felt as I was standing that I was the last scraping of the earth. While in this condition a dog came up in mind looking up like a dog craving for what his master was offering it, and I felt that way at that time, and this commandment came up in my mind just like a whisper but it seemed loud enough for any one else to hear too, and "therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." I opened my mouth again saying, yes Lord I am willing to do unto others as I would have them do unto me. No one knew but the Lord how willing, anxious I was to do that, but the Lord knew my willingness, and I could not help answering yes, Lord! and I am just as willing now as I was then though it has been 34 or 35 years ago. I wondered after I got over my gladness if every body had to come to that and it came to my mind, every one that was justified before the Lord in the pardon of their sins had to come to that. I spoke again saying not many Lord. It came to my mind, few in this day. I was astonished then and am astonished yet to see the people know so much and say nothing about it, nor ever explain, and I could not read then and when I learned to read and found it in his command why I am still in a wonder. That first voice I heard and that command and being convinced and four visions. They are in my mind and man nor devil can't get them out of my mind while the

Lord keeps them there in view. I write concerning my experience, but I only regret that I have not the privilege to tell you the commencement and how I was concerned but will have to leave off now. In a little hope of eternal life,

SARAH BARTLEY.

Canton, Miss.

THE DREAM—Dec. 24.

By some invisible power I was moving onward to preach and explain to a vast world of people the one theme that saved all nations. This invisible power carried me without horse or train. I was off the ground, accompanied by the voice of many people; yet I saw no man. I was notified that I was at the place where I had to do the preaching—I saw no people here. I then observed we were on the pinnacle of a high mountain. One of the voices said: "The people are under this mountain." Then I saw a pit straight down in the ground. I was put in the pit to go down alone; it was twilight in the pit; I moved down slowly and cautiously, through the rock wall—a horrible pit, indeed! I got a vast distance; all of a sudden I stopped; a light from underneath sprang up, I saw above and below that I never could get out by any means—the wall was smooth as polish, and if I made any effort to go down, it was death; and any effort to go up, it was death. I could see people walking to and fro at the bottom of this pit; yet all hopes were gone from me. All of a sudden a side door opened to my rescue, and I stepped out through the wall, on the battlements or wall of a most beautiful city, and people both white and colored all dwelling together in the broad ocean of light. Here the preaching began from the wall. I was the only minister there. These people cried out,

"You were sent here to tell us how we are saved, and what is it that saves all God's people." I commenced preaching that it was the blood of Jesus that saved all Israel, and made them a spiritual people, and a response came in answer, "It could not be otherwise than grace alone." I still preached on. I saw both men and women rejoice, some wallowed on the ground; some laughed; some cried. Then I looked and saw people coming from afar in chariots and one drew nigh and said to me: "We have come; we have heard of your preaching far away." So I still preached on.

So these are the foot-notes of my dream. This followed my earnest desire and prayer to God to know what to do in this present hour of distress. God can only give the interpretation of it. I am satisfied I am now in this pit, and all I have to do is to stand still in the wall and an open door will come to my rescue, and I still will feed the flock of God from Zion's wall of the holy city of our Lord.

I presented that instrument to our church yesterday. They are going to have nothing to do with it and pay no attention to the elements of strife. So I preached to the church yesterday, January 13, 1890.

Dear brother and sister, remember me in your prayers.

H. L. MCCARRELL.

Rocky P. O., Ark., Dec. 27, '90.

THE OTHER LETTER AND THE DREAM.

ELDER H. L. MCCARRELL, DEAR BROTHER:—I have arrived home and found all well as common and I do feel thankful to the giver of every perfect gift for these blessings. And since I left the Association yesterday my mind has been running I hope in the cause of Zion; and also upon previous

thoughts of myself and upon visions that I have had; and I am impressed to write them out just now, and make them manifest to you and all that may be concerned, that you may know the travels of my mind for some time past, and the hope and fears that I have been laboring under.

A few days after I sent the instrument of writing to New Prospect church I had a dream. It was short, but filled with fear and joy. I had studied a great deal about the disorder that was supposed to be among us, and after I had retired to bed and to sleep, I had the dream; and I have been troubled most of the time from then until now to know the meaning. That was about the last of January or first of February, 1891. In my dream I was on the north side of an exceeding high mountain, near the top, standing near the head of a small ravine, which made its way eastward, and angling down the mountain. I had my face toward the west, and my desire was to go to the top of the mountain. I stood in the ravine, and looking toward the west I could see the ravine extended just a little above where I was. The mountain on my left was so steep I could not climb it. The ridge on my right joined the main mountain just above where I stood, on which I saw I could not stand, being so steep above where the ravine stopped. I turned my face to the north, and was near enough the head of the ravine that I could see over the ridge which was on my right. I stepped up on the ridge and looked down, and oh, how fear did fill me! A gulf of despair lay below, and if I went any farther up than the head of the ravine I would slide off into that awful gulf of despair. What fear I had I can't describe. I stood with amazement, and while in this fear something

seemed to say: "You need not fear if you will stay where you are;" and at this my fears were over and a calm serene feeling took possession, which gave me ease and comfort; and I awoke.

I have been troubled to know the dream. I went to New Prospect church in February and met the instrument of writing in conference, and made my acknowledgement that was due them and sent the same to you, and it was accepted, and still I was not satisfied, only at times. It did seem that there was disorder, and if I went any farther it would cause confusion and trouble. I saw I could not go any farther and my desire was for Zion and to rid ourselves of these disorders and come to perfect order, and if it is commenced we would slide into that gulf of despair, and there was no chance to escape destruction. And so my mind, for a time, was to withdraw and be one alone, but the thought of leaving these people would sicken me, and so I did not know what to do. My prayer was: "Lord, help, guide me in the right way and lead by thy Spirit." I went up to Salem church, I think in June, to hear Brother Piles preach and to talk with him. I tried to preach at brother George Bates' Saturday night but made a clear failure. Brother Piles and I went home with brother Isaac Bates after meeting. After I had retired I was in so much trouble I could not sleep; the thought of leaving the Old Baptists was again presented to my mind, and oh, what trouble it did bring; such a gulf of despair lay before me if I did. Woe is me. Would to God I never had been born. Oh, how I could witness with Job when he said, "Man that is born of a woman is of few days and full of trouble!" And thus while I lay in anguish of soul there

was a still small voice which said, "Stay where you are until they exclude you," and I must say I felt the same calm serene feeling I had in my dream. At our conference in July I offered up my license and asked the brethren to exclude me, but how good they were to me, they only gave me a word of encouragement, and at the August meeting I was set apart for ordination. Oh Lord God! What do they see in this poor sinner that they should think of ordaining me to the ministry?

"Here I am behold who will,
Sure I am a sinner still."

And the love that was shown me at the Association by the brethren, sisters and friends I shall never forget. Yet, my heart is so hard, so prone to sin, "I fear I am not born again." I will wait upon the Lord and he will deliver me; he has delivered and I hope will deliver. So at this time I am impressed to say to you that the hard words that have given you trouble you can mark out, and if you can find it in your heart, forgive; if not, let me bear the blame forever.

Yours in tribulation,

D. L. SHIRLEY.

Odin, Ark.

P. S.—I will send this to sister Jones for her satisfaction, and she will remail to you. D. L. S.

Dear Brother Cayce:—Will you please insert these letters of Brothers McCarrell and Shirley in our paper, the PRIMITIVE BAPTIST, with request that "Zion's Landmark" and the "Messenger of Peace" also copy. Job 33: 15, 16, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men and sealeth their instruction."

Yours in hope of a blessed immortality.

MAGGIE JONES.

Board Camp, Ark.

ALEXANDER BROWN'S TALK WHILE ON HIS DEATH BED.

In a vision—I was near Williamston, N. C. at a meeting similar to the Kehukee association with stand, benches &c, for the accomodation of people of all classes. There were preachers in the stand, and among them was Biggs Hassell, and near the stand stood, as well as I could judge, three hundred saints earnestly and strictly paying attention to those preachers. They never turned their heads one way or the other, never noticed the worldly who were driving, parading, drinking and doing all manner of thing for amusement. Worst of all I was midway between these and the worldly; and oh! how sorrowful I felt. I felt like one lost forever there in sight of that which I loved most on earth, and could not be allowed to enter; but while here in this miserable condition I became conscious, and wandered on as before, feeling so unworthy that I could not offer my weak experience to the church which I thought was right. Till one day I came in from the field, and when near the house I began to talk very loud about something that had gone wrong, and my wife asked me not to talk so loud, that Bigs Hassell was in the house. I went on and expected to find him in the sitting room, but did not, and heard something on the end of the porch similar to a person sitting on a chair and moving about. I continued on through the sitting room and on the porch, and there on the chair was Biggs Hassell with a large book open and said to me, "I am searching in the book of God for something." I said to him, "do you find anything for me?" His answer was yes. my next words were, "where shall I find it." He said, in the tenth chapter of

Matthew and thirty fifth verse, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Oh, how rejoiced I felt that there was some consolation for poor me, and I feeling so small, of so little value in the sight of God, and I asked him the second time for fear I would forget what he told me, and he repeated it for my satisfaction, and I cast my eyes to the floor to impress his words in order not to forget them, and when I raised my eyes to behold him I saw a bit of smoke go Heavenward, and I became conscious again. Time passed on with its regular seasons and I with my heart bowed low, fighting against God's will. I could not make up my mind to join the church, when another glorious vision presented itself in all its purity, for while in this vision I have so thought of this world's cares and trials. In this one I was in an uninhabited part of our vicinity traveling along, when all at once I came, as I thought to where an old lady by the name of Peggy Holliday lived; but she was not at this house, but an old acquaintance by the name of Long and his wife were here. Mrs. Long was very busy preparing the finest, nicest supper I ever saw, and with the prettiest dishes imaginable. But Mr. Long and I were sitting on the porch, and he would talk of nothing but farming and other wordly vocations, when all such things were so far from me. I did not care to hear of anything but Jesus Christ and Him crucified. When the supper was announced I did not go immediately, but turned to look another way, and I saw a beautiful light in a Cedar tree near the door, and the sweetest music I ever heard I could imagine came from that di-

rection. I was loth to enter the house being so intent on hearing all that I could of this heavenly music when immediately I was again conscious. Time went on and I became no better satisfied about my soul's welfare when another vision appeared to me. I was going around my field and in an instant a man appeared to me and he looked so cast-down and so sorrowful that I asked him what was the matter? His reply was, "I will not have Jesus-Christ to reign over me. I am in hell and I cannot get out, and I will show you." He looked like a man with a natural head and hands, and all the rest of Him was fire and worms. I could see the worms moving about in the fire. In another vision I was in a light circle which seemed to be lighter than a fire or lamp light. I felt that it was a heavenly light in this circle. I saw the Saviour hanging between two thieves. He seemed to be dead, but after looking at Him a short while he came to life and viewed me from head to foot and smiled upon me. While standing here two angelic creatures, one on the left and on the right of me, appeared to me and water was running down my legs and into my shoes. He admonished the young people in various ways, told them not to injure their health for the dollar, take care of your health my friends. In one of his talks he said, "you Methodists be immersed, be immersed; it has been shown to me that it is right: where do you get your belief." In my 17th year I cut my foot and suffered death many times, for twelve months, and my sins were worse than my bodily pain. My friends thought that I would die all this time, but I was laboring under a heavy weight of sin. When the ax went through my foot I at that moment was con-

victed for my sin, for I saw death before me. If ever I get able my first duty will be to offer to the church, if the members will have me, but I feel so unworthy that I don't hardly think they will have me. In his dying hours he would repeat "Home, sweet home. I am bound to go." He leaves a wife and eight children, five girls and three boys who mourn his loss. Two of the eldest are married.

MRS. S. A. BROWN.

Remark.

The above has been sent me to be forwarded to the LANDMARK. Mr. Brown lived near Jamesville, Martin Co. N. C., and was the son of old sister Sallie Brown who is still living, and was a man of great excellence of character.

SYLVESTER HASSELL.

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.

I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled. He that eateth bread with me hath lifted up his heel against me.

Now I tell you before it come, that, when it is come to pass, ye may believe that I am he."—John 13: 12-19.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXV.....No. 5.

WILSON, N. C., JAN.; 15, 1892.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

BROTHER GOLD:—I will ask you a few questions. What is the meaning of that strange fire that was made by Aaron's two sons that were killed for it? Please answer through the LANDMARK and oblige one that feels to be one of the least, if one at all. May God bless you and yours is my prayer.

W. C. PERDUE.

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

And there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. 10: 1, 2.

Remarks

Everything of the sanctuary and in its service was to be made and used according to the pattern shown in the mount. None even of the priestly tribe of Levi could offer any thing not commanded. There is no option or margin given for the exercise of carnal reason or man's device in the types of worship. The most holy service of God admits of no intrusion of foul carcass of man's offerings. Hence every oblation must be holy, that is be such as is commanded by the

Lord.

There were censers used by the priests in the solemn worship. These censers were to have fire and incense placed thereon. The fire that consumed the offering came from the Lord: See Lev. 9: 24. Any other fire than that from the Lord was strange fire. Of course fire must be used as the element that consumes the offering, and as the emblem of that which purifies and enlivens, and as that which ascends heavenward. Fire is an emblem that often appears in the manifestation of the Lord. To Abraham's desire and request that a token might be given assuring him how he should know that Canaan should be given his seed for an inheritance, a fiery furnace appears and burns up his doubts. To Moses the bush on fire reveals the purpose of God to deliver Israel out of the furnace of Egypt. On Mount Sinai's burning top were revealed in fiery emblems the solemn law of God that was given to Israel. Always in the worship of the sanctuary the fire should burn and never go out, and that fire was from the Lord.

It is the nature of fire to try matter and test and manifest its quality. That which may endure a fiery ordeal is pronounced good. Hence wood, hay and stubble, or such as will burn, are refuse. Precious metals are able to endure the flame. Fire showed the purity of the Hebrews thrown in the much heated furnace. Fire consumed the false prophets. God answers by fire which burns up the wicked and purifies his people. False matter

is destroyed by fire.

Then the fire of the Lord, and not any other or strange fire, is what makes or shows the offering of the Lord to be in righteousness. Nadab and Abihu offered strange fire, or that which was not provided in the worship of the sanctuary and it consumed them. There is no safety in any worship but that which is pure. For as fire rises or ascends and consumes what is offered it must in the symbol be according to God's word as that which God has not provided is unclean. If the Lord has not commanded that fire it shows rebellion. It would be the more dangerous to transgress in the matters of worship. In proportion as the ground is holy is the danger of treading with unhallowed feet on that ground. No greater sin perhaps is committed than the presumptuous ones of vain, false worship or lying to God.

The fire of jealousy always burns on the altar of the heart of true worshippers of God. In Jesus our glorious high priest is the pure fire of eternal love and honor to God as the tried stone elect and precious. In him we find the fire that purifies in Zion always burning. This is why true worshippers of God desire to offer no strange fire, or will not worship God unless according to his holy order. They do not fellowship false worship or new ways of serving God. The fire of jealous love burns out all insincerity and trash from their hearts. For Jesus sits as a refiner's fire and fuller's soap to purify the sons of Levi that

they may make an offering in righteousness.

All false worshippers or such as offer strange fire are slain at the altar. Nothing but that which God has commanded can endure the fire of true worship, but in that holy zeal born of God all that is offered unto God is accepted and the worshipper lives. This holy love burns on the altar of the new heart and ascends to God in the censer of praise and adoration.

God's people are tried in the fire and manifested in the furnace of affliction to be His servants, and the eternal fire lights the altar of praise and consumes the trash and chaff of vain man who is saved yet so as by fire. The earth and all its works are to be burned up. Fire is the great purifier and trier of man and it shall try every man's work. To be tried by the word of the Lord is no strange fiery trial, or it is not strange fire that is offered up to God, but his people are a tried people that feel much difficulty in attempting to serve God, and God who is a consuming fire dwells in them and devours the chaff of the flesh. These dwell in devouring fire and God answers them by fire and reveals them in the fiery furnace and they live. False fire is the fire of man's kindling. When men get cold they desire heat or fire to warm themselves with. Normal heat or proper temperature is needful for health. Death has no heat because it has no life in it. Life has the environment of heat necessarily, but death has the opposition or antagonism of elemental

principles manifest every where. Everything good has its enemy, and everything evil is finally overbalanced by the good.

Fever heat is unnatural, unhealthy heat, and shows danger. Fires of men's kindling with which to warm themselves in a religious sense are indicative of death's work. There is a woe on those that kindle fires of this sort. It is strange fire. In other words, when men by their own works, or devices and doings, which the Lord has not commanded, seek to warm themselves, or to get up life, or heat, or to worship God by works of their own, which he has not commanded, they are offering strange fire.

But where the love of God burns on the altar of the new heart, and faith handles the censer filled with incense of praise, there is an offering made by the fire that comes from the Lord, and this is a holy burnt-offering acceptable to God by Jesus Christ, for the coals from this altar are live coals and where these coals are iniquity is purged.

P. D. G.

CAST OUT.

Brother N. J. Whitley requests my view of Matt. 8: 12: "But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

As occasions arose calling for it Jesus stated great and surprising things. In this instance a notable case of a Gentile, of greater faith than any man in Israel, had just been presented, and Jesus marveled

when this Centurion came to him and said, I have not found so great faith, no, not in Israel, and said further, that many should come from the East and West and sit down with Abraham and Isaac and Jacob in the kingdom of heaven. Many Gentiles should thus come from the east and west and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. Many Gentiles should thus come, while the Jews, the children of the kingdom as they thought, not doubting that they should be counted worthy, should be cast out. How soon people think that favors belong to them. The Jews considered themselves far better than the Gentiles, and that the kingdom was theirs especially as it was given to their fathers, to Abraham, Isaac and Jacob. John said to them, Think not that you have Abraham to your father. You cannot rely on that. You must yourself be possessed of this faith, and then you call on the name of the Lord.

This does not mean that they had fallen from grace. They were not the children of God, but the children of the Jewish fathers which gave them no spiritual birth whatever. Except a man be born again he cannot see the kingdom of God.

The Jews had no cloak or covering for their sin. Christ came unto them and they hated him without a cause. Of envy they sold him, and with wicked hands put him to death. There is no excuse for such sin. It is the worst of all sins, the plague of unbelief. For this rejection of Christ the Jews

were much overrun and oppressed by their enemies. They lost their nation or home, and have been wanderers ever since. They have no home or certain dwelling place.

They are hated of all nations. In the world to come unless they repent of their sins they will all perish or be cast out into outer darkness where there is weeping and gnashing of teeth in token of their pain and sorrow.

The Jews are a people that should challenge our attention. They are few in number yet preserve their national and race characteristics as no other people ever have that have mingled so long and much with the leading nations of earth. Hated always, often ostracised, frequently subjected to heavy legal oppression, socially banned from polite society in some countries, yet they exist, and as in Egypt, the more they are oppressed the more they flourish. Why such a people? This is a standing truth of the proof of the bible. It is also a proof of the certainty of judgments reaching the guilty. Wrath will come on the Jews to the uttermost.—1st. Thess. 2: 14-16.

No doubt but that all that die in unbelief fail to reach happiness. Jesus said to the Jews, except ye believe that I am he ye shall die in your sins. Few people seem to feel what a sin unbelief is. Without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. They that believe in Jesus honor him and honor God. The Jews were his people as a nation,

and were children of the friends of God; but how corrupted they were. He came unto his own and they received him not. He was their Lord and they crucified him, their king and they rejected him. Never was such an act done. The most horrible of all deeds was their murder of the Prince of Life. As he wept over the doomed city of Jerusalem how gloomy the scene of their house being left desolate unto them.

How can such escape the damnation of hell? Unless men are saved in the Lord Jesus where do they appear?

P. D. G.

HARD TIMES.

This is the general cry now all through this country. Prices of Cotton and Tobacco are low, and crops short. Taxes are high, and the high Tariff causes a constant enormous drain on the country.

But what good does it do to cry hard times? We notice that most people stop labor about two weeks at Christmas. That will not help to relieve hard times. Many farmers buy their flour, meat, corn &c., besides buying everything they and their families wear. That does not help to relieve the hard times. They also buy their horses, and mules. This does not help to relieve hard times. Grumbling and murmuring aggravate hard times. What is there of this trouble that we have not brought on ourselves? There is plenty of corn and wheat made by those that plant and sow enough, and pay proper attention to it. Neither famine, pestilence, nor war has afflicted our land.

When the wicked rule the land mourns. The rulers of this country do not have love of country, patriotism, love of mankind at heart. The love of money paralyzes all these principles.

The extravagance of the country is the product of the love of money. The art of saving seems to be a lost art.

What is the remedy? A return to old fashioned, honest principles. A hearty, heart-felt recognition of the truth that God rules in the army of heaven and among the inhabitants of earth, and that he chastises nations as well as individuals for their transgressions, and blesses all that trust and serve him, whether nations or individuals, is needed now for our good. A return to the old fashioned way of farmers' raising their bread and meat at home, and buying less, and selling more breadstuffs, so that their incomes shall be more than their outgoes is needed now.

Instead of pleading hard times as an excuse for not paying debts, as far as we can, each man should pay his debts as much as he can. If we cannot pay all we should pay part. This will help others also to pay their debts. Ten dollars locked up in your pocket does no one any good, pays no debt, relieves no sufferer. But if I owe a man ten dollars let me pay it if I can, and let others also use this same ten dollars in paying their debts, and put that money to work and it will help others.

One trouble is that when times are tight as present many people

will aggravate the trouble by not paying their debts as far as they can. There is nothing now that would so much relieve this pressure as for each man, as far as he can, to pay his debts, and keep money in circulation. There is as much money somewhere in the country now as at any time.

On the other hand it is bad for a creditor to force a debtor's property to sale when it will sell for so little on a tight market. The creditor should forbear and wait as much as possible with a poor debtor, who does the best he can, and not bring ruin upon him financially by selling him out. Many a man at this time cannot pay his debts, yet if time is given him he will work out, pay all, save his credit, and his creditors themselves be more benefitted by getting their entire debts; whereas if they crush him and sell him out, at such a time as this, his property will bring but little, not paying the creditors half their debts, and he will be so crippled perhaps he will never rise again. We should all try to do right and have compassion one toward another. The rich and the poor ought not to be arrayed against each other, for the rich need the poor to labor for them, and the poor need the rich to give them remunerative employment, and God is the maker of them all, and they are natural brothers and all of one blood, and one stands no better than another before God.

Let us not blame others, and re-criminate, and abuse any one, nor stand on the streets and cry hard

times, nor frequent grog-shops and drink to drown our sorrows, but let each one go to work as best he can, and endeavor to relieve distress as much as possible. Let us acknowledge the dominion of God by serving him and confess our wrongs by turning from them. P. D. G.

UNION MEETINGS.

The Skewarkey Union is appointed to be held with the church at Conoho, Martin Co. N. C. Friday, Sat. and 5th Sunday in Jan. 1892.

The Black Creek Union is appointed to be held with the church at Aycocks, Saturday and 5th Sunday in Jan.

I have not learned where the Contentnea and Toisnot Unions are to be held.

The Contentnea Union is appointed to be held with the church at Autrey's Creek on Saturday and 5th Sunday in January, the Lord willing.

The toisnot Union is appointed to be held, the Lord willing, with the church at White Oak Saturday and fifth Sunday in January.

MARRIED.

At the residence of the bride's father, Mr. William Harper, on the 6th of January 1892, by Elder D. A. Mewborn, Mr. J. D. Thorne to Miss Susan Harper. All of Greene County, N. C.

ALSO

At the same place and by the same person on the 18th of November 1881, Mr. James Croom of Wilson county to Miss Etta Benton, formerly of Wayne county.

OBITUARY.

LUESA C. OVERTON.

JOHN HARDY JOYNER.

BROTHER GOLD:—Please publish the death of our dearly beloved sister who departed this life March the 19th, 1891. Her disease was Pneumonia. She left a kind husband, a little babe nearly 5 weeks old, 4 sisters, one brother and our mother to mourn her loss; but she left evidence behind for us to hope and believe that she is better off than those left behind. We hope she is gone where the wicked cease from troubling and the weary be at rest. We hope she is now sitting at the right hand of God where sickness, sorrow, pain and death are felt and feared no more. She was the daughter of Durell and Maria F. Carrington. She was next to the youngest. She was a good girl, kind and loving. Oh how hard it is to part from those who are so near and so dear. Her sufferings were great. The last week of her life she had a great desire to get well so she could wait on her baby. On Wednesday night before she died Thursday night she begged so hard to go home. They would tell her they would be ready directly. It seemed that she could not wait. She made the attempt to start several times. After awhile she said to brother Dock, won't you carry me home, if you will I will think so much of you. He told her they were nearly ready, but that did not give her satisfaction. She wanted her baby, but they were afraid to carry it to her. She was in such a rack, and she never took it any more. How painful is the sight to see a mother and an infant baby part to meet no more on this side of eternity.

Her husband and his mother keep the little baby. She called me to her bed-side on Wednesday morning to talk to her some. She told me how bad she was, and talked to my baby some, and then she fell in a doze of sleep. She never talked to me any more only when I would say something to her. Her mind would go and come. She knew all that would come in, then she would be talking out of the way. She had kind attention, good nursing and the attention of the family physician, but none could save her. We could only say, thy will Oh Lord be done, and not ours. "The Lord giveth and the Lord taketh away."

RUTHA TRIPP.

By the request of his widow I will try if the Lord to write the obituary of John Hardy Joyner, the son of Andrew and Piety Joyner. He was born in Nash County, N. C., January the 28th, 1847, and died July the 14th, 1891, making his stay on earth 44 years, 5 months and 16 days. He was married to Christhany Robbins March the 12th, 1868. There were born unto them 9 children, 7 of them survive him. Brother Joyner received a hope in Christ sometime in June and was baptized the following 4th Sunday in July 1876, by Elder Bennett Pitt at Pleasant Hill Church, Edgecombe County, N. C., where he lived a consistant member until August the 1st, 1883, when he and wife took letters and went to help constitute the Church at Mill Branch, Nash County, N. C., where he lived a faithful member until his death. He was true to fill his seat until the last year of his life his health was so feeble that he could not go every meeting, but his house was a home for the brethren and sisters and his friends. Brother Joyner was a straightforward, upright, honest man, and also a hard working man as long as he was able, but the last year of his life he was scarcely able to work any. He was confined to his bed about 2 months before he died, during which time I went to see him several times and he always seemed glad to see me and all the brethren and sisters that would go. He seemed to want to get well all the time until about a month before his death he was made perfectly willing to die, and then he wanted to go home, and I feel to believe and have no doubt but he was taken home to his Saviour where he is now praising God in heaven. On Friday night before he passed away the next Tuesday morning he became unconscious of all that passed around him and remained so until Monday morning. Saturday morning they thought he was dying and sent after me. I went and stayed with him until Sunday evening. I sat by his bed Saturday night the most of the night, and I never saw a man suffer as much in my life, he did not close his eyes to sleep any in two days and nights. He was just as restless as he could be, but he never forgot his precious hope. I remember once during the night he said, I have the promise if I never get there. I asked him the promise of what? He said the promise of heaven, and I said

to him than is worth more than all of this world. He said it certainly is, and he was unconscious all this time. Monday morning he was in his right mind again, and rested very well all day. I went to see him the next day and he did not live very long after I got there. He passed away as if he was going to sleep. I believe he is now at the right hand of God praising him for his great Salvation.

No sorrow be vented that day,

When Jesus has called me home.

But singing and shouting let each brother say,
He's gone from the evil to come.

Brother Joyner left a wife and 7 children, and a great many friends to mourn their loss, but they do not mourn as those that have no hope. Sister Joyner desires the prayers of all of God's people. May his family be prepared to meet him in that world where sickness and sorrow, pain and death are felt and feared no more, is the prayer of the unworthy writer.

J. C. LUPER.

Dearest husband, thou hast left us,
Thy sorrow we do deeply mourn.
But 'tis God that has bereft us,
He can all our sorrows heal.

Dearest husband, I will grieve for thee,
When I am sore oppressed.
But if I could I would not,
For I believe thou art blest.

Dearest husband, if you could know how my heart did melt when you revealed to me how you were cut off from all things here below, and were waiting for sweet Jesus to come and take you home, how he appeared to you and made you understand that he was able to lead you safe in the promise land. Though like the Hebrew children you in the furnace came, yet God did send his angels to rescue you from the flames. Yes, two days you were gone from me. You said you knew not where, but when you were awoken Jesus still was ever near. So now my blessed kindred fare you well. One more request, that is that you should pray for me and my fatherless children, that when the blessed Saviour comes to make up his jewels that we may not as a family be divided, that he may bring us all to one fold, and sit down with Abraham, Isaac and Jacob and all the blood washed throng which is gone before us.

CHRISTANY JOYNER.

Brother Gold, it is sister Joyner's request for the above piece to be published with the obituary.

J. C. L.

FELICIA HYDE.

She departed this life March 15th, 1891, aged 71 years. She was born and reared in Halifax County, N. C. She was the daughter of Marmaduke Allsbrook and Esther his wife. She grew up to womanhood and married Stephen Hyde, and bore him 3 sons and 4 daughters. Then it pleased the Lord to take him away from her and leave her with 7 little children to bring up. This she did with much success. She was very poor and had to live on other people's land, and in this way she got her living, and reared her children. In October 1885 she fell and broke her hip and never walked any more. After this she was rolled about in a chair. About 20 years ago there came a cancer on her nose. About three years since it began to grow and spread, and to give her much pain. She began to hunt doctors to cure her, but could not find one. Last of all she went to see doctor Ivey a wart doctor, and he said that he thought that he could cure her, but he did not do her much good. The wart began to eat her face up. Her sufferings were so great that she craved death, and prayed to the Lord to take her from this world. She said that she wanted to go home to heaven, and leave this troublesome world. She never joined any church at all, never professed any religion at all, only said that she had tried to be a christian, but could not, then said if I am saved it is by grace and grace alone. She staid the most of her time with her daughter, Mary Weaver, who waited on her and did all that could be done. A few days before her death her son Ben Hyde came to see her, and wanted her to go home with him. She went and in a few days it was the will of the Lord to take her from hence, and away from her sufferings.

In all the world go where you will,
You'll never find another,
Who'll stick to you through good or ill,
And love you like a mother.

In all the world though wealth commands,
For you the work of others,
You'll never find a pair of hands,
To toil for you like mother's.

In all the world though friends sincere,
Are more to you than brothers,
You'll never for a moment hear,
A voice so kind as mother's.

R. L. TAYLOR.

PETRA FLOID.

ELDER P. D. GOLD, DEAR BROTHER:—I send to you for publication the death of our sweet little babe, Petra Floid. She was born on the 17th day of November 1890, within two miles of my house. Her mother unknown to me at 5 weeks old brought her to an old colored woman's house in a mile of my house, and told her to take care of her baby three weeks. I went several times and saw the child. She was a sweet child to me the first time I ever saw her, and I could not bear the thought of her being raised up with this colored woman. I went to the commissioners and they ordered that something be done with the child, and I had her adopted into my family and brought her home on the 9th of January last, and the time was pleasantly spent with her for five months and six days, when God saw best to take her to himself. Her sufferings were great, but short. Only 26 hours, when she closed her eyes in death with a smile on her face. She died of Meningitis taken at mid-night, and died the night of the 15th of June. She was a lovely child and it seemed more than I could bear to give her up, but alas, she is gone. She was loved by every one that saw her.

Little Floids' face on earth no more we see,
She is gone to Christ where she will forever be,
I have a little hope that when I come to die,
Of meeting little Floid forever on high.

Your brother and sister in Christ as I hope,

J. A. B. and MARY F. WALTERS.

MARY A. JOLLEY.

ELDER P. D. GOLD, DEAR BROTHER:—By request of brother F. M. Jolley I send to you for publication the obituary of his mother, Mrs. Mary A. Jolley. She was born December the 12th, 1804, and departed this life at her home in Cobb Co., Ga., November the 18th, 1890. Her maiden name was Mary A. Bryan. She was baptized by Elder Joel Colley, at Harris Spring Meeting House, December 1819, and was married to Jesse Jolley (who survives her) December 11th, 1825. Of this union there were nine children born, six sons and three daughters, all living but two sons, who died in the late war. About 1830 she moved with her husband to Muscogee County, Ga., near Mount Carmel Church, where she joined by letter. In

1832 her husband was baptized by Elder Smith. At the time of the division in the Church she stood with the Primitive Baptists believing them to be the Church of Christ. She was an orderly Baptist, ever ready to give a reason of the hope within her. At the time of her death she had been a member of the Church at Bethlehem, Cobb County, Ga., about forty years. She conversed freely on the Scriptures, and always had a thus saith the Lord for the position she took. Hence her counsel was safe. She was always present at her meetings unless providentially hindered. We have not space to say as much about her kindness as a wife, a mother and a neighbor as we would wish to say. The Church at Bethlehem have lost a good member, the husband a good wife, and the children a good mother. Her children are all members of the Primitive Baptist Church but two, one son and one grandson are Deacons of the Church where she belongs. The last meeting she attended was the Marietta O. S. Baptist Association, and she enjoyed it very much. She was taken sick in a few hours after she got home from the Association. She bore her afflictions with patience, and all was done for her that could be done by husband, children and friends, until the day above mentioned when she fell asleep in Jesus to awake in his likeness. On the third day after her death, and after reading some Scripture and a few remarks by the writer, her body was laid quietly away near Bethlehem where she has so often met to worship. May God bless her aged husband in his lonely condition, and enable him to bow in humble submission to this dispensation of his and say, Lord thy will be done.

H. G. MITCHELL.

Cobb County, Ga.

JAMES HENRY LORANCE.

By the request of the widow and friends of James Henry Lorange I have undertaken to write his obituary. Friend Lorange was a son of John and Ruth Lorange, who lived (the former died in Pittsylvania Co., Va., the latter in Patrick Co., Va) where the subject of our sketch was born on December 20th, 1838, and where he married a Miss Wright, by whom he had one son, but death soon deprived him of her which was a heavy blow to his happiness. After a time he married a Miss Mary E. Tramwell of the same Co., who

gave birth to two children, one of whom was removed by death, the other a girl is still living and with her mother in the County of Patrick, Va., to which County he had moved and located. He died (October 25th, 1880) of kidney trouble which baffled the skill of his doctors and faithful attendants. He bore his sickness with great patience and fortitude to the end, being perfectly resigned to the will of the Lord. He was a firm believer in the Primitive Baptist faith, salvation by grace, but never made an open profession of religion, but was one that placed his trust in God, and his friends testify of their assurance of his being one whom the Lord had sorely tried and saved in the end, for there was no mortal that bore sickness with more patience, nor seemed to be more resigned to his fate than he, and telling his friends and wife that he loved everybody, and was willing to go to him who will do right with all his creatures, speaking often of his death as a matter of certainty in the near future. He was one that had few enemies but many friends. He was a kind and obliging neighbor and friend, and all who knew him abundantly testify to this. We feel to hope from many proofs that when he quit this abode of clay that his soul was wafted on angels' wings of love to a home of peace and rest, where the weary cease from trouble and are forever blest, for God is able to claim and save his own at the very moment of dissolution. So we can have hope to say to his bereaved wife and son and daughter, that if they ever do in future have hope in Christ through the atoning blood of the Lamb slain for his people, that they may feel to hope to meet him on the banks of that eternal shore where sorrow and sighing will be no more. He leaves many relatives and friends to mourn his loss which we hope will be his eternal gain.

Then why should we dread the sting of death
If Jesus bids us come?
Where our spirits are forever blest,
Around his Father's throne?

Why should we dread the sting of death,
Or sigh at its alarms?
If angels beckon us away,
Unto our Saviour's arms?

Why should we dread the sting of death,
'Tis but the flesh that sighs.
Our spirits fly on balmy wings,
To mansions in the skies.

Why should we dread the sting of death,
'Tis but the flesh that mourns.
The spirit that dwells here in this clay,
Longs for its eternal home.

Why should we dread the sting of death,
Or sigh to lay this body down?
If we have hope beyond the grave,
Of an immortal crown?

I. W. UNDERWOOD.

Patrick Co., Va.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

JOHN R. ROBERTS.

Saturday and 3rd Sun. in Jan., Polly Swamp
(Pee Dee).

From there I will go to Elder Thomas Bell's
and remain in his neighborhood till Friday
morning, during which time I wish to preach
at Pleasant Hill one day. Brethren will ar-
range appointments in that neighborhood to
suit themselves.

Saturday and fourth Sunday..... Bethel
Monday..... Piraway
Tuesday..... Cypress Creek
Wednesday night..... Wilmington

J. C. WILLIAMS.

Piney..... 2nd Sunday and Saturday before in
February.

Flat Creek Monday
Bear Creek Tuesday
He will need conveyance.

THOMAS BELL.

Simpsons Creek..... February the 11th
Mt. Pleasant..... 13th and 14th
Columbia..... 16th and 17th
Mill Creek..... 19th, 20th and 21st
Six Mile..... Tuesday after 3rd Sunday
Salem..... Wednesday

Brother Morgan will please to meet me at
Salem, and I will preach in his neighbor-
hood Saturday and 4th Sunday over the
Ridge.

Cool Spring March 1st and 2nd
Will some brother or friend help me down to
Cool Spring?

J. M. WYATT.

Saint's Delight..... February 13 and 14
Walnut Grove..... 15
Abbott's Creek..... 16
Popes School House..... 17
Toms Creek..... 18
Rock Hill..... 19
Mount Tabor..... 20
Pleasant Hill..... 21
Sugg's Creek..... 22 and 23
Big Creek..... 24
Mountain Creek..... 25
Freedom..... 26
Liberty Hill..... 27
Howard's School House..... 28
Jerusalem..... 29
Lawyer Springs..... March 1
Edward's School House..... 2
Bethany..... 3
High Ridge..... 4
Liberty..... 5
High Hill..... 6
Watson..... 7
Crooked Creek..... 8
Meadow Creek..... 9
Bear Creek..... 10
Mountain Creek..... 11
Flat Creek..... 12
Pine..... 13

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WILMINGTON & WELDON RAIL ROAD and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

DATED January 4, 1892.	No. 25. Daily.	No. 27. Fast Mail Daily.	No. 41. Daily, ex-Sunday.	No. 15. Daily.
Lv Weldon.....	12:30 p.m.	5:43 p.m.	6:40 a.m.	11:00 p.m.
Ar Rocky Mt.....	1:40 p.m.	6:30 p.m.	7:47 a.m.	12:04 p.m.
Ar Tarboro.....	*2:18 p.m.	.....	.....	.....
Lv Tarboro.....	12:48 p.m.	6:00 p.m.	.....	.....
Ar Wilson.....	1:18 p.m.	7:00 p.m.	8:01 a.m.	12:36 a.m.
Lv Wilson.....	*2:30 p.m.	.....	.....	.....
Ar Selma.....	3:30 p.m.	.....	.....	.....
Ar Fayetteville.....	5:30 p.m.	.....	.....	.....
Lv Goldsboro.....	3:15 p.m.	7:40 a.m.	9:00 a.m.	1:15 a.m.
Lv Warsaw.....	4:14 p.m.	.....	10:00 a.m.	.....
Lv Magnolia.....	4:27 p.m.	8:40 p.m.	10:14 a.m.	2:47 a.m.
Ar Wilmington.....	6:00 p.m.	9:55 p.m.	11:25 a.m.	3:45 a.m.

TRAINS GOING NORTH.

	No. 14. Daily.	No. 73. Daily.	No. 40. Daily, ex-Sunday.	No. 6v. Daily.
Lv Wilmington.....	2:10 a.m.	9:15 a.m.	4:00 p.m.	5:31 p.m.
Lv Magnolia.....	3:37 a.m.	10:57 a.m.	5:40 p.m.	7:14 p.m.
Lv Warsaw.....	.....	11:11 a.m.	5:55 p.m.	7:27 p.m.
Lv Goldsboro.....	4:33 a.m.	*12:05 p.m.	6:56 p.m.	8:20 p.m.
Lv Fayetteville.....	.....	*12:19 p.m.	.....	.....
Ar Selma.....	.....	11:03 a.m.	.....	.....
Ar Wilson.....	.....	12:10 p.m.	.....	.....
Lv Wilson.....	5:14 a.m.	12:58 p.m.	7:48 p.m.	9:12 p.m.
Ar Rocky Mt.....	5:37 a.m.	1:30 p.m.	8:21 p.m.	9:40 p.m.
Ar Tarboro.....	6:30 a.m.	*2:18 p.m.	.....	.....
Lv Tarboro.....	.....	12:18 a.m.	.....	.....
Ar Weldon.....	6:25 a.m.	2:55 p.m.	9:15 p.m.	10:50 p.m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p.m., Halifax 4:22 p.m., arrives Scotland Neck at 5:15 p.m. Greenville 6:52 p.m. Kingston 8:00 p.m. Returning leaves Kingston 7:10 a.m., Greenville 8:25 a.m., Halifax at 11:00 a.m., Weldon 11:25 a.m., daily except Sunday.

Local freight train leaves Weldon at 10:15 a.m., arriving Scotland Neck 1:04 a.m., Greenville 5:24 p.m., Kingston 7:40 p.m. Returning, leaves Kingston at 7:20 a.m., arriving Greenville at 9:35, Scotland Neck 1:20 p.m., Weldon 5:15 p.m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R.R. daily, except Sunday, 4:40 p.m., Sunday 3:00 p.m., arrive Williamston, N. C., 7:15 p.m., 4:20 p.m. Plymouth 8:30 p.m., 5:20 p.m. Returning, leaves Plymouth N. C., daily, except Sunday 9:00 a.m., Sunday, 9:00 a.m., Williams ton, 7:40 a.m., 9:35 a.m., arrive Tarboro, N. C., 10:10 a.m., 11:20 a.m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a.m., arrive Smithfield, N. C., 7:30 a.m. Returning, leaves Smithfield, N. C., 8:00 a.m., arrive Goldsboro, N. C., 9:30 a.m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p.m., arrives Nashville 5:55 p.m., Spring Hope 6:30 p.m. Returning leaves Spring Hope 8:00 a.m., Nashville 8:35 a.m., Rocky Mount 9:15 a.m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p.m., and 11:15 a.m. Returning leaves Clinton at 8:20 a.m., and 3:10 p.m., Connecting at Warsaw with Nos. 41, 40, 23, and 73.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 11 North will Stop only Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 73 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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VOL. 25.

FEBRUARY 1, 1892.

NO 6.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

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It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

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ALL THIS—AND CHRIST TOO?

A sweet tale, sweeter to my soul,
Than all the Summer brooks that roll,
In a mellow music to the sea.
O Christ, what sublime faith untold,
Whiter than the Magnolias that unfold
Their incense up to Thee.

A humble woman in a lowly room,
Desolate, with poverty, and gloom;
Before her board's meagre view,
Breaks her one loaf with eyes that doth
illumine,
Whispering words more rare than sweet per-
fume,
All this, and Christ too!

Go spread your banquet, O soul beside
The Summer ocean with its lapping tide.
Call honored guests,
Lift your brows in an arch of haughty pride,
Send forth your fame in all the country wide,
Alas, 'tis naught at best.

O soul of mine, accept thy meagre bread.
Let us be humble wheresoever led,
Grateful as her
Who wore the invisible crown about her
head:
Whose full heart breathed through all she
said,
Most fragrant myrrh.

O soul of mine, let us be rich as her,
Strive onward though foes rise to deter,
Over wayward feet:
Strive onward, forget what once we were,
And He who did so lift her from her fear,
Shall give us peace as sweet.

SAIDA PETTIT.

LaGrange, N. C.

Remark.

Composed on hearing the remark
of a poor woman who had only a
piece of bread to eat, and gave
thanks by saying, "All this and
Christ too."

P. D. G.

DEAR BROTHER GOLD:—If indeed
you allow such a man as I am to
address you by such an appella-
tion. I would say to you and the
brethren of the Mill Branch Asso-
ciation, that I have returned home
from my trip in South Carolina and
as I promised to write to them
through the LANDMARK, I thought
I would write to you also. This was
a pleasant trip to me, though the
tour was so long it fatigued me very
much. You know that I told you
that I thought I was too young to
go so far from home, and told you
not to publish the balance of my
appointments until I thought over
it more. I went home every night
from the Association but could not
rest until I consented for you to
publish the appointments. I had
a dream of going in South Carolina
two years before I ever tried to
preach in public, and I returned
home rejoicing, feeling that I had
done what the Lord had required
of me, as near as I could. I en-
joyed the trip very much, indeed
those brethren were very good to
me, and did all they could it seem-
ed to make me comfortable, which I
highly appreciate. There are some
little ones out there that love us,
and have no home, and yet they
will not live with us. They are
waiting for a long or big ex-
perience, not knowing that to feel
that they are big sinners is a big
experience, and one that every
body has not got. I will here tell

you and the brethren why it is that I feel that the Lord was with me. A brother and a well wisher to the cause of Jesus, and who ought to be in the fold, saw me in a dream before I went there, and heard me preach. This they told me at the first church I preached. This gave me encouragement. By the way, brother Temple of Georgia had made some appointments and did not fill them. He thought he made them for himself, but he made them for me. I filled them the best I could. At one of those churches I met a sister that told me she had heard me preach two sermons, and this was in a vision. If I make no mistake this is why I feel that the appointments were made for me.

"God works in a mysterious way.

His wonders to perform.

He plants his foot steps in the sea.

And rides upon the storm.

Deep in unfathomable mind

Of never failing kill,

He treasures up his bright designs,

And works his sovereign will."

The brethren and sisters and some friends seemed to enjoy preaching very much, and I hope that if I said anything to their comfort that they will give God all the glory, for I feel that I am unprofitable at best in the cause of Jesus, and instead of growing in grace and knowledge of Christ, I feel that I get less. It seems to me that if any man has found that he knows nothing I must be his brother, and if he is a servant of the most high God I must be one with him, for I look at brethren sometimes when they are preaching, and I feel of a truth that they have forgotten more than I have ever known, or ever will know. I have thought that my brethren at my own church at LaGrange can see that I have no gift, and that they would tell me so, if it were not for sympathetic ties. I feel that I am less than the

least, and above all things I feel to be the chief of sinners. I have thought years ago that those feelings would wear off by the accumulation of years, but I carry them with me yet. I can see the love of God manifested by other brethren for and to each other, but it seems to me that I don't love them myself. Jesus said, "by this ye shall know that you have passed from from death unto life because ye love the brethren." It seems to me that I can see this in other brethren, but as for myself I am weighed in the balances and found wanting. It seems to me that I can see more of my failings now than I ever could. David said, "I acknowledge my transgressions, and my sins are ever before me." I feel some time that it is good for us to confess our faults to each other, and desire to confess mine, but some of them are so bad that I am ashamed to do so. My own misguided conduct causes me to go day after day bound down with sorrow and dread. I do a thing to-day that gives me so much trouble and promise that I will not do it again, and the very next day or perhaps before night I do something that is worse, which gives me more trouble, for when I would do good evil is present. So the good I would, I do not, but that which I would not, that I do. I often find myself trying to make excuses to get out of preaching, and from going to preaching, as well as other things that are too numerous to mention. Brethren, do you feel like this? Or am I one by myself? I sometimes think that if I were a child of God I would not be tempted so much and in so many ways, and then at times my trials seem to abate, and then I feel that if I were a child of God I would have more trouble. So I never see myself as I would wish to be. But I am like

the Owl of the Desert, and as the Pelican of the Wilderness, and as the sparrow or the house-top I feel that I could claim no promise at all, were it not for the promise that Jesus came to save sinners. But I am bound to acknowledge that I have seen my sins as being my enemy, and I hope now and feel that Jesus has destroyed them, though I see them. It was said to the Israelites that the Egyptians that you see to-day you shall see no more forever. Which I have thought meant this, that they should not see them as their enemies again and they did not see them alive again, but they saw them dead floating on the water. This seems to be my case. We may have a bad sore on our limbs, and the sore gets well, and leaves a scar that will ever remind us of the old sore, and the pain and agony we suffered when it was raging. I feel that none can know these things or feel it but one that is born of God. But I fear that I don't see it as others do. The Sun that illuminates this globe, showing to us what is in this vegetable kingdom, does not remove it, neither are we so sorry in the day as we are in the night, because they look less harmless to us. So I feel at times that the brighter Jesus shines in and on us the more of our own imperfection we can see. If this is not the case mine is an outside case indeed.

Yours to serve in the gospel and in hope of a blessed immortality.

E. C. SMITH.

Beaufort, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—As I have a small remittance to make to you on account of the LANDMARK I will write a few words to my beloved brethren in Christ, and let them know that I am quite feeble from a severe attack of La-

Grippe. I and all my family were down at one time. All the children are about well. Myself and wife are yet feeble and have been confined to the house the most of the time for four weeks. Hope we are some better now, for which I hope we feel thankful to the Father and giver of all our mercies.

I received the LANDMARK for Jan., 1st, 1892, last night, have read a part of it. How much I enjoyed brother Chick's letter in that No., I never can tell. I feel to thank the good Lord for giving us such men as Elder Chick. May the Lord continue to bless him in the future as he has in the past. I greatly sympathize with my dear friends Mr. James Cassell and wife in the loss of their dear little son. But doubtless the Spirit of the child is at rest in the dear bosom of the blessed Saviour where they can go to him and part no more. And my heart goes out in sympathy with the family of dear old brother J. C. Howard whose obituary also appeared in this No. Thus one by one the dear ones are being gathered home; and we too must soon follow. May rich and reigning grace sustain us while here and finally land us safely on Canaan's happy shore for Christ's sake. I am too feeble to write more. Pray for us. Farewell.

J. C. HALL.

Gogginsville, Va.

ELDER JOHN GARDNER, DEARLY BELOVED IN CHRIST:—Our heavenly Father appeared unto Jeremiah in the restoration of Israel, saying, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." If not deluded I have felt this for the last few days and nights. You have guessed from my letters that I have now been in a deplorable state for a long time; almost this

whole Winter. I have almost said that I would never attempt to write you again, so great was my dilemma, and perhaps would have failed were it not for the sweet comfort I derive from your good letters, but I hope it is that same everlasting love that enables me this eve to welcome this opportunity. I fear my witless head will lead me to say something wrong, but if the God of Israel be with me to guide my pen I will speak to His adoration and praise. Dear brother, as Israel was restored to her former comforts and joy, by obedience I hope I have been the same. I have had "a feast of fat thing," my joys have been full. Never did I read the blessed Scriptures with more light and understanding than I did last night, although I was on my bed and naturally the room was dark, but spiritually it was brighter than the noonday sun, yes 'twas lighted with the candle of God's pure love, that light that shines out of darkness. I had a beautiful view of the children of Israel and their travel from Egypt to the land of their inheritance! Egypt! the place of darkness and bondage, that we stand in when we are arrested by the power of God, their deliverance from there, the manifestations of God's love and of our deliverance from sin. The wilderness, our journey while here on earth, the manna are I think the seasons of joy and the comforts that God gives his children to strengthen, and give them that holy boldness that enables them to press forward towards the mark for the prize of the high calling of God in Christ Jesus. The land of their inheritance to my mind is the rest prepared for God's children when they have quit mortal life, or the church here on earth, I am not satisfied which. When you answer will please give me what light God may give you

on this. I don't think I ever heard any one speak strictly on the above, would be pleased to know if my views are in accordance with any one elses. Dear brother, I dreamed of reading something last night that I have long wished to have in reality. It was the experience of brother Herbert Thorne. I have had a great desire to read it ever since you wrote me of him last November twelve months past. You did not give his name, and you can't imagine my surprise and joy last Fall down there at the Association when I was speaking to him of the man you wrote me of; when he said, I'm he. Your words of him had drawn out my love for him. When I met him it was not in the slightest decreased. He said then, that I never would see his experience in print, really it was not in print but in his own hand writing. The letter contained his experience and the compliments of the church where his membership is. I thought his deliverance was the brightest I ever read in my life. Brother Gardner, I believe he is a Baptist of the deepest hue, and his experience was a revelation from God to me. When I awoke my face and pillow were wet with tears of real joy. Isn't this strange? It has caused me deep thoughts all day. "God works in a mysterious way, His wonders to perform." I felt this morning like my heart was big enough to take every Old Baptist on earth in, and arms long enough to embrace them. I did want to go some where to meet with the dear old detested fogies and tell them how I loved them so bad. My joy was full. None but God's tried children who have long been in the dark and desolate place I've been in, then brought to the regions of light and bliss, can witness with me. These seasons are of so short duration, but 'tis

best for us, for if they were to last long we would be negligent of our every day duties. God in his wisdom has so fixed it that we are not to have any more. He knows just how much we can bear. I am so covetous that I want more and more. Arn't brother J. C. Hall's remarks on the atonement excellent in the last LANDMARK? That poem at the first is some of my work while I was in that cold state. At the first of this letter where I spoke of my comforts returning like Israel's, in obeying; you may wonder in what way I was disobedient, if not deceived it was writing for publication. I have felt this at times ever since I became a member of the Church. If you remember I sent out my experience some time ago; I thought I was done with it then, but at last I find it not so. It seems that it is all given to me in poetry if given at all. Owing to my inability natural and spiritual I have deferred long, have borne many stripes. It is by afflictions we learn obedience. I said in my heart (when I sent that piece of poetry to brother Gold) if that is published I will take that for a sign that the impression is of the Lord. Before that was published I was made willing to put my name to the next, if I should have to write again, indeed I have, and my name is there. If it is sent out you will see it. I am not satisfied as to my impression, yet I do feel so little, so weak, and too there are so many, so much older, so much more able, surely it is a mistake. Please pray to God for me in this and every other trial; pray thusly, that if it is my duty that I may be given strength and holy boldness to do it in the praise of the God that laid down his life for sinful me.

Your humble sister,

ELIZA SMITH.

Walter, N. C.

DEAR EDITORS AND BRETHREN:—As I am again, and have been for two or three weeks kept at home by afflictions I feel impressed to offer you another contribution. I hope my impressions are from Him who moved holy men of old to speak and write for the edification and comfort of Zion; but if you think it unprofitable throw it into the waste basket and I will take no offence. I know it is not of the flesh that I write; I hope it is in love, for I have no one to criticize or to avenge. I have access to several of our religious papers and they are a great deal of company to me, and often are strengthening, and some articles comforting, and some times I see things in them especially the Baptist Trumpet that vex me, but none of the editorials, for these articles have the right ring; but I fear the leading point discussed by its contributors will widen the breach for they are often wresting the Scriptures to our detriment, as the acknowledged church of Christ, (The Predestinarian Baptist.) My object in writing or offering these suggestions is to bring about a union of sentiment; or in other words a repentance from dead works. Is there not too much contention about things that have never been revealed to the neglect of revealed things? It is not only bringing trouble but divisions, and all claiming to be contending for the "soul cheering doctrine" and faith once delivered to the saints. Why not preach the word and feed the sheep? Are not these contentions and divisions provoking God's wrath? We are especially warned against these things, and told that a house divided against itself cannot stand. Paul in writing to the Hebrews calls our attention to this fact. He says, "For if the word spoken by angels was steadfast and every transgression, and disobe-

dience received a just recompence of reward; How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." The Lord who is the great teacher of Israel not only admonished but rebuked his people and told them what might have been. He not only wept over Jerusalem but said unto her, "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not. Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, 'Blessed is he that cometh in the name of the Lord.'"—Matt. 38. These words appear to have been the last which Christ ever uttered in public having been delivered just before his final departure from the temple; Now I take Jerusalem as a type of the church, as the Jews were a typical people. Let us look at the history of the Jews and examine them which will give us an insight to this positive declaration of the Master as well as the prophesy, for he not only tells them of what might have been and as they refused what now will be.

Brethren, please hearken to this reasoning especially those who are wrangling and prophesying a division of the Baptists. Now the first question I would ask, could his judgment have been stayed by their repentance? Will any claim that it was God's decree or His fore-knowledge that caused Jerusalem to stone and kill the prophets? Was it not their willful rebellion? Had they obeyed His decrees? Or had they not been stiff-necked and inconsiderate? In other words was

this desolation that was promised, or destruction as a nation for their obedience or disobedience? Had they only done that which God willed and purposed they should do? if so why this declaration? "How often would I have gathered thy children together under my protecting wings," it looks as if this would have been deception. It is evident that the clouds of vengeance were just ready to burst upon Jerusalem and the wrath of God to be poured out upon them, and was it because they refused to be sheltered, or because they could not be? Now remember Jerusalem is a type of the church; admitted by all believers, especially Baptists that national Israel typifies spiritual Israel. Are the dissensions and wranglings, which are now rending the Baptist church in America, East, West, North and South caused by the decrees and fore-knowledge of God or from unbelief? Striving for the mastery, instead of pursuing that which makes for peace? Brethren, would not it be well to halt and consider where we are drifting? It is evident to me that we are destroying ourselves; losing all of our former influence especially with those who are bleating around the sheep-fold seeking for Jerusalem, why not let us convene and agree among ourselves; what it is the Primitive Baptist do believe; as our fathers did anciently? This was done when the London confession of faith was adopted or subscribed to. If there is not something done our house will be left unto us desolate, as it was with the Jews who symbolize spiritual Israel the church. Did the Jews have a house, were they ever a nation? Having the Lord God for their king? Did they ever acknowledge God as a true God? All will admit they did as a nation. What and where are they now? Not only

in exile, but in desolation. Having no king, nor priest, nor sacrifice; yet a Jew, preserving their individuality among all tongues, kindred and people, believing in the same Moses that we do, claiming Abraham as their father; none of them are looked upon as infidels or heathens, conscientiously worshipping the same God that we worship; but isolated, having no refuge or place of rendezvous, notwithstanding nearly two thousand years have elapsed since this memorable prophesy, "Behold, your house is left unto you desolate, for I say unto you ye shall not see me henceforth till ye shall say blessed is he that cometh in the name of the Lord." Now is this for their obedience or disobedience? Was the deluge sent upon the antediluvians as a punishment for their wickedness, or was it because God foreknew they would do wickedly? Do any believe that they had any comfort, or justified themselves by claiming that they had only carried out God's decrees? And that God had determined before the foundation of the world that all this wickedness and desolation, suffering, and destruction should come to pass and could not have been otherwise? Nay verily. What are all the exhortations and admonitions of Christ and the apostles for if His people cannot go astray and walk in forbidden paths. Now we believe in election and predestination and the final preservation of all that Christ died for; and that they will finally be presented back to the Father without spot or wrinkle or any such thing; as Job, Ezekiel, Paul and Peter for they believed that God knoweth all things that ever have been or ever will be. Job says, "Thou knowest the way that I take." Ezekiel when asked, "can these dry bones live," replied,

"Lord God thou knowest." And when the crucified and risen Lord said to Peter, "Simon son Jonas lovest thou me?" Lord thou knowest all things, thou knowest that I love thee." Jesus said feed my sheep. And to do this he could not consume any time chasing them to see if they had all the marks of a sheep, and knew what was proper food for the sheep. Peter was a sheep and in one sense a shepherd. And had the over sight of the flock, and his special business was to feed them, that is, comfort them with that comfort wherewith he had been comforted. And Paul writing upon this subject says, "And the Lord direct your hearts into the grace of God and into the patient waiting for Christ," the shepherd and bishop of your souls. Now brethren we know it is the goodness of God that leadeth men to repentance and we are certain will lead the church into "plain paths" while satan drives them to desperation, desolation, and destruction. Yet God is long suffering to usward not willing that any should perish, but all should come to repentance. Now how is this repentance brought about or obtained? The inspired word teaches how. It says, "Seek me and ye shall find me." "If thou seek Him with all thy heart, and with all thy soul, when thou art in tribulation, and all these things have come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice, for the Lord thy God is a merciful God, He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swear unto them." This He said to national Israel. Harken to what He says to spiritual Israel, "For both he that sanctifieth and they who are sanctified are all of one; for which cause He is not

ashamed to call them brethren, saying I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee." But the rest we have in the church we find by taking heed unto ourselves and to the doctrine, for by so doing we save ourselves and them that hear us. Again, inspiration says to the church, take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily while it is called, "To-day, lest any of you be hardened through the deceitfulness of sin." For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.

Brethren, when we do this in a body, "Seek the kingdom of God and his righteousness," instead of seeking so diligently for each other and unite in doctrine and practice we will be letting our light so shine that others seeing our good works and union, and love, can discern the Lord's body and commune with us, those that believe with the heart but have not confessed with the mouth. All Primitive Baptists are agreed in the doctrine of salvation by grace and that Christ is the author of eternal salvation to all them that obey him. There are none that have been taught by God's Spirit will have to make any concessions to unite in this covenant and when we return as a body of believers and "look to the pit from whence ye were digged, or the rock from whence ye were hewn," then and not until then will the church be prepared to exclaim, "Blessed is he that cometh in the name of the Lord." The jubilee year will set in, and the prophecy will be fulfilled, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Then shall we fly as "the

doves to their windows" Then will the new Jerusalem the church of the living God, be a "crown of glory in the hand of the Lord, and a royal diadem in the hand of our God." Was not national Israel always restored and the walls of Jerusalem replaced when Israel repented as a nation? Did not they have to lay aside their implements of war and clothe themselves in sack cloth and ashes before they were delivered from their captors? And when the Jews as a people receive Christ as a Savior, which they will do according to the word of the Lord, then they will be restored to the fold when the fulness of the Gentiles is come in. "Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." Christ undoubtedly implied that the Jews should again see him, but not until prepared to give him their allegiance. And the blast of this silver trumpet which ushered in the jubilee of old shall be heard from shore to shore. The East and the West, the North and the South shall echo the sound through every valley and upon every mountain as well as upon all the plains. All shall join in crowning him Lord of all, the walls of salvation and the gates shall praise him, and it will be receiving, as it were, the dead to life, for Paul says, "if the casting away of them (the Jews) be the reconciling of the world, what shall the receiving of them be, but life from the dead." Brethren let us as a church pray for his kingdom to come, and his will be done in earth as in heaven, this shall be my prayer. Elders what say you to having a general assembly at some designated point and see if we can agree upon what we shall preach and practice as the Apostles and the Elders did at Jerusalem in the first century, and as the saints

did in London after the reformation, and at Philadelphia, Penn. for I see no other way of agreement without a reunion, and we have precedents for such an assembly left upon the inspired record.

Yours in love, hoping and waiting,
J. M. HARRIS.
Reidsville, N. C.

Remarks.

The trouble is some Baptists preach and write too much about their hobbies or visions they have seen in their CARNAL MINDS, and do not preach and write of the things declared in scripture and whereby one may edify another. We do not need conventions nor more articles of faith. We should preach the Word. Jesus Christ and him crucified is what we should preach and teach. That should be the end of our conversation. Our experience does not teach us to wrangle about hobbies, or what others have written. They that grow up into Christ in all things are healthy. There are only a few Baptists engaged in this strife. The great body of Baptists are for peace. But half a dozen that are for war make more noise and fuss than a thousand do that are for peace.

P. D. G.

MR. JOSEPH BRODERS, DEAR BROTHER IN CHRIST;—I have re-read your excellent communication in ZION'S LANDMARK of Feb. 15th. and am greatly interested on the subject you have taken up, especially the part that shows forth the condemnation of sins and exempts the sinners. Your statement conclusively establishes this truth, by citations from the sacred scriptures,

"The Apostle says sin is condemned in the flesh." Therefore if sin is condemned justice holds sin a criminal before its bar for execution, and not the sinner or the man, but fully exempting him from condemnation, letting him go free, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Yes dear brother; you truly add, what a comforting thought to think your (our) sins are condemned, that they cannot rise up against us to condemn us before a Holy and just God. Viewing this truth for a long time as one of the neglected assurances of the many given us to comfort and sustain us in this pilgrimage through this present evil world of sin and tribulation, I felt I must tell you that I was glad you wrote upon it, stirring up the pure minds of the readers of the LANDMARK to remember that sin is the criminal, and not the sinner. Sin is condemned, while the sinner is justified, even every one that is quickened to know the exceeding sinfulness of sin, and all such are therefore by this knowledge made manifest they are translated out of darkness into the kingdom of light where the glorious sun of righteousness reigns in all his resplendent majesty and beauty. While our sins, our many and horrible, detestable sins, that are often the cause of so much dread, the cause of so much despondency, fears, gloom and doubts, when we view them in the darkness of our natural reason, actuated by our carnal mind, causing us to be led into the errors and delusions, that the spirit of man, that only at best knows the things of a man, is continually leading us, even into condemnation and death to all spiritual enjoyment. But thanks be to God there is another spirit given us who are translated out of dark-

ness into the kingdom of his dear Son. Of this spirit it is said, the things of God knoweth no man, but the spirit of God. And surely dear brother, this blessed spirit was actuating and leading you when you so comfortingly presented the truth that the quickened sinner, who is groaning, being burdened under the unbearable load of his innumerable sins is not condemned. Yet with what a rich treasure of comfort your article is stored to the burdened and tempted and tried sinner, God's loved and his own redeemed from sin and guilt by the blood of his own darling son, who says: "Thine they were and thou gavest them me, also, of all thou hast given me I should lose nothing, but should raise it up again the last day." Therefore in order to embrace and rejoice in the truth, three things are absolutely requisite. 1st. Must be born of water and of the Spirit to enter into the kingdom of Heaven. 2nd. Must have the Spirit of Christ, or we are not his. 3rd. Must have fellowship with his sufferings that we may be made conformable to his death."

Embraced in the knowledge of sin is also the knowledge of God in what is known as the moral and criminal law. The moral law or the commandments written on the two tablets of stone were given that sin might abound. Men in nature's darkness believe they like Saul of Tarsus are able to keep the law, and not until it is seen in all its power of holiness do they die to the hope of righteousness by and through their ability to attain righteousness by the deeds of the law, and cannot be married to Christ in righteousness and true holiness, and without this wedding garment on they will be cast out into outer darkness, whatever they may profess. But the dear child of God's love and choice though

burdened with "sins beyond recounting, like the waves the ocean, lies crying, "Lord save, I perish," O wretched man that I-am, who shall deliver me from the body of this death. He has no where else to go for refuge save to Christ, the Rock of their Salvation, and can now say, "the life I now live in the flesh I live by the faith of the son of God." Being dead to the law and married to Christ, therefore they have the infallible mark, "Whosoever believeth that Jesus is the Christ is born of God." Christ loved the church and gave himself for it. That he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish; Eph. 5:25-27. Believing this assures us we are born of water, and of the Spirit. The time to try the meek and lowly spirit which brought us to the feet of Jesus and proves us to be as a little child, even the adornment of this meek and lowly spirit, which is of great price, is now here. See the abomination of desolation sitting in the most holy place, as the Prophet Daniel saw, saying, know ye the end is nigh, the fall of mystery Babylon. So we see schisms, contentions, denying the doctrine of God our Saviour, &c. Many things which strike a deadly blow at the ancient faith of the church of Christ, while God has not left us without witnesses who earnestly contend for the faith once given to the saints. Therefore our seed time and harvest are assured, for "one shall chase a thousand and two put ten thousand to flight." Christ said to the children of Israel, "How oft would I have gathered you children together as a hen gathereth her chickens

under her wings, and ye would not." Have we not desired to see those we believe are the children of God's electing love refusing to be gathered with us, though they assume the name of Primitive Baptists, but are separated from us by departing from the faith, or order of the Apostles and Prophets, which we firmly maintain as the rule of our faith and practice. This gives us sufferings as it did our glorious Lord, yet it confirms and establishes our faith, and proves we are not driven about with every kind of false doctrine that arises in the vain imagination of some loved brother that once was regarded by us a faithful and gifted instructor and comforter. But this dear brother, nor our losses, or crosses, or trials, should not destroy that joy and peace which abounds in Christ Jesus, though by it we are taught something of his sufferings and learn again the truth of what he has told us in his word, "That in the world we shall have tribulation, but in me peace." Then let us wait and rest in the precious assurance given us by his beloved disciple, "That he should gather in one the children of God who were scattered abroad."—John 11: 52. "The children of God by nature are children of wrath even as others." But, "God predestinated them unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. 1: 5. Though it causes pain and sorrow to see many scattered abroad turned to their own way of sin and folly and delight in their distance from the laws of God's foreknowledge and sovereignty, and hold us in contempt who are entreating them to return to their first love with open arms to receive them, yet the abounding grace, love and mercy of our God in the blessed shepherd of his love and

glory will gather the wandering sheep. This is the hope of your unworthy brother,

THOS. H. SCOTT.

Butler, Md.

VISITING THE SICK.

DEAR BROTHER GOLD:—The above subject has engaged my mind some of late and I wish to offer a few thoughts for the readers of the LANDMARK if it shall seem good to publish them. I do not wish to write because I feel to be clear in this matter for I do not feel that I have near discharged my duty in this matter as well as many others. We are informed that Pure and Undeiled religion before God and the Father is to visit the fatherless and widows in their affliction; &c. Religion therefore is not a thing professed but a thing acted out. Our act and not our words make manifest our faith and prove what spirit we are of. A part of the duty of christians is visit those who are in distress, and to give them all the comfort we can in whatever way they seem to be needy. It is often the case that the visitor gets as much or more than the visited. On beds of affliction the Lord often works great wonders so that the minds of the afflicted become a very fertile field producing fruit that affords much comfort to those who love to hear of the goodness of God. It was in affliction that David learned the statutes of God and from his experience there he wrote words that have sent a thrill of joy to many a tried soul. In the few cases where it has been my blessed privileged to visit the afflicted I have some very soul encouraging seasons, sometimes having my faith so strengthened that it seemed impossible to ever doubt any more seeing that our God can make one so strong even in weakness. I was

once sent for by an afflicted man who seemed to be impressed of the Spirit to send for me and I felt as much impressed to go as soon as I heard of his desire. When I arrived at his house he was in much suffering and his family and friends were and had been expecting him to die, but while praying I was given the assurance that he would not die in that affliction, and before I left I so stated my feelings. That has been several years ago and he is living yet. At another time I visited a sister who was suffering much and was expecting to die and had called in her children that she might see them again in this world, while at prayer I was given the assurance that she also should get well. That was nine years ago and she still lives. On another occasion I was called to visit a sick lady and she desired very much to talk on the subject of religion and was in great agony because she was so vile a sinner; I was assured in my mind that she was a quickened sinner and therefore that she had salvation in Christ but I could not pray for her to get well, but only that she might be given patience to bear her affliction, and that God's pardoning mercy might be manifested to her. When I had to leave her husband (who was a brother) ask me what I thought of her case; I told him that I was satisfied that she was saved in Christ for she was a mourner and the Lord had said, blessed are they that mourn for they shall be comforted and I was sure that He would not let His word fail in any thing, but I was also satisfied that his wife would never get well again. She lived two weeks and died with a good hope in the Lord. Last October several brethren and sisters of the Meadow Church, in Greene County and myself visited a Mrs. May who had been afflicted for a

long while and much of her time was confined to her house. We all had a season of joy. The most of us told some of our experience in the goodness and mercy of God and she also gave us an assurance in our own hearts that she had found favor in the Lord and we all gave her the right hand of fellowship as our sister in the Lord.

In the same month you know that we together with Elder Chick visited our dear sister Ruth Taylor and found her sick room to be the dwelling place of God and we no doubt were as much edified and for myself I must believe that I was much more edified than she could be with my poor weak conversation.

I have related these few cases just to show how much confirmed I have been in the Lord in the few visits that I have made to the sick, hoping that others may be encouraged to visit them and eat the pleasant fruit also.

I do believe that we neglect our afflicted brethren and friends too much. Our nature is to strive after the things of this world and we do not stop to think that our Heavenly Father knows that we have need of those things. He knows how to bestow blessings on us and how to punish us with famine also. We should therefore consider that our first duty is to the Lord and then to earthly things.

The children of Israel were commanded to offer the first fruits of the harvest, the firstlings of the flock, &c., but no lame, nor maimed, nor blind or such things as were of little service to them. They must offer the best to the Lord for He would not accept of any other. When they did not do this His blessings were withheld and the land did not yield its increase and the flocks were barren. Even so our best services, our first services

are to the Lord and He will accept of no other, but when we offer any other He sends leanness in our souls and we are cast down and afflicted. As I said in the outset I am guilty here, my own conscience says so. My labors in the ministry are heavy and I have so few days at home that I stay here and neglect my duties to the sick, yet I do not feel excused. I know that God is greater than my conscience.

Sometimes one of our brethren may be sick who does not need our assistance financially, but could we not speak a word of comfort to them and help them in that way and show to them that we have not forgotten them. But if they need help in things of this life we should visit them by administering to them such things as they need, and if we have only a little let us divide that little and have all things common knowing that the Lord gave us that little and will give us more according to His will. Brethren could better employ their time in this way than to be quarreling about first one thing and then another or engaging in filthy conversation.

May the good Lord lead us in the path of righteousness is the prayer of your brother in the hope of the gospel.

L. H. HARDY.

Newport, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—We the Primitive Baptist church, as we hope in Christ are building a church-house near Benson, N. C., which will be ready to hold service in at an early date: Elder J. B. Parker, Pastor.

We cordially invite all ministers of our faith and order to call and preach for us.

Your brother as I hope in Christ,

R. S. RYALS.

Benson, N. C.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

PREDESTINATION.

There are various ways of attacking predestination. One is, and a very common one, that it is the cause of sin and therefore cannot be right and true.

Either God's will is right or wrong. If it is right what he wills is right. If he does what he wills he does right. Then if he works in a man to do his will that man does right. Jesus says, if any man do my will he shall know of the doctrine whether it is of God.

All the Lord's work shall praise him because he is the Rock and his work is perfect. God's will is perfect and holy, and what he wills is perfect. That is his predestination. Whom he did foreknew he also did predestinate to be conformed to the image of his Son that he might be the first born among many brethren, and all things work together for good to them that love him and are the called according to his purpose, because he did thus foreknow them.

We know that our natural, car-

nal mind or will is enmity against God, and cannot please him. How blessed then that God's predestination or will and purpose controls, and that our will does not. How blessed is the predestination of God. All true Baptists love it.

God leads forth the wicked with the workers of iniquity. Jesus is manifested to destroy the works of the devil, and God takes vengeance on our inventions, and condemns all our wicked works. The works of the flesh these are not the works of God, or the fruit of the Spirit of God. Put off the old man with his deeds, such as adultery, fornication, &c. That is the nature or members of the old man, and his deeds are anger, wrath, malice, &c. No man under true conviction of sin can say his sins are of God in any sense. Truly convicted sinners justify God and abhor themselves. God's counsel or predestination is holy.

If there is no predestination of God then where do good works spring from? They cannot come from God if that be so. Do they come from man? What makes a work a good work? Who decides whether a work is a good work? Does not the Lord decide it? Is he not the just judge? Is any thing hid from him? Has he not all power both in Heaven and earth? Does he not declare the end from the beginning saying, my counsel shall stand and I will do all of my pleasure?

Wickedness proceeds not from God therefore it shall not prosper. All that is not of God shall come to

naught. All that God works shall stand forever. Thou wilt ordain peace for us for thou hast wrought all our works in us. Whatsoever God doeth it is forever. Nothing can be put to it, and nothing taken from it, and this he doeth that men may fear before him.

What think you of a man who, doing something which God's word condemns, should plead that he is justified in so doing because God tempted him to sin, or foreordained that he should sin. There is not a true church of Jesus Christ that would hold that sentiment or principle in fellowship one hour. Suppose when David committed adultery he had said that God tempted him to do this or foreordained it.

There are those that love and make a lie. These are without and not in the holy city. They are without among the dogs and whoremongers.

If you ask the question does not God make the wrath of man to praise him that is a different thing from making the wrath. If you say where sin abounded grace did much more abound that is not saying that God tempted man to sin. His word condemns it. His judgment condemns it, his providence condemns it, his grace condemns it, and all the people that he works in condemn it; yet one does not know what sin is but by God's just and holy and good law. The light does not create the darkness, but shows its blackness; life does not create death, but shows its corruption; health does not cause sickness, but makes sickness the more to be

avoided. We know better what health is if we have been sick; we enjoy life the more as we see the horrors of death: light is the more pleasant after we have known what darkness is: faith is so much more precious when we have felt the bitterness of guilt: Jesus is so much the more wonderful as we see he was made sin for vile self. The wisdom of God shines in glorious perfection in confounding the wisdom and cunning of the serpent: for the serpent (Satan) was more cunning than any beast of the field which the Lord God had made. His wisdom though is from beneath and is cunning and devilish. The wisdom from above (of God) is first pure, then peaceable, &c. The wisdom of the devil is to destroy God's work by beguiling man into transgression of God's law; then in to death he must pass. But the seed of the woman shall bruise the serpent's head. Satan spread a net to entrap man and lo himself is caught in the same pit. The scheming of man is to destroy God's people, but their devices are turned as destructive engines on the heads of these wicked schemers, as Haman is hung on the gallows he prepares for Mordecai.

Satan plots the death of Jesus as he operates in Judas, and lo Satan himself is judged and himself loses his power in the crucifixion of Jesus who thus destroys him that had the power of death that is the devil, and delivers them who all their lifetime are subject to bondage though fear of death.

For the power also of God as

gloriously shines forth in Jesus; for though Satan has the power of death Jesus is mighty to save. He has power over all flesh to give eternal life to as many as God hath given him. He has the keys of hell and of death, and the prey shall be taken from the terrible one. How blessed and glorious is the power of God shown. Satan's power is to destroy, God's power is also to create, preserve, redeem, save. Satan's power is to pull down and corrupt, God's power is also to build up, purify, redeem, deliver and save that which was lost. Jesus is the resurrection and the life. By man (Adam) came death, so also by man (Jesus the second Adam, the quickening Spirit,) comes the resurrection.

Now God is glorified even in the wickedness of man which his word condemns, and which cannot even dwell in his presence, much less could it proceed from him. God's ways are high above ours as the heavens are above the earth, and so are his thoughts. O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out.

P. D. G.

HOBBIES.

There are men that wish to become notorious, and they generally succeed, by championing something, it may be right and proper, but by exalting it into too much prominence, like pinning the foot on the top of the head where it would not only be of no service,

but be in the way as a hindrance; and they will take up and defend some special thing and talk, write and preach or speak on that to the neglect of other matters much more dwelt upon, or much oftener stated in scripture, and they will disturb the minds of brethren by this constant reiteration of something that no bible reader denies, but such men will endeavor to magnify this thing into far greater importance than any thing else. Such men cause themselves to be remembered as one remembers an old sore that has given him so much pain he cannot forget it.

How much sweeter to be remembered as one that counseled peace, love, charity, obedience to the faith in all things, giving proper importance to every thing commanded in the bible, and thus letting his moderation be known to all men.

P. D. G.

DEAR BROTHER GOLD:—Your paper comes to hand laden with the sweet doctrine of the gospel. We have a few little preachers in East Tennessee, and there are a few that hold to the doctrine of predestination and election, according to the foreknowledge of God the Father, through sanctification of the Spirit and belief of the truth unto the obedience and sprinkling of the blood of the Lord Jesus Christ, and I wish to give credit to all brethren that come in our land and country bearing such a salvation as this by grace, preaching the doctrine of regeneration, that the sinner man was to be born again, and be called of God also to the ministry of the gospel. I believe that the only way that a man can

preach the gospel is by a gift of the Holy Spirit giving him power to understand the Scriptures. Jew and Gentiles are made to fellowship each other in the gospel bonds in this doctrine. May God bless our country with more pure gospel preachers, for I do think that if there ever was a time that we needed such a glorious work in the gospel ministry it is now. Come and see us if you can. May God be with you.

Your brother in gospel bonds,

J. W. CAYWOOD.

Mohawk, Tenn.

Brother Gold, please give your view of the Jewish Sabbath and the Gospel Sabbath.

Remark.

Sabbath day or seventh day means a day of rest. But actually under the law there was no rest day. The six days of labor were to be performed before the sabbath or rest could come. Of course literally on every seventh day there was to be cessation total from all labor, and this day was recurring one day in seven; but, in fact, it never was a day of perfect rest because the six days of labor or the requirements of the law were never fulfilled by the Jews or by man. But when Jesus came by a better testament still to fulfill the first testament, and therefore he was made of a woman and made under the law, though coming as the end of the law for righteousness, he established the law in the power and spirit of the gospel, and having finished all that the law required and all that was written concerning him in the law and the prophets and the Psalm, he rests from all his work

as God did from his. Jesus then rests on the sabbath day, in the sense that he has finished the work God gave him to do. Hence in the Gospel there is the true rest and it is the beginning of days, the first day of the week. The law required that rest which the gospel gives wherein the believer ceases from his own works and rests in the perfect and finished work of Jesus. We that believe do enter into rest. The carnal, outward, natural view of the command of the law to do no servile work on the Sabbath is not the fulfilling truly and spiritually of that command. To remember the Sabbath day to keep it holy required Spiritual holiness. It is rest from all labor and toil. Nothing but the gospel brings that rest. It is found only in Jesus.

There are things the disciples did with Jesus in the way of labor that Jesus did not condemn. He himself healed diseases on that day. It is lawful to do good on the Sabbath day. To make fires to keep one comfortable, to cook to satisfy hunger, to visit the sick, to feed the hungry, to relieve distress, and such things are good works. To teach in the name of Jesus is a good work. This day is not to be a burden on right-minded people, but to be a blessing to them.

We suspend ordinary labor on our farms and our other secular business on Sunday, and engage in reading, spiritual conversation, going to hear preaching and such things. The Sabbath was made for man and not man for the Sabbath, and therefore the Son of man is

Lord also of the Sabbath day. So that the gospel is healthful, spiritual liberty, for if the Son make you free you shall be free indeed. There are no burdens in the Gospel. While the law was a yoke that neither we nor our fathers could bear said a Jew, the gospel binds no burden on any, but is the breaking of all yokes that the believer may be free indeed to do right. The yoke of Jesus is easy and his burden is light. P. D. G.

MR. P. D. GOLD, DEAR SIR:—A Free Will Baptist told me if I sat on a stool of Do-nothing I never would get religion. I told her that if I got it myself I would be on a stool of Do-nothing. Another one said, "they must make the first step toward God," but we differ there. I request your views on this through the LANDMARK, provided you can give room in your valuable paper; for I think if there are any right it is the Primitive Baptists.

A FRIEND.

Remarks.

A nothing called the stool of Do-nothing is a piece of furniture unknown to me. There is no man without a master, though no man can serve two masters. Here is one, we will suppose, that does not serve God, but he serves himself, or seeks to please and gratify himself. What is his god? It is himself. Here are moral people, but they serve not the Lord Jesus Christ. How far is one from serving the devil when he serves himself?

There are more differences of opinion among men about the way

of salvation than on any other subject. There are many ways, so men say, of being saved, many things which, or any one of which, if you neglect you will be lost: but there is to me but ONE way of being saved and that way is Jesus. All the treasures of wisdom and knowledge are hid in HIM. HE is exalted a prince and a Saviour to grant or give (not to offer) repentance unto Israel. MARK THAT, to ISRAEL. Nor is there any name but the name of Jesus given among men whereby we must be saved, neither is there salvation in any other. Through Jesus is preached unto us the forgiveness of sins, and by him all that believe are justified from all things from which they could not be justified by the law of Moses. Then it is by or through Jesus that we believe in God, and have access by the faith of Jesus into this grace wherein we stand and rejoice in the the hope of the glory God. Then what is there not in Jesus that is needful to our salvation?

It is said that we must come to Jesus. But whoever goes to Jesus that does not have faith in him before he goes and when he goes? He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. But it is said, if we never seek the Lord we will never find him. It is true that God's people truly seek him. But does God leave himself without witness? Who begins the work of grace? Is it God or the dead sinner? Suppose we say the grace of work, instead of the work of grace. If it be

of grace then the work of grace means the work that is caused or produced by grace. If salvation is by grace then it is of God, for he is the God of all grace, that is there is no grace which is not of him. No part of grace comes from man. If salvation be of works then it is of man and he could boast. But boasting is excluded by the law of grace.

But the grace of God bringeth salvation sufficient to set the sinner to seeking after God, and sufficient to cause the sinner to seek the Lord while he may be found, and to call on him while he is near? If that is not sufficient then the very thing that brings Salvation to sinners is not sufficient to cause them to seek that salvation, and if it is not sufficient to cause them to seek it or to desire it what can it do? Paul said by the grace of God I am what I am, and his grace which was bestowed on me was not in vain. It caused him to labor more abundantly than them all, for it was the grace of God with him that caused it. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord. The elect people are also given to Christ. Will all that the Father gives to Jesus come to him? Jesus says they will: All that the Father giveth to me shall come to me and him that cometh to me I will in no wise cast out:" John 6: 37.

Can one come to Christ unless the Father draw him? Jesus said, "No man can come to me except the Father which sent me draw him: and I will raise him up at the last

day." John 6:44. Then why advocate a system that bears a lie on its very front? Why not hold that which is true, and preach and believe in the Lord Jesus that has power over all flesh to give eternal life to as many as the Father has given him?

On the other hand those that desire salvation are exhorted to seek the Lord with their whole heart and call on him while he may be found. We should trust, fear and worship that God who has all power in heaven and in earth, and who is able to save and able to destroy. The more one feels his weakness and knows his own vile, guilty helplessness the more he feels the need of that God who is able to save sinners, and the more he will seek him. Blessed are all they that put their trust in him. We are to trust him at all times. "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee."

How could one who says God strives with every man and has done all he can to save him, and therefore will not do any thing more until the sinners makes a start or takes the first step, hold that the scripture is true which says, "Being confident of this very thing that he who hath begun a good work in you will perform it to the day of Jesus Christ." See Phil. 1: 6. If God loves his people when they are dead in sins, and quickens them together with Jesus Christ, will he not save them? If Jesus reconciled them to God by his death

when they were enemies, will they not after being reconciled by his death be saved by his life.

They that believe are to be careful to maintain good works. Let every one that names the name of Christ depart from iniquity. If ye call on the Father who without respect of persons judgeth according to any mans' work pass the time of your sojourning here in fear.

What evidence have those that are not truly seeking the Lord, or departing from iniquity, that they are saved or ever will be saved? Every one that hath this hope in him purifieth himself even as Jesus is pure. For it is Jesus Christ in him. Instantly, immediately after the Lord calls one with that holy calling, he begins to seek the Lord, and as Saul prays, Lord what wilt thou have me to do, or God be merciful to me a sinner. So as long as one is unconcerned about his salvation, and is not seeking the Lord, there is no evidence that he is saved or that there is mercy for him.

As long as a man thinks he can begin this matter of salvation whenever he pleases he is not troubled or distressed about his salvation. What has he to trouble him? It is when one deeply feels that there is no mercy for him that he earnestly seeks the Lord. When their tongue faileth for thirst and there is no water then the Lord is manifested as the living fountain of waters.

P. D. G.

MARRIED.

Jan., 17th, 1892, by Elder Wm. R. Welborn, at State Road, N. C., Mr. John E. Woodall and Miss Parthenia Cheek, both of State Road, N. C.

Persons wishing sample copies of LANDMARK can get them by applying to me. Also all that wish blank lists for obtaining subscribers can have them by applying to me. Write for them.

P. D. G.

OBITUARY.

JANE HUNT.

Grim-visaged monster death has again invaded the terrestrial sanctuary and taken therefrom our much loved sister Jane Hunt. She died on the fourth of September '91 after an illness of six or seven days. She had been in feeble health for several years, but God who is rich in mercy was indeed good to her, as her sufferings were of short duration. She seemed to have a presentiment of her short stay in this world of sorrow, for she said to me a short time before her death, "Sister Jane, I don't think I shall meet with you all at this place many times more, and alas her words were prophetic. She was a meek, humble, loving sister, and those that knew her best loved her most. It was with great delight she attended church meetings, and her seat was never vacant unless by unavoidable circumstances. Dear brethren and sisters we shall never, no never again on earth see her dear face nor hear her loving words of welcome. Dear sisters many of us have been the recipients of her warm and loving embraces; but she will embrace us here no more. She has gone to rest we believe, while we are left to mourn our loss. We too are hastening thither where I hope we shall meet her with all the glorified saints. She leaves a sister, two sons, many friends, and the church to mourn, but why should we mourn when we feel she has only fallen asleep in the arms of Jesus. Dear brethren let us like our dear departed sister be found pressing nearer and nearer to Christ,

fill our seats, let nothing come in between us and Christ, assemble ourselves together as often as possible, thus following her example." She was poor as to this world's goods, and had to labor for her living, but when meeting days came she laid aside all and went, showing that her treasure was not in this world but in Jesus. Then we will no longer grieve, nor wish her back, for why should we mourn departed friends, or shake at death's alarms, 'tis but the voice that Jesus sends, to call them to his arms. May we all be prepared of the Lord to meet her in peace is the prayer of a little sister in hope of eternal life,

JANE E. HARDEE.

WILLIAM TUCKER.

ELDERS GOLD AND LESTER, VERY DEAR BRETHREN:—I will write asking you to publish the obituary of our dear father William Tucker, who departed this life April 29th, 1891, on Fern Ridge, Linn Co. Oregon. He was born on Fish River, Surrey, Co., North Carolina, Feb. 16th. 1813, and lived there until he was 24 years of age, then emigrated to Jacks Co, Missouri, in 1839 was married to Nancy Dealy, daughter of David and Rebecca Dealy, and in 1852 they emigrated to Oregon where he lived till his death. His parents were members of the Primitive Baptist church. He received a hope about the time he was 31 years old, but through a feeling of unworthiness he did not come to the church to tell what the Lord had done for him until the first Sunday in May, 1882, when he told a bright experience and was received into the Scio church, and was baptized one week from that day by Eld. John Stipp and lived a beloved and honored member till his death. He was the father of fifteen children, eight of them with their mother are still living to mourn their loss, but they mourn not as those who have no hope, for we believe he is asleep in Jesus. He was afflicted with dropsy and heart disease for a great deal, but bore it all with patience waiting the Lord's time to call him home.

Husband and father have now left us,

And our hearts are now in grief.

But the Lord has only taken

That dear one he died to save.

Yes, gone to Jesus, gone forever,

That dear one we loved so well.

And our loss his lasting pleasure.

For a world that's free from sin.

We loved our father O how dearly,
Words of man cannot express;
But our Saviour loved him better,
So with Christ has gone to rest.

No more on earth our dearest father
To cheer our sad and lonely hearts,
But dear Jesus ever left us,
With bright hopes of endless rest.

Now dear mother and earthly kindred,
Let not your tears for father flow,
But ever look to Christ your Saviour,
And he will bless you evermore.

P. B. TUCKER.

Messenger of Peace & Primitive Monitor
please copy.

BALLARD W. CROWELL.

DEAR BRETHREN GOLD AND LESTER:—
As I feel so lonesome and desolate this morning I will try to spend the time in writing the obituary of my dear husband Ballard W. Crowell, who was born March the 22, 1854, and died August 21, 1890, which made him 36 years, 4 months and 29 days old. We were united in marriage March the 25, 1875. He leaves a wife and five children, 2 boys and 3 girls, to mourn the loss of a dear husband and a kind father. No one can realize the loss of a dear husband and kind father, but those who have given one up. We gather around our lonely fire side at night and look around and there is no husband to comfort nor father to cheer the hearts of the little ones. Oh who could keep from weeping?

My earthly joys are from me torn,
And after an absent God I mourn.

He joined the Primitive Baptist Church in 1880, and remained until death. He was taken sick about the 10th of July. His disease was Pneumonia and Typhoid fever, which he bore with great patience and never murmured at any thing. He had all done for him that the family and doctor could do, but all this failed. The puny arm of man could not stop the mighty word of God who called and said, "child your Father calls, come home."

A few nights before he died he prayed a long prayer and in his prayer said, "Lord here am I, send me, send me." We could not hold our peace any longer. He looked at us and hushed. He told a neighbor woman that he was willing to die, though he seemed to be much better until next morning, and told his daughter he wanted something good for his breakfast, but I soon saw after all my hard try-

ing that all had failed, and I must bid him a last farewell, though it seemed impossible for me to bear it, for when we see a precious blossom that we tended with such care suddenly taken from our bosom how our aching hearts despair. I cannot find words to describe my feelings, for I thought my troubles greater than I could bear to give up my only comfort to cheer me through life. I thought I would go weeping and mourning all the days of my life. But Christ's words came, "I will not leave you comfortless," "I will be a Father to the fatherless and a husband to the widow." This would cheer me for a few minutes, then my troubles would be as great as ever. The morning of his burial I thought I never could bear to look at him the last time and see him forever taken from my sight, and laid where no arm could reach, nor hand could touch. Ah, I felt like the lonesome dove that had lost her mate. The next day after his burial it seemed like I viewed him encircled in the brightness of the sun in perfect peace and happiness, and so viewing him perfectly happy made me say, Oh that I could rise above all my troubles and be with him. I felt like I could leave all earthly things behind.

For I was tired of wandering round and round

This world of sin and gloom:
But oh my passport was not sealed,
I could not yet go home.

LIZZIE CROWELL.

JAMES A. MCKINEY.

It has been bearing on my mind for twelve months to write out the death of my companion James A. McKinney who departed this life Dec., the 2nd, 1888. His disease was consumption. He was disabled from work about 7 months, confined to his bed one week, his suffering during his sickness was very severe, would often tell me how he was suffering, but told me all he minded was leaving me and my baby, and said when he was taken sick he was taken to die. He told me several times he was succoring tobacco during the month of September and said he was trying to pray the Lord to have mercy on him, and he said all at once everything looked like the sun shining on icy trees, and then every thing looked like shining gold. Then he saw a shining street, and he said through it ran the clearest water he ever saw. He

said he saw his companion who went before him and myself walking by his side, and said he knew she was dead. He knew I was at the house, but we were both there. I ask him if we were both with him when he got to that shining place. He answered yes. He said he saw the church sitting in communion at Bush Arbor, the loveliest looking people he ever saw, and said some of them he knew, and some he did not. I asked him once why he did not join the church there. He said he was afraid his name was not in the Lamb's book of life. During his sickness I left him and went to a neighbor's house. I went to him. I told him I thought he was asleep. After I came back he told me he heard three voices singing.

"Alas and did my Savior bleed,
And did my sovereign die."

Brother Chandler came to see him and sang and prayed for him. It seemed to be of great comfort to him. Three days before his death before sun rise he called for his mother and ask if he was dying, and called upon the Lord to take him away, and said he loved his little children and every body else, and said there would be a great change after death. On the same day brother Oakley came to see him, sang and prayed for him, which was comforting to him. I hope and believe he now reaps the benefit of the hope he spoke of.

Yours in hope,
S. W. MCKINLEY.

JOHN G. JONES.

John G. Jones was born in Patrick Co., Va., on the 19th day of April 1824. He was a son of Elder John Jones who about the year 1830 moved to Surry Co., N. C., where the subject of this notice was raised to manhood, and on the 4th day of Dec., 1845 he married Miss Malitha M. Davis, who bore him twelve children, seven of whom belong to the Primitive Baptist church. He lived with the wife of his youth with affectionate attachment until the 29th day of February 1884, when death took from him his dear companion leaving him and his children with many others to mourn their loss, but on the 26th day of August 1884 he married Miss Nancy M. Lawrence who was also a devoted and true companion with whom he spent the remainder of his days. He pro-

fessed a hope in Christ in early life, and for a number of years manifested a great interest in the Primitive Baptist cause, but did not attach himself to the church until on the ingathering of the arm of Hogan's Creek at Union Meeting House he joined on Saturday before the 3rd Sunday in February 1888, and in April following was baptized by the writer of this notice, and on the constitution of the church was chosen and ordained to fill the office of Deacon, which he filled with faithfulness and ability till his death. He was a man of more than ordinary mind, of a good moral character, manifesting patience and humbleness in all his business transactions of life more than is common with men. He was also a kind husband and father, and while he possessed so many wonderful qualities his house was well furnished and a welcome home for his brethren and many friends as well as strangers. But alas his race is run, his usefulness is over in time, his seat in the church is vacant, his home looks lonesome, death has taken him from our midst, and while we deeply deplore his loss there is relief in the thought that his sufferings are over. His death was caused by Hernia, and took place on the 23rd of January 1891. His sufferings during sickness were very great, which he bore with much patience manifesting his faith in Christ to his last hours. Thus another precious jewel has been taken from our midst. His companion and children, the church and many other dear friends mourn their loss, but God has taken him from this troublesome world to himself as I believe where he is free from all the storms and trials of this suffering world, where the wicked cease to trouble, and the weary are at rest, there to join with the redeemed number that has gone before around the throne of God in praising him in a world that shall never end.

M. G. HARBOUR.

MRS. SARAH J. WRIGHT.

The subject of this notice was born March the 21st. 1825, and was married to McLenon Wright March 27th, 1845. She joined the Primitive Baptist Church in 1856. She is the mother of twelve children, six girls and six boys, of whom four boys and one girl have preceded her to the grave. She has been for several years in very delicate health, and for the few months which preceded her death her sufferings were very bitter. After medical skill and the best attention of her devoted family and friends had been given to ward off

the stern invader she crossed the turbid stream of death at 12 o'clock on the night of the ninth day of November 1891. She appeared perfectly resigned to her Master's will. She did not have any hope of her ultimate recovery from her last sickness, but often remarked to her daughter that her troubles would soon be over. Her passing away was like one entering peaceful slumber, and the writer standing by her bedside in her last moments could see depicted on her countenance the ability to say: "O death where is thy sting, O grave where is thy victory." "I fear thee not death, I dread thee not grave. You may take my body into your keeping until that day when the Lord of Hosts shall come to make up his jewels. But my soul goeth to its dear Redeemer where it will ever be able to shout Hallelujah, praise the Lord." Our dear sister adorned every position and station that she occupied in this life. As a church member she was sound in the faith, and as a wife she was all her husband and the Bible required.

As a mother she was kind, loving, tender and affectionate to her children. As a neighbor she was kind and accommodating and was loved and respected by all who knew her. When she felt we can truly say, "Death aimed his arrow at a shining mark." Yes, she yielded without a murmur, folded her arms in death's cold drapery and obeyed the heavenly call, "Child, come home." Death has done its work as a sickle in the hand of God to mow down and display his power and goodness in raising that which was sown in weakness in power, and which was sown in dishonor in honor, and that which was sown a natural body a spiritual body. We would say by way of comfort to her mourning, heart-broken husband, children and friends how happy will we be in the resurrection morn when the sweet doxology shall sound through all the ranks of the heaven born millions shout "O death, where is thy sting, O grave, where is thy victory."

Then we can say to the bereaved husband and children, mourn not as those who have no hope of meeting again when the Son of Righteousness shall radiate our souls through endless ages. May God prepare you all for that day.

M. M. HARRELSON.

MARTHA CLARK.

About 12 months ago sister Martha Clark a member of the church at Wilson died. An obituary was written by myself soon after but was lost, and the dates I have not of her birth, death &c. She was one of the old fashioned members of this church that always attended to her own business laboring

with her own hands, and she gave to the needy of her substance. She always remembered her pastor with a gift year by year. How out of use that is becoming among our people.

Sister Clark was truthful, honest, faithful and kind, and one of the best members of the church. She claimed no great gift of counseling others, but lived in such an honest, meek and good way that it needed no cunning advice to get her out of trouble. She never got into trouble she behaved herself so well. The righteous perisheth and no man taketh it to heart. None considering that he is taken from the evil to come.

Sister Clark was the wife of brother Edwin Clark who died years ago. She leaves four children, two sons and two daughters, all good citizens and prospering.

How sadly I do miss her and other dear ones gone to rest in peace I hope and feel.

P. D. G.

DAVID W. MORTON.

Died at Harlow, Dec., 16, 1891, brother David W. Morton of Typhoid Pneumonia, aged 68 years, 1 month and 22 days. In the death of brother Morton Craven County loses one of her most industrious and useful citizens. His place can scarcely be filled and the people of his section will long remember him. He leaves a widow, a daughter, four sons and a host of friends to mourn his departure.

JOHN S. MORTON.

Remark.

Brother Morton was an active, highly conscientious and devoted christian. His convictions were clear and his conduct correspondingly decided, open and noble. Such a man is never a mere cypher, but is a pillar and strong and bracing to others. His company was charming and his conversation choice and entertaining. Such brethren are sadly missed when called away.

"How peaceful is the closing scene,
When virtue yields its breath,
How sweetly beams the smile serene
Upon the cheek of death.

The christian's hope no fear can blight,
No pain his peace destroy;
He views beyond the realms of light
A pure and endless joy.

O who can gaze with heedless eye,
Upon scenes so fair as this?
Who but exclaims, thus let me die,
And be my end like his."

P. D. G.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

J. C. WILLIAMS.

Piney.....2nd Sunday and Saturday before in
February.

Flat CreekMonday

Bear Creek.....Tuesday

He will need conveyance.

THOMAS BELL.

Simpsons Creek.....February the 11th

Mt. Pleasant.....13th and 14th

Columbia.....16th and 17th

Mill Creek.....19th, 20th and 21st

Six Mile.....Tuesday after 3rd Sunday

Salem.....Wednesday

Brother Morgan will please to meet me at
Salem, and I will preach in his neighbor-
hood Saturday and 4th Sunday over the
Ridge.

Cool SpringMarch 1st and 2nd

Will some brother or friend help me down to
Cool Spring?

J. M. WYATT.

Saint's Delight.....February 13 and 14

Walnut Grove.....15

Abbott's Creek.....16

Popes School House.....17

Toms Creek.....18

Rock Hill.....19

Mount Tabor.....20

Pleasant Hill.....21

Sugr's Creek.....22 and 23

Big Creek.....24

Mountain Creek.....25

Freedom.....26

Liberty Hill.....27

Howard's School House.....28

Jerusalem.....29

Lawyer Springs.....March 1

Edward's School House.....2

Bethany.....3

High Ridge.....4

Liberty.....5

High Hill.....6

Watson.....7

Crooked Creek.....8

Meadow Creek.....9

Bear Creek.....10

Mountain Creek.....11

Flat Creek.....12

Pine.....13

J. E. ADAMS.

Smithfield, Monday night after 2nd Sunday
in February.

Bethany.....Tuesday

Union.....Wednesday

Cross Roads.....Thursday

Beulah.....Saturday and 3rd Sunday

Healthy Plains.....Monday

Creech.....Tuesday

Salem.....Wednesday

Little Creek.....Thursday

Shoboth.....Saturday and 4th Sunday

He will need conveyance.

ELI KANE.

Pine, 2nd Sunday with Saturday before in
February.

Mary Jane Owen's.....Monday

Flat Creek.....Tuesday

Toms Creek.....Wednesday

Big Creek.....Thursday

Sugr's Creek.....Friday

Bear Creek, Saturday and 3rd Sun. in Feb.

Sandy Creek.....Tuesday

Mount Tabor.....Wednesday

Rock Hill.....Thursday

Brother Henry Cox's (near High Point)
Friday,

Abbott's Creek.....Sat. and 4th Sun. in Feb.

Saint's Delight.....Monday

He will need conveyance.

RECEIPTS.

ALA.—D. M. Sawyer, 2.00; B. W. Chil-
dress, 2.00.

ARK.—L. D. Long, 1.50.

GA.—J. F. Lord, 1.00; By Elder J. R. Res-
pass, 2.50; B. C. Headrick, 3.00.

IND.—W. J. Tyner, 3.00; By J. B. Allen,
1.00.

KEN.—W. H. Crooks, 1.50.

MO.—S. H. Kiser, 2.00; By Elder R. A.
Wiseman, 3.00.

N. C.—W. H. Vick, 2.00; W. R. Owen,
1.50; W. L. Wiggins, 1.50; Martha Wilkerson,
1.50; J. D. Gardner, 1.50; Mrs. M. J. Worsely,
75c; F. Ward, 1.50; A. D. Maness, 2.00; A.

Reed, 2.00; R. L. Newton, 3.00; Mrs. K. L.
Pender, 2.00; B. H. Dyer, 3.00; Dr. N. Ander-
son, 2.00; B. Fields, 1.50; Dippie Lang, 2.00;

Mrs. Elizabeth Smith, 1.50; Mrs. Amelia
Avera, 2.00; A. Harrill, 1.50; W. M. Boykin,
1.50; H. Kirby, 1.50; K. E. Everett, 1.50; Mrs.

M. E. Griffin, 1.50; John Harris, 2.00; W. R.
Davis, 3.00; S. Craft, 1.50; Elder B. Green-
wood, 3.00; W. B. White, 6.00; Miss E. B.

Barron, 2.00; By Elder L. H. Hardy, 3.00; W.
A. Ross, 4.50; Elder L. H. Hardy, 75c; G. C.
Farthing, 12.00; Mr. J. T. Manning, 2.25; Elder

M. T. Lawrence, 3.00; J. H. Borroughs,
1.50; Elder James D. Draughn, 9.00; Wm. Var-
nall, 1.50; G. H. Idol, 1.50; R. H. Parker,

1.50; P. L. Barnes, 1.50; Mrs. H. Aylor, 2.00;
Wm. Potts, 4.00; B. Weathersbee, 2.00; W. H.

Mercer, 2.00; G. E. Taft, 2.00; C. T. Pope,
4.50; W. T. Beachman, 2.00; Mrs. Emily

Dove, 2.00; G. M. Carter, 1.50; W. R. Coffey,
1.50; By J. E. Page, 3.00; Elder J. S. Wood-

ard, 2.00; J. A. Clark, 8.00; G. W. Johnson,
1.50; Seth Woodal, 4.50; G. C. Robbins, 1.50;

I. G. Warren, 1.50; S. W. Outterbridge, 1.50;
W. M. Eves, 3.00.

S. C.—By Elder Thomas Bell, 6.00.

TENN.—J. W. Caywood, 2.00; Miss S. L.
Landess, 2.00; M. D. Cox, 2.00.

TEXAS.—Elder W. C. Burks, 2.00; J. C.
Latta, 2.00; N. L. Arnold, 1.00;

VA.—J. C. Keeling, 1.50; E. C. Holland,
2.00; B. R. Williamson, 1.00; By P. S. Han-

cock, 1.50; Elder W. A. Via, 1.50; Elder John
C. Hall, 2.00; A. J. Condry, 3.00; Elder F. P.

Branscome, 6.00.

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WILMINGTON & WELDON RAIL ROAD and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

DATED January 26, 1892.	No. 33, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex- Sunday.	No. 15, Daily.
Lv Weldon.....	12:30 p. m.	5:45 p. m.	6:40 a. m.	11:00 p. m.
Ar Rocky Mt....	1:40 p. m.	6:50 p. m.	7:47 a. m.	12:04 a. m.
Ar Tarboro.....	*2:15 p. m.	.....	.....	.....
Lv Tarboro.....	*2:35 p. m.	6:00 p. m.	.....	.....
Ar Wilson.....	*2:55 p. m.	7:00 p. m.	8:17 a. m.	12:33 a. m.
Lv Wilson.....	*3:30 p. m.	.....	.....	.....
Ar Selma.....	3:30 p. m.	.....	.....	.....
Ar Fayetteville..	5:30 p. m.	.....	.....	.....
Lv Goldsboro....	3:15 p. m.	7:40 a. m.	9:00 a. m.	1:15 a. m.
Lv Warsaw.....	4:14 p. m.	.....	10:00 a. m.	2:17 a. m.
Lv Magnolia.....	4:27 p. m.	8:40 p. m.	10:14 a. m.	2:17 a. m.
Ar Wilmington..	6:00 p. m.	9:55 p. m.	11:15 a. m.	3:45 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 40, Daily, ex- Sunday.	No. 66, Daily.
Lv Wilmington..	2:00 a. m.	9:15 a. m.	4:00 p. m.	5:41 p. m.
Lv Magnolia.....	3:57 a. m.	10:57 a. m.	5:40 p. m.	7:14 p. m.
Lv Warsaw.....	.....	11:31 a. m.	5:55 p. m.	7:27 p. m.
Ar Goldsboro....	4:33 a. m.	12:05 p. m.	6:50 p. m.	8:30 p. m.
Lv Fayetteville..	.....	*9:10 a. m.	.....	.....
Ar Selma.....	.....	11:05 a. m.	.....	.....
Ar Wilson.....	.....	12:10 p. m.	.....	.....
Lv Wilson.....	5:14 a. m.	12:35 p. m.	7:45 p. m.	9:12 p. m.
Ar Rocky Mt....	5:37 a. m.	1:30 p. m.	8:21 p. m.	9:40 p. m.
Ar Tarboro.....	6:30 a. m.	*2:15 p. m.	.....	.....
Lv Tarboro.....	.....	12:55 p. m.	.....	.....
Ar Weldon.....	6:15 a. m.	*2:55 p. m.	9:55 p. m.	10:50 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p. m., Halifax 4:22 p. m., arrives Scotland Neck at 5:15 p. m., Greenville 6:52 p. m., Kinston 8:00 p. m. Returning leaves Kinston 7:10 a. m., Greenville 8:25 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon Monday, Wednesday and Friday at 10:15 a. m., arriving Scotland Neck 1:05 a. m., Greenville 5:30 p. m., Kinston 7:40 p. m. Returning, leaves Kinston, Thursday, Saturday and Sunday at 7:20 a. m., arriving Greenville at 9:55 a. m., Scotland Neck 1:20 p. m., Weldon 5:15 p. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Williamsburg, N. C., 7:15 p. m., 4:20 p. m., Plymouth 8:30 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday 9:00 a. m., Williamsburg, 7:30 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:40 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p. m., arrives Nashville 5:55 p. m., Spring Hope 6:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m., and 11:15 a. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 33, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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The Twenty Seventh Session will open, the Lord willing, the Third Monday in January 1892, and continue Twenty weeks. For further particulars inquire of A. J. MOORE, Prin. MISS CORNELIA MOORE, Assistant. January 1st, 1892.

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VOL. 25.

FEBRUARY 15, 1892.

NO 7.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

JR Conception
1892

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

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For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the getter up of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

* DEVOTED TO THE CAUSE OF JESUS.

If I, in thy likeness, O Lord may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free.

I know the stained tablet must first be
washed white,
To let thy bright features be drawn;
I know I must suffer the darkness of night
To welcome the coming of dawn.

But I shall be satisfied when I can cast
The shadows of nature all by,
When the cold, heavy world from my vision
has past,
To let the soul open her eye.

I gladly shall feel the blest morn drawing
near,
When time's dreamy fancies shall fade,
If then in thy likeness I may but appear,
And rise in thy beauty arrayed.

To see thee in glory, O Lord as thou art,
From this mortal, perishing clay,
The Spirit immortal in peace would depart,
And joyous mount up her bright way.

When on thine own image in me thou hast
smiled,
Within thy blest mansion, and when
The arms of my Father encircle his child—
Oh, I shall be satisfied then.

Written for Elder F. A. Chick by a friend
to him and the cause which he (by the grace
of God) so nobly defends.

MISS NAOMI A. MORRIS.

TUNE.—"Lone Pilgrim" or "Beloved."

this Scripture, but feeling my weakness, have not mentioned it to my brethren. And, as I wish to be as brief as possible, I will first say that there is to my mind a difference between doing things by faith and through faith, as spoken of in the Scriptures. To set forth this difference and make it plain to others is a great difficulty with me. Upon this point I expect to be short, hoping to be understood. We read in Romans 3: 30, "Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith." This is the text that first called my attention to the subject, though I have never ventured to speak of it before. I will now notice some things in the chapter under consideration, and then return to my subject. I notice the subject the Apostle is treating here is faith, and he says in the outset that faith is the substance of things hoped for, the evidence of things not seen, and then goes on to show its power and application; and if I can understand him, it is something through which God acts, and by which men act or move, even the man Christ Jesus (I mean the man part or humanity). Let us see, the text under consideration says, through faith we understand that the worlds were framed by the word of God. Then I notice that Abel, Enoch, Noah and Abraham did things by faith, but in the 11th verse I notice

DEAR BROTHER GOLD:—My mind has been impressed for some time to write to you, and the readers of your valuable paper, the LANDMARK. For a starting point I will refer you to Heb. 11: 3, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." I have often thought of

that something else was done through faith, and what was that? Why, Sarah received strength to conceive seed. This opens a wide field for thought. Did Sarah do this by any power of her own? I presume not. As it was received it must have been given by another superior to her self, she being without strength. Then if another, the other person imparted it through the channel spoken of. Now who was this other person? I presume it was God, and if any one doubts it let them turn to Genesis 17: 19-21 and read there. Then if I am correct God himself acts through faith, while men and women act by the rule and power thereof. The Apostle goes on telling things done by faith until he comes to Moses 24th verse, and then tells the things done by him by faith which consisted of things present, until he comes to the passover and the sprinkling of blood, lest he that destroyed the first born should touch them, in 28th verse. This he did through faith, because in this he prefigured directly another, or rather represented another, which should come after him. Then I presume the channel through which Sarah received strength, and the person represented by the passover and the sprinkling of the blood is the same, and I presume no one will deny this being Jesus, and to prove that he is the channel or medium through which God acts and works, read Romans 3: 25. Speaking of Jesus he says, whom God hath set forth to be a propitiation through faith in his blood. Time and space will not allow me to trace this subject out entirely, but I think enough has been said in writing for readers that are well versed in these matters. So I will try and come down to the subject and pass on. Jesus being present with the

circumcision, teaching them in person by precept, word and example, working miracles among them, crucified and slain by them, raised from the dead before them, he justified them, or the Father did so by him direct; and as the Gentiles or uncircumcision were not of this fold the same person justifies them through him by the Spirit. For we read in Gal. 3: 8, "And the Scripture foreseeing that God would justify the heathen through faith preached the gospel unto Abraham, saying, in thee shall all nations be blessed." Many other Scriptures might be introduced to this point, but I leave them to you and the seekers of truth, if this should come before the public. Though I must remark that it is by grace through faith that all the children of God are saved. Then the grace of God is unmerited favor of God; and Christ is admitted by all to be the medium through which God extends his favors. So it is God that acts through faith, or through Christ, just which you please to call it. For Christ being head of all things to the church, he embraces every thing, every principle, and support pertaining to and of the church or kingdom of God. So we see that the entire divine counsel of God was in the bosom of the Father from everlasting, and constitutes or is the Son of God, according to which God ever has and ever will act; and whatever is found in that eternal counsel has been and will be carried out through the Son and is of God; but that which cannot be found to be in that counsel is not of God, but permitted to enter in the world by his forbearance, that the beauty, grandeur and glory of the counsel of God might be manifest. Then what do we hope for? Salvation from sin is certainly the reply of every Chris-

tian. Then Christ is the substance of salvation. For from whence do we obtain evidence of salvation? Is it not from Christ? And if so, then Christ is the substance of things hoped for, the evidence of things not seen; not one thing left out, and how thankful we should be? Then through faith (Christ) the worlds were framed by the word of God.

Your brother in Christ I hope,

B. C. HEADRICK.

Varnell Station, Ga.

DEAR BRETHREN GOLD AND LESTER:—Brother Joshua Mewborn asked you in March No. 15th, 1891 if you could tell impressions from imaginations. You gave a good, satisfactory answer I think. It has troubled me a great deal, for it seems that I do not know how to try the spirits. I have many impressions, and many imaginations I do not doubt, but how to tell the one from the other is hard to do. But when anything comes along to anyway puff me I always put it away as soon as possible. I know that is not a good spirit. My impressions to write for the LAND-MARK do not puff me at all. I know there are others that can far excel me in that line, and never want to crowd out better matter. I enjoyed attending the Country Line Association so much that I have wanted to tell the dear sisters about it, for some hate to leave home so much, and some can't leave. It was quite a trial for me to do so, and when I took leave of my loved ones I thought, why was I going? Was it for some carnal reason, or was it for Jesus' sake? I was made to feel that was it not for Christ's sake I could not turn my back and go. I have not regretted it for a moment. I met so many dear children, and they were so kind. I shall never while I live

forget them, and then the preaching was so good. I want to say after Elder Collins preached on Sunday evening I felt that I would have been glad to have heard no more that day. While it was all good I just wanted to leave the place and think on and remember his sermon. May God always bless him and all his dear children.

I hope brother Collins and others may be enabled to come this way again.

Yours in christian love,

EMMA HUDSON.

ELDER P. D. GOLD, DEAR FRIEND:—We do not have much gospel preaching out here. We hear lots of stuff about what they are doing for the Lord, and what they are going to do for the Lord. This is the kind of stuff that is on the market out here and it sells well. I would be glad to have some one to settle among us that would tell us about the Lord and his power to save his people. I cannot boast of my goodness. It is the goodness of God that I have to boast of.

I remain your friend,

C. E. DUFF.

Kentuck, Jackson County, W. Va.

A FEW THOUGHTS.

BRETHREN GOLD AND LESTER:—I desire to write a few thoughts for ZION'S LANDMARK as I have seen a few copies, and among them I got Vol. 25, No. 4, January 1, 1892. And what thoughts I shall write have been drawn out by one brother F. A. Chick, not for controversy, but for the truth's sake, as it is in our Lord Jesus Christ that controversy might cease. Not that I profess to understand all the truth by any means. But as one said, "Secret things belong unto the Lord our God, but revealed things belong unto us and to our

children, that we may learn to do this law."

Then we should take the law and the testimony, wholly relying upon him, "In whom are hid all the treasures of wisdom and knowledge." Hence, it is enough for the children of God to have a knowledge of his wondrous love, which he has revealed unto them by his Spirit and not strive in vain Philosophy, nor by the wisdom of men to pry into what God has done in this, or that; ever remembering that God, the God of the universe, is a just and holy God, perfect in all his attributes, and in his six day's work in creation he said that he "saw everything that he had made, and behold it was very good."—Gen. 1: 31. And I look upon his character as being too good to have any co-ercive or hidden will to afterwards reveal in the workers of iniquity, and thus dividing himself into works of righteousness first, then into the reigning influence of evil, causing men to act contrary to his holy will. Like child's play, build a cob pen, roll a stick against it to see it fall, then laugh at their calamity and mock when their fear cometh. Did God do this? I answer no. Does not the law of our country say that the thief shall be punished for his crime? Did the legislative power that made the law, make, influence, or cause men to steal that they might execute the law? Or in their knowledge of the nature and disposition of men know that some would steal, then the penalty is the effect of a cause. Shall we say that God is more unjust than men? God forbid. Now let us notice his obedient part on foot-washing and I close. Brother C. seems to beg forbearance upon this subject as in the other. He said, "we who do not observe it are sincere in thinking that the Scriptures do not re-

quire it of us." Again, hear him. No instance is given in the Acts or Epistles of its having been practiced as an ordinance." Oh! my soul, shall we contend that there is no eternity, because it is nowhere mentioned in the Scriptures but only once, Isaiah 57: 15.

Or shall we say that the Apostles were not baptized. Who said they were? But to the subject, "If I, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you."—John 13: 14, 15. Will brother C. claim that this was a Jewish custom, and that it was intended to stop here, as do the Arminian world. Surely he will not do this, for he claims that he daily practices foot-washing as was intended. This perhaps he may do. I do not call that in question, but the question is did the Saviour wash anybody's feet but the disciples, those whom he loved, and were not the disciples at that time the only Church or body of organized believers? Then if they were and the Saviour did not wash the feet of the multitude, does it not belong to the Church only to-day? Our Lord is too good to the objects of his love to talk about non-essentials, not that this is essential to their eternal welfare, but as he said, "If ye know these things happy are ye if ye do them." But according to brother C's arguments if I tell my son that he ought to wash his feet, and he goes and washes his hands and says, papa said I ought to wash my feet, but he only told me once and this will do, would you call him an obedient son? Doubtless you would say no. Then as touching the practical part, if there is only one man of God, let him stand up as did Elijah among the many prophets and

in the midst of the congregation, and cry with the language of Paul, and shun not to declare the whole counsel of God, and say surely feet-washing was taught by the Saviour in the sacred words to his disciples. Then let me say in conclusion that whatever the Lord has said we ought to do, and as much as in us is let us do it with all our soul, might and strength to the honor of God's holy name. This is written I hope with only the spirit of love, and not for controversy.

Your unworthy brother if one at all.
W. F. TAYLOR.
Benton, Ills.

ELDER P. D. GOLD, DEAR BROTHER:—Yours of 18th. inst. to hand, and will respond at once, as I know not what to-morrow will be to me. I would be glad to see you at any time. Nothing affords me more comfort than the presence of the Lord's people. Many of them have visited and cheered me much. Eld. Roberson spent last Sunday night and a part of Monday with us. I have had two long comforting letters from Eld. Hardy since his visit. 'Tis a comfort to know that I am held in fond remembrance of some of my Father's ministers. My health is somewhat improving, as good perhaps as it will ever be, and much better than I deserve. I feel perfectly reconciled to my my lot; unerring wisdom and infallible love have marked out and lead me in the path my heavenly Father deems needful and I feel the force of the language of Paul while a prisoner in chains: I have all and abound." The rod has been severe, the furnace hot, but the Lord gave me strength to endure and His presence to comfort and sustain me, and I desire to bless and praise His holy name ever more. O how good, kind and gracious has He been to me! and how sweet to lie passive

in the hands of his chastening love, exulting alike in what he pleased to give or withhold. At first I reviewed my afflictions and trials, as evidences "against me," but soon I was shown that such was not true. 'Twas my heavenly Father's hand that lighted the furnace; His love (For me) was the furnace that fed the flames, and all because He loved me, and gave his only Son to redeem me from all iniquity, and had placed me in the flames to purge the dross, cleanse, purify, sanctify and make me a "vessel meet for the master's use" And I have been made to love its refining flames, for 'tis there the precious promises flow most sweetly into my soul, and the love and presence of Jesus is manifested. I cannot always feel the spirit of perfect reconciliation to my heavenly Father, but I feel it to-night and it is all right. No dear brother, when you bade me farewell last October I had no idea and no desire to ever see or hear from you again, for I felt sure that I would soon be taken from this body of suffering to reign with my blessed Saviour in the eternal courts of glory. But the Lord's time to call me home has not yet come, and I desire to wait patiently my appointed days. The end will surely come, and O may I be as willing to obey the summon as I have been in the past. My cup of suffering for the future is unknown to me, the Lord holds the cup in his own hand and will sweeten it with his love and graciously sustain me in the future. Having received so many manifestations of his tender care and love for me in the past I cannot doubt his faithfulness to the end. While my sufferings have been intense, yet all were merited, and infinitely less than deserved; and when I think of the sufferings of our blessed Savior I am filled with gratitude at my

afflictions being so light. But all the dispensations of providence to His people are wonderful, and but few will be understood until the veil is removed from our eyes; then a perfect disclosure will prove them all needful. 'Tis sweet to suffer with Christ and be inspired with the sweet hope of reigning with Him in glory forever and ever. I could write much more but have already written more than I intended, and perhaps more than will profit. In hope of a glorious and blissful immortality.

RUTH TAYLOR.

Old Sparta, N. C.

Remark.

Sister Taylor has long been prostrated with severe sickness, and a wonder to many that she is still living. She added that the above letter was not written for publication, but it is so inflamed with the fire of love as it shines in the glowing furnace which reveals the beauties of grace that it seemed good to me to publish it. ED.

DEAR BROTHER GOLD:—Friend Mr. F. Caudil desires me to give him the scriptural difference between a precept and an example, an example, and an ordinance, an ordinance and a statute. I prefer answering him through the LANDMARK. Webster says a precept in a general sense is any commandment or order intended as an authoritative rule of action, but applied particularly to commands respecting moral conduct the ten commandments are so many precepts. Thou hast commanded us to keep thy precepts diligently *Psa. 119:4*. The commandment of Moses concerning divorce is called a precept. *Mark 10:5*. An example is something to be imitated. Be thou an example

to the believers. *1 Tim. 4:12*. That is, do thou as they ought. I have given you an example that you should do as I have done to you. *Jno. 13:15*, that is wash each others feet just as I have yours. An example is not a precept, statute, nor ordinance, but when one observes an ordinance his manner of observing it is his example, for instance to wash ones feet is an example of humility, to confess a fault is also. Christ in washing his disciples' feet gave an example to humility. Now if the humility was the only thing he meant to show then any other act as humble as that would do as well as to wash ones feet; for instance David fought Goliath single handed, which was an example of bravery, but no one could fight Goliath again in order to follow David's example, but to fight another champion would be following his example. Christ said, I have given you an example that you should do as I have done. If I your Lord and Master have washed your feet ye ought also to wash one anothers feet. If feetwashing was to be observed after that then it is an observance, an observance commanded is an ordinance. I repeat that if humility alone was meant then any other pure act of humility would do as well, but if feetwashing was intended to be kept up then it was a rite or an ordinance to be observed. Paul enjoined it on the saints. *1st Tim. 5:10*. This shows how Paul understood it: hence it is an example of humility, and an observance or ordinance too, Christ took bread and blessed and broke and gave to his disciples. There was an example and ordinance, especially when he had added the cup. Our breaking bread and taking the cup is following his example, while the bread and wine is the ordinance. When we go down into the water and are baptized we

follow his example and obey or observe his ordinance, both at the same time. Footwashing is an ordinance, and his manner of washing feet is the example. Now if Christ meant for footwashing to be observed at the supper it is certainly a church ordinance, and if we follow his example as to the time we will observe it then and there. If there is any authority for taking it from where he placed it I have never seen it. Paul mentions it among household services, that is in his mentioning them he mentions it, but there is no example of its ever being done except at the Lord's supper. That is the pattern. John told us that Jesus told Peter at the supper that before the cock crew he should deny him thrice. Matthew, Mark and Luke say it was the communion supper. John says it was at the supper, where he washed feet, which shows unquestionably that he washed feet at the communion supper: John 13:39. Matth. 26:34, Mark. 14:30, Luke 22:34. John says he made known at the supper which one would betray him. [Matthew says that occurred at the communion supper. Jno. 13:26. Matth 26:25; which shows he washed feet at the communion supper. Eld. Sylvester Hassell says that according to the best Greek authority he washed feet during supper, and that the passover supper was still going on after he had washed his apostles' feet. At the passover he took bread and blessed it, and gave to his apostles and the cup likewise. It is certainly scriptural. Any member who wishes to observe it at the supper is in duty bound to show his authority by the scripture, and to prove it. Then if he should be refused the right to observe it then and there those refusing him the right would be binding his hands and feet without scripture authority, which would be

Lording it over him. To teach that it is unscriptural to wash feet at the Lord's supper is heresy, and to make a law that we shall not do it then is usurping the authority of Christ the, only law giver] in Zion. To make a law that we shall connect footwashing with the supper sometimes and disconnect it at others, and exclude those who do not obey it is manslaughter, or to slay members unscripturally. However those who do it may not mean wrong, but it is wrong and such law must be repealed, or those who made it be withdrawn from. To make an old church custom a rule or law is equivoquant to saying the scriptures are not a sufficient rule and that would be blasphemy. All the positive laws of Christ are statutes. We are commanded to obey them, and those who obey them set examples of obedience or follow examples already set. I hope those dear saints who made their old church custom a positive law will repeal it. That custom was only a tradition of men. The churches who adopted it meant no harm by it, but it will work destruction if not repealed.

I do not think a church is in disorder because she has never washed feet, for then we would be in duty bound to withdraw from her unless she repent, but she is neglecting a duty and a church rite observance or ordinance. I believe also to teach that footwashing is unscriptural is false teaching and heresy and we are commanded to reject a man that is an heretic after the first and second admonition Titus 3:10, not merely his heresy but him too. Every church member is in duty bound to follow Christ whether the other members do or not, and we are under no obligation to follow one another any further than we follow Christ. Every member is under obligation to Christ to wash feet at the

supper for that is the pattern, hence if two or three are agreed they ought to wash even though the others protest against it, then they would be in the wrong and not those washing. If they bring a charge against those who wash for washing feet and exclude them the foot-washers would be the church even though there were but two. It is impossible to exclude a member who has the scriptures on his side, and that is why the righteous is as bold as a lion for he has nothing to fear. Some churches connect footwashing with the supper sometimes and disconnect it at others, certainly both can't be scriptural; hence he who teaches that is a false teacher. Those members who are not willing to disconnect it ought to go right on and wash every time. Members who are not established in footwashing but are willing for those to wash who are ought to allow them to wash and those who wash ought to bear with those who do not, unless they teach that this is unscriptural to wash; then of course they would have to be rejected after having been faithfully labored with. All Primitive Baptist churches are organized on this platform to wit, the scriptures are our only rule of faith and practice. Of course then the 13th. chapter of John and 1st. Tim. 5:9-10 is some of the scriptures that all Primitive Baptists are built upon, hence to deny those scriptures is to deny that much of the faith and it is inconsistent to deny a part of the scriptures and hold to the other: hence it is equivalent to a denial of the faith: then to not suffer the members to practice it is a denial of the practice of it. Would it be scriptural to commune with a church if she makes it an offence to wash feet in church capacity, that is if she makes a law forbidding members to wash at the supper; for then she would be usurping

the authority of Christ the only law giver in Zion and lording it over the members, but if she will not tie the hands and feet of the members by forbidding them to follow Christ then of course she gives all Baptists who are in good standing the right to wash at the supper, then of course it is proper to commune with her. It is just as consistent to commune with churches who do not wash feet as to commune with members of your own church who do not, provided they make no fight against footwashing. We ought to be long suffering, tender and forbearing, but we ought to be faithful as well.

I. J. TAYLOR.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—It is through the tender mercies of an alwise providence that I am spared this side of an endless eternity, and made willing by some unseen power to once more make the attempt to write to you being strangers to me in the flesh, but I trust not in the Spirit. For you feel as one dear unto me. But just stop brother Gold and reflect for a moment and see how you must think I feel after seeing and feeling and undergoing what I do, all I hope for the worthy name of Jesus and suffering day after day and night after night because I fear to declare these things to my brethren. It makes me feel that the brethren have lost confidence in visions and revelations, and have chosen much supposition in its stead. If we spake fewer words by supposition and more of revelation it would be much more profitable. The bible uses no words to no profit. It is written in plain, proper language. Neither should the writing or conversation of the poor and ignorant be esteemed as nothing because he or she can't use as

eloquent language as brother or sister somebody else; but thanks be to my God he has chosen the poor and ignorant of this world rich in faith and heirs of the Kingdom. It seems as if I must write or suffer, and by the help of my God I will follow the impression and send it to you and you can do what you please with it and all will be right. My mind will be at ease and my conscience clear as has always been the case after performing. I wrote to you some time ago and I do believe this day before my God I wrote what that great God revealed to me for the consideration of the church, but it is buried and that causes me to choose to suffer rather than write. Two months after I wrote last I had an other vision or dream and I wish you to prayerfully consider its contents. It seemed as if I found myself in sight of one of the largest fields I had ever seen, and the impression was that this was my husband's possession. I stopped at the South-east corner to meditate if I had ever been there before. My mind would say yes, and I could see for a moment that I had. The impression said you must go round this field, walk close to the wall, and view the crop in the field. It seemed as if the task was so great I sank down in a fainting condition. I was so weak I thought I would have rather died than to go, but the impression said you must go, and I saw pleading my weakness was in vain, so I formed a resolution and started and presently I had accomplished the great task and was back at the beginning, and I felt so thankful that I had done my duty and was now free; but the same weakness and the same impression said but you must go through this field. So I took the same resolution and started in going through. I found

it to be a field of corn. It seemed as if some of this corn looked strong and thrifty, but the greater part looked sick and weakly; but the soil looked perfectly rich. When I got to the middle there was an open space. This showed me the corn on the other side. That corn all looked beautiful, strong and healthy. One stalk didn't differ from another, all was strong and healthy. In this space there was a servant plowing. He was throwing up the soil for the reception of sweet potatoes. I thought I stood and looked at him and the thought came to my mind, this work won't give satisfaction. The plowing is too shallow. Still the rows were as straight as a line and the work beautiful. Presently I heard the owner of this field come. I heard him but did not see him. He said to this servant, this work does not give satisfaction. You have plowed too shallow. You have switched my beast about too badly. Deliver this horse up to this woman and her son, for it seemed as if one of my sons stood at my right side, but I did not see him. The horse was brought and my son took it, and I never was hurt any worse. I was afraid this servant would get angry with me and pursue me to take my life, but he did not. I came out to the entrance of this field and rejoiced again to think my task was accomplished when this same weakness and same impression said, yes but you must remove those crooked rails out of this fence. The fence was very high and I weak, but nevertheless I was enabled to take off one from the top and it was almost as crooked as a rainbow. I was told by this unseen man to carry it off to an old washout, waste place, and throw it away. So ended the dream or vision.

In a short while it came to my

mind this writing is this task and oh my weakness. My fear to tell the church her condition, the field meaning the gospel church, the corn the members, those on the North side meaning the Old Testament Saints, all strong, all healthy, those on the South side the Modern New Testament Saints. There is many that are following the commands and many are weak and sickly following after the world, yet the faith of the Baptists even the weak is good, but how about their works? This servant denoting the preaching of the gospel, oh, I stopt and wondered what is the matter, is the preaching of the gospel not giving satisfaction? The impression said, yes, for I saw the rows straight and beautiful. Well what is the matter? The owner is yet displeased. Why was there nothing annexed to the preaching of the gospel? Well my mind said what is that? Why, where is the exhortation? The preaching of the gospel is a declaration to every child of God how he came in possession of this life. The exhortation is showing the child how he shall maintain this life while he lives here in the flesh. My dear brother, this leads me to believe there is many a gospel preacher that fails to exhort the flock that he feeds as he ought. He snatches and jerks contrary to his teaching. I fear I shall hurt the feeling of some of the fashionable brethren or sisters. Is that manifesting that love for one another? Ought we not to love our brother the more for warning us of those dangers. The ministry will often tell us not to patronize other sects in manners and ways. Well how about pride? They are the proudest, most fashionable people in the world. Brother Gold, if pride was condemned by the ministry as the bible condemns it how then? I'll tell you

as one I hope that loves the cause of Christ far better than I do my own life, that the bride has gone whoring after the pride of this world to-day until her husband's head is bowed down to-day in the church as the natural husband's is bowed down whose wife departs from him. The pastor of our church solemnly warns us of these things, and how I do prize his faithful love, his kind and tender care. Do not understand me to say that I am the woman that has got to remove the crookedness out of the church for I am only a figure of the church being a woman and a mother. Let her lay aside the crown off her head and I think she will be able to get to the bottom, but as long as she holds to that I don't think she'll bow down far enough to see her feet. The first writing I wrote is only a key to unlock this. I did not sign my name to that. I let satan make me afraid so I will stop for the present though there are many more things I wish to speak of, God being my helper; and may it be his will to show us more and more of our weakness and his power is my prayer.

Your unworthy sister in hope of eternal life through Christ.

REBECCA L. HARDEE.
Greenville, N. C.

EDITORS GOLD AND LESTER, DEAR BRETHREN:—It is through the goodness of God that I am permitted to write to the LANDMARK. Religious matters look very gloomy, though we may expect dark seasons as it is foretold by prophesy, and we understand that all that the prophets said is true. What they said is fulfilling in us. It is good sometimes for us to be in the dark, then when we get in the light we can know what the love of light is. David said it was good for me that

I was afflicted. Affliction in a spiritual sense makes us know that we are men, and not God. After we are sick a while we know how to value health better. Sometimes a disease that is contagious seizes the family, and the whole family gets diseased. The Babylonish doctrine is very catching and our people seem to be down with it. There is but one cure, that is grace which is the unmerited favor of God. We are all sinners, and if ever saved it is through God's mercy. I am glad that there is a cure for sin, and it is applied when we need it. So then we are preserved by the grace of God, and his grace is sufficient for us. And his grace that is given to us is through his Son, and as his Son lives so we live also. We live in him, and when we live together in him, and he lives in us, then he is our inheritance: he is our home: he is our life and light. Then he hath prepared a home for us here in this world which is composed of his children, though some times they grope and grovel in the dark. His people, the church, is commanded to let their light shine. We can let our light shine by an orderly walk and a godly conversation, and keeping the ordinances Christ hath been here and laid the example of and says to us to follow him. Nothing only that which he has commanded will answer his purpose. If we follow him we show that we are alive. We then show our faith by our works. God's people ought not to be striving over things that are unprofitable. Yet we should be very careful to maintain good works. Strife is not apt to come from good attentive members. They love the body Christ loved. They are members of his flesh and of his bones. He humbled himself, we ought to be humble, he got so low as to wash his

disciples' feet. Can we get that low? They were assembled in a large upper room. We are in the upper room when we are at the feet of the brethren. In that room they eat the passover. He took the cup after supper and blest and gave to the disciples, the bread also in like manner. This shows a change of covenant. He laid aside his garments, took a towel and girded himself, poured water into a basin and began to wash his disciples' feet. Laying aside his garment shows an end of ceremonies and ordinances under the law, washing feet shows humility in the new covenant. He washed their feet and wiped them with the towel wherewith he was girded. The towel was about his body. The church seems to be his body. Then it ought to be about us. The disciples and Christ are present now, and he washes their feet. If you know these things happy are you if you do them. We might say only one writer speaks of washing feet, and it is not necessary. We had just as well say we doubt his writings. It is a large upper room, room enough to perform God's command. It is furnished and prepared: it is a large room, and an upper room. While we are down here our mind is with the Lord; our conversation is in heaven, our fellowship is with the Father and with his Son. God loves his people, and they love him because his love is shed abroad in their hearts. We read in the word what is commanded us of God, and then we are impressed by that love to discharge our duty. Brethren let us not love only in word but in deed and in truth.

We ought to strive for peace on the terms of peace. The ministry should not lord it over God's heritage, but be examples of the flock. They are commanded to be gentle.

That is what is commanded us of God, and if we love him that is what we will do and teach. It is good for us to abide in our calling. That is where we are blest. Then we feel like we are at home. Young ministers are apt to think they know a great deal. If they are called of God and don't know right smart they will learn it bye and bye. The disciples wanted to know which of them should be the greatest. We can get up very easy, but getting down is the trouble. David said it was good for me that I was afflicted. It is good for us to be afflicted.

Yours in love,

P. K. ROBERTS.

Summerfield Va.

ELDER P. D. GOLD, DEAR BROTHER:—Will you please publish in the LANDMARK the following letter hoping it may be interesting to some of God's dear children as it has to me? On the night of the first Sunday in May, after coming home from preaching and rejoicing in the blessings of the day, and chewing it as the ox does his cud, I retired early and soon was asleep, and there appeared to me the largest man that I ever beheld, and said to me, Did you know that you were not a christian? Said I no, for I had or have a little hope, and he said, your hope is vain, and the profession that you have made is vain, and you are no christian for you are mistaken, and you had just as well give it up. Oh, Brethren what trouble it gave me. My tongue fails to tell or my pen to describe, and I remained in that horrible condition one whole week, and my burden got so heavy until on Sunday following I thought that I was losing my mind; for I could not enjoy anything at all, and on the second Sunday night I retired

as usual, and after lying down I felt as if my whole heart went out in prayer for deliverance and I dropt to sleep, and the same big man was there and telling me the very same thing.

Then I saw a very small child let down from above by a golden thread set between me and him. The big man was a giant, and as he came down the little child reached up and pulled from the face of the giant man a mask, and as he did the giant being the blackness of Darkness fled from the presence of the little child as darkness flees from light, and then the lovely child turned to me and said, trust in God for strength and for salvation, for in him is everlasting strength, and then the child took or held in his hand the foot of a candle stick which had from it a number of heads or sticks, and he began to magnify and he showed me the church at Hadnots Creek where my membership is, and I saw some just ready to come in and some coming in, and he said to me go and tell it, and he said tell it to these that I have already shown you, and then he was drawn back upwards by the golden thread and I awoke myself praising God for deliverance, for I felt that Jesus had come and delivered me from the powers of darkness. Now Bro. Gold, if you can see anything that this means please give your views and oblige one who is very much interested in this dream if one.

Pelletier's Mills, Carteret Co., N.C.

Remark.

We think it is a good dream and that the brother was shown the meaning of it, for the Lord is his own interpreter and he makes it plain.

ED.

ZION'S LANDMARK.

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD,.....Editor

P. G. LESTER,.....Associate Editor.

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WILSON, N. C., FEB., 15, 1892.

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EDITORIAL.

SOME REFLECTIONS.

As we look back over the year which has just past into eternity, having added another cycle to the annals of time, and left the scenes thereof as history fresh in our minds, we are inclined to turn our thoughts backward and cull from the freshly written pages those things which we esteem as being more precious and which we think would be most pleasing, for the pages of the little book which is being written to be read by those coming after us as the history of our lives. But we find those pages are electrotyped, and the scenes so interwoven that all pertaining unto us must be taken and nothing can be left. As we then turn from page to page we see in almost every line something needing revision; here a word is left out, there is one we would have erased; this sentence is incomplete, that one is largely superfluous. Here is a page that contradicts one just passed. Thus we pass on to the end and finally must acknowledge that the book is correctly

compiled from the original manuscript which comes before us as proof. And the saddest thought often is that our lives at best are but failures. O vanity of vanities: all is vanity.

How many are there who start out on New year's day full of new resolutions and old ones renewed, and with a determination greater than all former ones to turn a new leaf, to do better, to be better, and to make others better, but in most cases, if not all, when the new leaf is read, it if possible exhibits a failure worse than any preceding it. Depraved nature cannot surpass itself. Nothing but eternal life, and divine nature can secure for poor sinful mortals those things which are pure, holy and perfect. Nothing but the continual leading of the Spirit of God can make our lives fruitful of good works and our walk blameless before God. The determinations and persuasions of this spirit are guaranteed by him whose spirit it is. May we ever have this spirit so leading us that every day shall be to us a new day, even the day of salvation. The scenes of the year just closed which have directly clustered around me render it one of the most conspicuous among those which made up the period of my life.

I have been forcibly taught that in the mist of life we are in the elements of death, that while prosperity holds us in its flattering embrace, adversity grinds us under its relentless heel. When we seem to be in the full enjoyment of health, and feel able to endure the burden

and heat of the day in doing the work before us, disease often lurks in our pathway into which we directly plunge, and sick and helpless must turn to those whom God in his abundant goodness may have placed in the way, even angels to bear us up and bring us into homes and hearts which He hath before prepared. How wonderful is the providence of God. Unworthy and unprofitable as I am, he has thus far so favored me as not to allow me to fall while to perish alone, nor upon rocks to be broken, but in the presence of faithful hearts and upon willing hands made true and strong by the sufficiency of His abounding grace.

What a blessed thought that our times are in the hands of our gracious Redeemer, and he knows which way we take, and remembers our frame and knows that we are dust. We often forget these things and become unmindful of his covenant which is ordered in all things and sure. But he says, "I will never leave thee nor forsake thee world without end. "Amen" Again he says: A mother may forget her sucking child, but I will never forget thee.

Though our pathway for a time be strewn with flowers, yet we often find that pricking thorns suddenly spring up and pierce our feet. Once joy and gladness made our songs melodious, but now affliction and sorrow so fill our hearts that the most solemn and expressive dirge fails to accord with the slightest impulse of our being. Once our songs were those of the morn-

ing. Now we chatter as the crane or the swallow at the approach of the night. We remember a time when flowers appeared upon the earth, and we inhaled their odors, and were filled with their inspiring fragrance, but with the absorbing of the morning dew by the thirsty elements they fade, wither, and waste away. Then the singing of birds also filled our hearts with its sweet and charming melody, but they too have disappeared and gone to the southern borders of even our southland, and we hear naught but the moaning whispers of the north wind passing through and blasting the verdure of the trees wherein the gentle zephyrs from the south had once played and kissed the enlivening rays of the summer's noonday sun. In that blessed spring-time the matchless voice of the turtle was also heard in the land, but his voice seems to have been hushed, and our habitation becomes to be at least for a time seemingly but an habitation for owls and bats, which in the night time come forth from their hiding places together with the wild beasts of the forest which come forth from their lairs. How alarming to the flesh is the creeping forth of these evil beasts. But, blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ, the sorrow produced by these scenes endureth but for a night, and joy cometh in and with the morning, when we hear the voice of the lion of the tribe of

Judah, and behold the lamb of God.

During the afflictions which have been largely my allotment for the last ten months I have seen much of the dark side of this life, have dwelt much of the time in the wilderness, my pen has been almost unused: my voice has been silent more of the time than during any other of the eighteen years in which I have been trying to speak in the name of him in whom I trust I have and do believe, and my mind, except when I have been able now and then to preach, has been seemingly to me almost dormant much of the time. I have more fully than ever before, I trust, felt the utter weakness of the flesh in its entirety. I have been made to stand between life and death, but was unable to see the end of either. Reconciliation to either has lingered far from me. Again I have, as it were, stood between weakness and strength. When I have become so weak in the flesh as to have to hold to the pulpit to keep from falling, I have at the same time had what seemed to me to be the power of God and the riches of his grace more actively and forcibly revealed than ever before. Could I now be assured that it is in this kind of weakness as well as in other kinds, that the strength of God is made perfect, I could say with David that, "it is good to be afflicted."

Whether I shall ever again be able to resume my work in contributing my USUAL amount of imperfect scribbling to the LANDMARK and its readers remains yet to be

determined. I have never felt that my connection with the LANDMARK has added much to the comfort found in its columns, neither am I inclined to question the many kind assurances from brethren and sisters of their having been comforted. I know a little goes a long ways sometimes if the quality is good. A little meat roasted on the coals once lasted the Prophet forty days. A small amount of bread and fishes in the hands of Jesus fed many people. If the servant is made to take his meat from the fire, he may know the wilderness is still beyond him. A word from the hand of Jesus gives him food and rest and likewise to them to whom he gives it. The Lord brings his servants into the caves of the wilderness and feeds them upon meat roasted upon the naked fire, that they may pass through a land wherein is no food, and that they may stand before Mount Sinai and behold the blackness of the darkness which gathers about its summit, and hear the voice of God which like the rolling thunder shakes its very foundations which by the blood of the Lamb are taken away, and from which no food is distributed. But when he is to come to the Mount Zion the City of our Lord and his gospel, he is supplied from the hand of Jesus, amidst the green pastures which spread over the valleys and up the sides and upon the top of the Mount, and from this mountain's top, and from the sides thereof and in the valleys round about he distributes the gracious food, the

blessed promises of Jesus to his sheep which range in this glorious land, the land of Canaan, the church of the living God, the pillar and ground of the truth.

The saying that, it is more blessed to give than to receive, might be said of the ministers of the New Testament in the sense that, it is of far greater comfort to him to impart what was taught HIM than was the teaching of it, though this may not be the case with all, nor any one at all times.

Owing to the state of my health I will remain at home this Winter.

I hope to be able in body and mind to write now and then, and at some time may try to comply with requests from several brethren, sisters and friends to give my views on certain Scriptures.

May the grace of God abound unto his people, giving joy and peace in the Holy Ghost, and his name have the praise.

P. G. L.

If any wish to address me at any time, and do not know where I am direct to Floyd C. H. Va., and I will receive it wherever I may be.

P. G. LESTER.

Brother J. W. Adkins requests my view of Job 1: 6-12 and Job 2: 1-7:

"Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

"And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

And the LORD said unto Satan, Hast thou

considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Then Satan answered the LORD, and said, Doth Job fear God for nought?

Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD."—Job 1: 6-12.

"Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown."—Job 2: 1-7.

In these words much of the business and character of Satan is brought to view.

1st. He has no hesitation about coming among the sons of God when they present themselves before the Lord. Modesty is a trait that por-

tends innocence and worthiness. The more impudent and brazen people are the more they proclaim their hardness of heart and boldness in wickedness. When one is first caught in wickedness and found naked he is ashamed like Adam and Eve were, but as one becomes accustomed to do evil this all wears away and he becomes threadbare in impudence; but the more virtuous and worthy one is the more keenly he feels his unworthiness and shrinks back from publicity.

Now where do these principles come from? Where is the source or fountain from which comes this stream of corruption in man? Who is the father of lies? It is Satan, and he is the father of wickedness. Every wicked principle proceeds from him. He is called a Deceiver because he deceives the whole world. He is called the Dragon that makes war with the saints and sought to slay Jesus. He is called the devil or uncleanness and destruction. He is called Satan or the hater and accuser or the adversary of God and his people. He is called the Old Serpent as being full of deadly poison. He is said to be as a roaring lion going about seeking whom he may devour. Here he appears as an accuser of a righteous man or a liar and contradicter of what God says. He also presents himself with the sons of God. They present themselves before the Lord as his servants, but Satan presents himself for a different purpose. He is seeking whom he may devour, or as a roaring lion

walking about, or going to and fro up and down in the earth.

2nd. God asks him if he has considered his servant Job, one that fears God and eschews (hates and shuns) evil. Satan has an answer. No doubt he had considered him often. Does the fox ever look on the fat hens in the farmer's barn-yard? Does the hawk ever look at the young chickens near mother hen? Does the wolf ever long for the lamb in the sheep fold? Does the adulterer ever hunt the precious life? Satan seeks to destroy God's work. How quickly he comes to Adam and Eve, and with the poison of the cunning serpent deceives and charms Eve to eat that which she is told not to eat of. It seems to be his pleasure to wrong or hurt God's people.

He has no good word or thought for Job. He never thinks any one is righteous or honest. There being no truth in him he cannot see any in another. He cannot tell the truth in the love of it. He cannot think that any one does right. He thinks no wonder Job serves the Lord, for he has put a hedge all around Job's possessions, and blessed the works of his hands, and that is the reason Job serves God. He is paid to serve God and no wonder he does it. No higher motive than a mercenary one ever leads one to serve God in satan's view; and he will cause the child of God to feel that he never serves God from a pure motive; and he will make the deceived soul feel that he always serves God from a right motive, and is always right

in all he does.

The temptations of Satan upon a christian are to accuse God to him, or accuse him to God, to cause him to think that God does not love him, or that he does not love God and is deceived. If he can throw fire-brands among brethren and get them to quarreling among themselves, or sow tares among wheat, or plant his lies near the good ground—that is his meat. Any thing to mar or destroy God's work, or disturb the peace of the child of God.

We see his character illustrated in his children who hold that the christian never serves God. for nought, but that his motive is selfish, that he is hired to do this, that he could be bought off. The temptation of Satan in the flesh or enemy of the child of God says, that all the child of God does is vain and mercenary.

3rd. When Job was put in the hand of Satan we see what he will do with a child of God to fill his soul with hard thoughts of God and his providence if possible to induce him to curse God. To fill his soul with blackness and dreadful pangs of grief is Satan's dark work while he flatters the wicked and fills them with pride. Yet the secret and mysterious grace of God keeps his sheep from straying and preserves them from the lion and the bear. Whether Satan's work is to inflame the child of God with wrath and doubt, darkness and gloom, and make him feel that God hath cast him off, or whether to cause a hypocrite to be clean

and pure in his own eyes and have no fear but that he is all right and sure for heaven, it is all as Satan or the adversary of God and man who is God's workmanship.

4th. Many theories have been spun and woven by men to compress divine truth into their systems and theories of religion, but none can comprehend the Holy One. We see in part only when we see at best in this darkened state. That God destroys the work of the devil, that Jesus was manifested for this purpose, is declared in the bible. That God makes the wrath of man to praise him is true. That God's word condemns sin from first to last is equally true. No theory of man that would make God the author of sin can for a moment be tolerated in the church of God. No theory that holds that God may be disappointed, or does not do all his pleasure, can ever be tolerated. No wickedness of man or devil can thwart God in his purpose. While he makes the wrath of man to praise him none can say let us do evil that good may come. God forbid that. Men are wicked and their works are wicked even when their wickedness subserves the holy purpose of God. No theory of predestination can exonerate guilty man of wicked deeds. No opposition of man to the predestination of God can enable man to do any good work independent of God's grace.

We do not need theories but Jesus is what we need. We do not need rules to direct us, but we need

the Spirit of Jesus to guide. Even in old age we still need the Lord and without him we can do nothing. Theological discussions offer the cut and dried lifeless form of apparent truth yet gendering and nurturing the spirit of the flesh. We need the whole teaching of the bible or every word of God so that we may live by the faith of Jesus and not by the creeds man.

Satan can never go beyond the word of the Lord even in attempting to destroy God's work. Both he and men find metes and bounds, bars and gulfs beyond which they shall never pass. He could not touch Job's life. That is hid with Christ in God.

Men think they can do without trouble and affliction, and that it is a great calamity to have the wicked as thorns in their flesh, and the messenger of Satan to buffet them. However it is through much and deep tribulation, and in no other way, we enter the kindom. As a terrible wilderness stretched between Egypt and Canaan, and Israel must go all through this from the one to the other, so one must pass through great tribulation to enter the kingdom of Heaven. Then his last state is better than the first. P. D. G.

The Editorial of brother Lester is tinged with the sorrows of his recent sickness, but it is rich in trust and resignation to the Father's chastening hand.

We feel that quite enough has been written of late on feet-wash-

ing. The same One that taught feet-washing also said, "It is more blessed to give than it is to receive." To remember the poor, not by giving a lecture on some ordinance, but by giving to him that needeth of your worldly goods, or labor, is enough taught in Scripture to remind us of our duty. Do you remember them that preach the word to you by giving to them of your worldly goods.

We have seen people very strenuous on doctrine or ordinances that cared but little for their conduct and would say, be ye warmed or be ye filled, but give none of those things needful to feed and clothe the needy. When we have respect to all the Lord's commands then we are blessed indeed and not ashamed.

P. D. G.

DEAR BROTHER GOLD:—At our last meeting we received as a member of the church at Sandy Grove, Beaufort Co., brother J. V. Little, the last remaining member of the church at Beaver Dam, now extinct. By order of the church in conference the first Saturday in December 1891.

JOSHUA T. ROWE, Mod.
GEORGE M. HARDY, Cl'k.
Aurora, N. C.

MARRIED.

Feb., 4th, 1892, by Elder Wm. R. Welborn, at the residence of the bride's parents, Mr. A. J. Golding of State Road, N. C., and Miss Julia A. Welborn of Mosely, N. C.

Persons wishing sample copies of LANDMARK can get them by applying to me. Also all that wish blank lists for obtaining subscribers can have them by applying to me. Write for them.

P. D. G.

PRICE REDUCED.

We will send one copy of the Treatise on book of Joshua for 30 cts., and four copies for one dollar, also authorizing agents to sell them at same rates. ED.

 OBITUARY.

WILLIAM MASSEY.

The subject of this memoir was born June 25th, 1841. He is the son of Wm. and Civil Massey, was married to Zilpha Edgerton December 19th, 1867, and settled near his father's, who lived near Old Cross Roads Church, Johnston Co., N. C., which church went down at close of the war; the house having been torn down, the members dispersed and went to other churches. A few years passed, but soon the Lord put in his mind to notice the old church site, and becoming deeply exercised concerning the same the Lord as he believed stirred him up to duty. He and his wife Zilpha, his old father (whose head was silvered over for the grave 70 or 80) and his oldest sister, desiring to see the old church bud, blossom and bear fruit, that the Lord should raise up the tabernacle of David which had fallen there. All had talked it over among themselves, this brother taking the lead, and encouraging this little band, went forward on Saturday before 3rd Sunday in June 1878, (all four together) and related the dealings of the Lord with them, were received and baptized into the fellowship of the church at New Chapel, Wayne Co., N. C. After which they took letters from said church for the purpose of being constituted into a church at said Old Cross Roads. Which was done on June 22nd, 1878 (4th Sunday). At which time our beloved brother was appointed Deacon of same, which office he tried to fill as long as he lived. It could be well said of him he lived and died at his post, having a mind to the glory of God. His eyes were open to see the approach of the enemy; he was ready to speak and give his mind when he saw error coming in. He thought of his church, himself, family, more his God. He was not a man for display standing at the crossing of the streets where he might be seen from four

different directions; but himself looking from four different ways as one having eyes within: 1st. to God, his mind appeared to be to serve God, ready to go on correspondence for his church, reach down in his pocket and part with his bottom dollar to help the man on his way who he believed to be the servant of God, and in order: but would not abet in disorder, nor encourage division, but turn from the man who did. 2nd. To his fellow man, he saw for him as good as to say, if I live you shall live, (naturally). His doors were open to all. It can be well said he lived for others. It did him good to see others prosper: he was eyes to the blind, strength to the weak, riches to the poor, relief to those in distress. He let his light shine before them, he kept his body under and washed the feet of others by giving them comfort that they might rest and their souls might bless God.

Once at an Association at his church his guests numbered one hundred. He said, I want another hundred. They were not picked but of every kind, poor as well as rich. 3rd. His family: he was a kind husband, he remembered so much that vow made when married. He was always ready in attendance (as his widow told me a few days ago) in sickness or health, as Joseph was to the virgin Mary, as the minister should be to the church, more, as Jesus to his church, who dare not tire even when his bride gets old and ugly in the eyes of others, but in her distress draws near to comfort and console her. 4th. He looked to himself; he was a father to the children. He labored according to scripture that he might have and to spare. He was a good financier, and farmer, though he did not claim much; highly esteemed by all who knew him, sober, honest, truthful and faithful; yet felt he was deficient in all. Only yesterday a man said to me, there is no other Billie Massey. I don't mean to say he had no failings, but he was an exception of a man, and brother. He did not do to obtain life, but to make manifest that he had a life worth all else—that he lived in Christ, and Christ lived in him: to live was Christ: to make manifest Christ, while waiting and "looking for that blessed hope and for the glorious appearing of the great God his Saviour, who abolished death;" gave him that good hope and enabled him to look upward and onward, through the testimony of Prophecy,) starry

pathway) through the open ranks of angels, (ministering spirits or evidences), along the blood-sprinkled way of martyrs, through the pearl gates, (gates of righteousness of Jesus,) into the City of our God, and feel that here he had no continuing city, but sought one to come whose builder and maker is God.

About 1st Sept., 1890 he was taken with Typhoid Malarial fever, from which he suffered much for some weeks, but got better; then got worse. Dr. said he had consumption; but he said no, it is my stomach. After lingering and suffering sometime, not having a great deal to say, only when they would speak with him, he would answer them; he said it hurt him to talk. If you spoke to him about the future he would say, all is well, I am satisfied to go. He bore his suffering with patience.

About the first of April 1891 he began to be worse and on sixth of same month passed away a good man, neighbor, husband, father and friend. He left 5 children, a wife, a brother, 5 sisters and friends to mourn their loss, but not as those who have no hope. It must be his everlasting gain. On the seventh of April Elder P. D. Gold preached from Cor.—, to a goodly number of mourning friends and relatives in an interesting and instructive manner, after which the body was borne to its resting place in the family grave-yard, which like the Poet could say,

Hail! ye sons of sorrow,
Learn from me your certain doom;
Learn from me your fate to-morrow,
Dead perhaps, laid in the tomb.
See all nature fading, dying!
Silent all things seem to pine;
Life from vegetation flying,
Brings to mind "the mouldering vine"

But faith says, that through the redeeming powers of the Lion of the tribe of Judah it shall rise again, and bloom in the mansions of the eternal God to die no more. May this be our last end.

J. T. EDGERTON.

Yes: brother Edgerton, all you have said is true of brother Wm. Massey.

P. D. G.

MY FATHER.

Although my father, Milton Gold, died Oct. 16th 1886, and no obituary of him has ever been written by me, yet the mind to write one grows with me as the years roll

by. The expression "gathered to his fathers" means much more than going to the grave in death. As age creeps on there is in me an increasing fondness for the memory of my father and mother. Why is it they rise up in fond recollection and their appearance, words, example, admonitions, sorrows, joys, fondness for good, enjoyment of the spiritual, all brighten and deepen in my remembrance with no desire to see then in this world again? The movement is a forward one. No return to Egypt. Forgetting the things which are behind, and reaching to those before, we press towards the mark for the prize of the high calling of God in Christ Jesus, knowing they cannot come back to us, but we hope to be gathered with them in the Father's House.

My Father was born in Rutherford Co. N. C. Sept. 10th. 1802, and died Oct. the 16th. 1886, in his 85th year. His father, Daniel Gold, emigrated from Va. to N. C. about the year 1800. He, my grandfather, was an old fashioned Baptist, and one of his brothers, Pleasant Gold, was a Primitive Baptist preacher, of Mecklenberg Co. Va. My grandfather was an excellent school teacher of that day, and his services were in good demand. He possessed considerable business qualifications, was a member of the State Legislature for several terms, and did much writing of deeds, wills &c, for his neighbors. This threw my father of necessity into the field much of the time in order to manage their farm while he was a youth, and therefore little opportunity was granted him for school.

He married when about 30 years of age to Martha Fortune. They lived together about 55 years and brought up 10 children to be grown, 5 boys and 5 girls. I was the oldest child living to manhood.

There is but little question with me that my father was one of the most laborious men of my knowledge. He did not eat the bread of idleness. How seldom would he spend an hour in idleness. So different from farmers now. A rainy day was his time to make a plough-stock, an axe-helve, or do other work in preparing his tools for use, or in working in his black-smith shop, or in making shoes of leather of his own tanning. What did he buy for his farm? Did he ever buy a horse, or mule, cow, plow, hoe, leather, or tool of any sort? Did it occur to him to buy fertilizers, corn, or pork? Never did he within my knowledge or hearsay. Was he ever distressed for

money? Never. Perhaps he never saw a mortgage.

He often advised me never to involve myself in debt. What wholesome advice. How foolish I have been in not heeding it.

Before my recollection he united with the Baptists at Sandy Run, now Cleveland Co, N. C. This was long before any Missionaries were known or heard of in that country. Elder Drury Dobbins baptized him. Much as he was given to hard labor he was never within my memory too busy to quit work and go to preaching on Saturday and Sunday to his regular monthly meetings, and he generally took me too on Saturday as well as Sunday. He loved his church and the cause, and he therefore found it not hard to stop work to go and worship God with his brethren. He was very fond of the company of good preachers, and much did he enjoy their scriptural conversation. Often around his own hearth when I was a lad did I listen to his visitors and himself tell their experiences, and talk about the scriptures, and he would enjoy a good sermon much, and talk frequently about it. There was less reading of books then, and therefore more talk, more conversation, people visited more than they do now, went more to see the sick, and were more friendly and less affected by the love of money than they are now.

My father was a man of truth. I never knew him to tell what he thought was not true, nor any thing except what he thought was true. My feeling always was that what my father said was true. He was a sober man in every sense, an honest man in his dealings. He was never accused of defrauding any one. I can never remember that I ever called him the old man, nor do I now like to hear boys call their father the old man by way of derision. He was opposed to my spending much time in going to school. His opinion was that if one could read, write and cypher that was enough to know. To be well grounded in the elementary branches of knowledge, and employ scraps of time, while not laboring, in good reading would in his judgment furnish one with all the information that was necessary. He relied much on observation and experience to supply him with needed information. He was no man for theories, but was practical turning every thing into utility.

He was very decided in his convictions of right and wrong, and gave no harbor to

rascality. Then he had easy access to the company of the honest men of his neighborhood and acquaintance.

With all his energy he was social and welcomed his friends to his home, though a lazy man he gave but little quarter to.

When he was about 70 years of age he made a visit to my home: (the only one he ever made, for we lived several hundred miles apart.) My mother had before this left the Missionary Baptists: (for they had both gone with them in the division:) and had come back home on her confession of faith, and was received without baptism, that is on her first baptism and only one. When my mother joined the Primitives he held back saying he would drink at the Old Spring. But on that visit to Wilson he arose one day in the Conference and stated that the Baptists at Wilson preached, sang, talked, acted, worshipped, believed and lived so much like the Baptists did when he first joined them that he desired fellowship with them, and was received on his experience. They both died in the fellowship of our people.

When my father was about 77 years of age he became partially paralyzed. For a few years he labored what he could, for he was fond of labor. For several years before he died he lost all power to labor. It was my custom to visit them annually while they lived. He would tell me during this interval that his trouble was that he could not labor. He would say to me, "my work is before me, my tools are before me, but I cannot get to them." He would cry and when I would say, Father, what do you want? He would point upward and say, "I want to go home." He became an imbecile before he died, not seeming for months to have any mind whatever.

My brother, with whom he lived, told me that for weeks before he died he seemed utterly unconscious of any thing, but that a few minutes before he died he was restored to consciousness and looked at my brother intelligently and smilingly said to him, "I am almost gone," and breathed no more that he could discover.

After their death I did not desire to go to their old home for about three years. Then I found myself inclined to go. When I went to their graves there they were buried side by side, and the place looked lovely and peaceful to me, and I loved their dust, nor could I shed a tear, nor did I want them back. P. D. GOLD

MARTHA ALLEN.

Martha Allen died Oct., 15, '11, aged 72 years and 24 days. She was the daughter of John and Mary Brown. She was married to Jacob Allen Feb., 26, '43. To them were born three sons and one daughter who with her aged companion still survives. She united with the Primitive Baptist Church called Salem in Wayne Co., Ind., May 1867, and was baptized by Elder Joseph A. Johnson. She was a firm believer in the doctrine of her church, ever ready and willing to lend a helping hand in every way possible for its good. J. B. ALLEN.
Hagerstown, Ind.

MRS. NANCY CLOPTON.

My dear mother, Nancy Clifton, and daughter of Jonathan and Elizabeth Phillips, long since deceased, was born February 14, 1806, was married to my father, P. P. Clifton, 1822, and died September 30, 1891.

Mother was born in Jasper County, Ga., was married near Flat Shoals, Ga., her father having bought them adjoining lands and moved there. My father soon after settled in Meriwether County, Ga., near the Enon Primitive Baptist church, which both joined by experience about 1834, and with which they lived in perfect peace till 1848, when father sold out to go West, and declining again, settled in Meriwether, near Providence church, with which they lived in love and fellowship till death. Since father's death, in 1876, mother's mind gradually became impaired, till she was a child a second time; besides losing her sight and becoming almost helpless. I have had the care of her for years. For more than two years before she died she had not left her room, during which time her hope seemed to give her but little comfort, and she seemed often to have great fear of death. About two weeks before she died she was attacked with a malignant type of fever, and suffered a good deal of pain for about two days, after which she seemed to suffer no more pain, and only complained of feeling weak and tired: Then her mind and the joys of salvation were restored, and she entered into her rest.

And I knew she was going home. Not a murmur escaped her lips. She now often told me she had no fear of death, and that she was only waiting in submission for the Lord's time to call her away; that she was willing to wait a few days if the Lord's will,

yet more than willing to go then. "O," she often said, she "wanted to go home and rest." I talked much with her day and night of the goodness, mercies and promises of her Lord, all of which she seemed to realize in her soul.

Thus she passed away fearing no evil. Oh, what a consolation! What a great and true and precious Redeemer we have, to whom be glory forever.

Mother was of the fast falling old school of plain, hard-working, home-staying, own-business minding, peace and truth-loving women. I often heard the remark she had a powerful mind. She raised ten children, all of whom, together with father, have preceded her to the grave, save myself and one sister in Texas. As sorrowful, yet rejoicing.
R. ANNA PHILLIPS.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

THOMAS BELL.

Simpsons Creek.....February the 11th
Mt. Pleasant.....13th and 14th
Columbia.....16th and 17th
Mill Creek.....19th, 20th and 21st
Six Mile.....Tuesday after 3rd Sunday
Salem.....Wednesday

Brother Morgan will please to meet me at Salem, and I will preach in his neighborhood Saturday and 4th Sunday over the Ridge.
Cool Spring.....March 1st and 2nd
Will some brother or friend help me down to Cool Spring?

J. M. WYATT.

Saint's Delight.....February 13 and 14
Walnut Grove.....15
Abbott's Creek.....16
Popes School House.....17
Toms Creek.....18
Rock Hill.....19
Mount Tabot.....20
Pleasant Hill.....21
Sugg's Creek.....22 and 23
Big Creek.....24
Mountain Creek.....25
Freedom.....26
Liberty Hill.....27
Howard's School House.....28
Jerusalem.....29
Lawyer Springs.....March 1
Edward's School House.....2
Bethany.....3
High Ridge.....4
Liberty.....5
High Hill.....6
Watson.....7
Crooked Creek.....8
Meadow Creek.....9

Bear Creek.....	10
Mountain Creek.....	11
Flat Creek.....	12
Pine.....	13

J. E. ADAMS.

Smithfield, Monday night after 2nd Sunday in February.

Bethany.....	Tuesday
Union.....	Wednesday
Cross Roads.....	Thursday
Beulah.....	Saturday and 3rd Sunday
Healthy Plains.....	Monday
Creech.....	Tuesday
Salem.....	Wednesday
Little Creek.....	Thursday
Rehoboth.....	Saturday and 4th Sunday
South Quay.....	Sat. and 1st Sunday in March.
Platty Creek.....	Wednesday after.

Brethren will please meet him at Elizabeth City on Tuesday.

Coinjock.....Friday.
Some one will please meet him at Snowden Station Thursday afternoon.

Elim.....Saturday and 2nd Sunday.
Providence, (on the Banks) Monday and Tuesday.

Lebanon, (Dare Co.).....on Thursday.
Bethlehem, (Tyrrell Co.) Saturday and 3rd Sunday.

Brethren will please meet him at the Landing Friday morning.

Brethren will please arrange an appointment on Newlands on some day the next week.

Concord.....Saturday and 4th Sunday.
Brother Benj. Bateman's.....on Monday night.
Walkers School House (near Lees Mills) Tuesday.

Morattock.....Thursday.
White Plains, Saturday and 1st Sunday in April.

North Creek.....Monday.
Pungo River.....Tuesday.
Shallops Creek.....that afternoon at 3 o'clock.
Church on New Lake, Wednesday and that night.

Rose Bay.....Thursday.
Brethren will please arrange for Friday.

North Lake.....Saturday and 2nd Sunday.
Brethren may arrange appointments to suit themselves so I can be at Beulah on 3rd Sunday and Saturday.

Goose Creek.....Monday.
Cedar Island.....Wednesday and Thursday.

Hunting Quarter, Saturday and 4th Sunday.

Straits.....Tuesday after.
North River.....Wednesday.
Ruhamah (Morehead City), Wednesday night and Thursday.

Newport, Saturday and 1st Sunday in May.
He will need conveyance when off from R. R.

ELI KANE.

Pine, 2nd Sunday with Saturday before in February.

Mary Jane Owen's.....	Monday
Flat Creek.....	Tuesday
Toms Creek.....	Wednesday
Big Creek.....	Thursday
Sugs Creek.....	Friday

Bear Creek, Saturday and 3rd Sun. in Feb.
Sandy Creek.....Tuesday
Mount Tabor.....Wednesday
Rock Hill.....Thursday
Brother Henry Cox's (near High Point) Friday,

Abbott's Creek.....Sat. and 4th Sun. in Feb.
Saint's Delight.....Monday
He will need conveyance.

RECEIPTS.

ARK.—J. W. Willis, 1.50; L. C. Harris, 2.00; A. Jones, 3.00.

GA.—Ann Logan, 1.50; By Mrs. R. Anna Phillips, 1.50; Wm. Yaun, 5.00.

KEN.—Miss A. M. Laytham, 2.00.

N. C.—G. W. Florence, 1.00; W. R. Walston, 1.50; Mrs. W. P. Wooten, 2.00; W. H. Farmer, 3.00; Mrs. L. Taylor, 50cts.; J. Pittman, 1.50; D. R. Radford, 1.50; W. W. Holland, 1.50; Sallie Bardin, 3.00; J. H. Parker, 1.50; T. Brewer, 1.40; A. Siler, 1.50; Elder N. H. Harrison, 2.25; W. L. Barnes, 1.50; Joseph S. Daniel, 1.50; J. R. Walker, 1.00; Mrs. C. A. Bundy, 2.00; W. R. Blalock, 1.50; Mrs. Julia J. Martin, 1.00; R. E. Peacock, 1.25; W. A. Ogburn, 1.00; By R. W. Hooks, 3.00; Elder J. T. Edgerton, 3.00; Seth Woodall, 2.25; Elder J. W. Gardner, 3.00; W. T. Hales, 1.50; G. W. Johnson, 1.50; Elder L. H. Hardy, 1.50; W. J. Stephenson, 3.00.

S. C.—By Jephtha Watkins, 3.00.

TENN.—Miss S. F. Price, 2.00.

VA.—C. D. Roberson, 2.00; Allen Hurst, 1.50; J. M. Dickey, 3.00; J. R. Odell, 2.00; J. Broders, 2.00.

W. VA.—J. J. Ellison, 1.50.

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[By P. D. Gold.]

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This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me. 1 copy 50cts; 3 copies \$1.40; 6 copies \$2.75; 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.,

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WILMINGTON & WELDON RAILROAD AND BRANCHES.—Cond. Schedule.

TRAINS GOING SOUTH.

DATED January 26, 1892.	No. 23, Daily.	No. 27, Fast Mail Daily, ex- Sundays.	No. 41 Daily, ex- Sundays.	No. 15, Daily.
Lv Weldon.....	1:30 p. m.	5:43 p. m.	6:40 a. m.	11:00 p. m.
Ar Rocky Mt.....	1:40 p. m.	6:36 p. m.	7:47 a. m.	12:04 a. m.
Ar Tarboro.....	*2:18 p. m.	.....	.....	.....
Lv Tarboro.....	12:45 p. m.	6:00 p. m.	.....	.....
Ar Weldon.....	2:18 p. m.	7:00 p. m.	8:17 a. m.	12:33 a. m.
Lv Selma.....	*3:30 p. m.	.....	.....	.....
Ar Fayetteville.....	5:30 p. m.	.....	.....	.....
Lv Goldsboro.....	3:15 p. m.	7:40 a. m.	9:00 a. m.	1:15 a. m.
Lv Warsaw.....	4:14 p. m.	.....	10:00 a. m.	.....
Lv Magnolia.....	4:27 p. m.	8:40 a. m.	10:14 a. m.	2:17 a. m.
Ar Wilmington.....	6:00 p. m.	9:55 p. m.	11:45 a. m.	3:45 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40 Daily, ex- Sundays.	No. 66, Daily.
Lv Wilmington.....	2:10 a. m.	9:15 a. m.	4:00 p. m.	5:31 p. m.
Lv Magnolia.....	3:37 a. m.	10:57 a. m.	5:40 p. m.	7:14 p. m.
Lv Warsaw.....	11:11 a. m.	5:55 p. m.	7:47 p. m.	.....
Ar Goldsboro.....	4:33 a. m.	12:05 p. m.	6:50 p. m.	8:30 p. m.
Lv Fayetteville.....	*9:10 a. m.	.....	.....	.....
Ar Wilson.....	12:10 p. m.	.....	.....	.....
Lv Wilson.....	5:14 a. m.	12:58 p. m.	7:48 p. m.	9:12 p. m.
Ar Rocky Mt.....	5:37 a. m.	1:30 p. m.	8:21 p. m.	9:40 p. m.
Ar Tarboro.....	9:30 a. m.	*2:18 p. m.	.....	.....
Lv Tarboro.....	.....	12:58 p. m.	.....	.....
Ar Weldon.....	6:35 a. m.	2:55 p. m.	9:15 p. m.	10:50 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p. m., Halifax 4:22 p. m., arrives Scotland Neck at 5:15 p. m., Greenville 6:52 p. m., Kingston 8:00 p. m. Returning leaves Kingston, 7:10 a. m., Greenville 8:25 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon Monday, Wednesday and Friday at 10:15 a. m., arriving Scotland Neck 1:05 a. m., Greenville 5:30 p. m., Kingston 7:40 p. m. Returning, leaves Kingston Tuesday, Thursday and Saturday at 7:20 a. m., arriving Greenville at 9:55 a. m., Scotland Neck 1:20 p. m., Weldon 5:15 p. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 a. m., Sunday 3:00 p. m., arrive Wilmington, N. C., 7:05 p. m., 4:30 p. m. Plymouth 8:30 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., 1 Sunday, 9:00 a. m., Williams ton, 7:30 a. m., 9:58 a. m., arrive Tarboro, N. C., 10:40 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p. m., arrives Nashville 5:55 p. m., Spring Hope 6:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m., and 11:15 a. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will stop only Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

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The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—Although I am one confined to my room and have been for some weeks, I feel like penning some thoughts to you. It is sometimes a relief from the loneliness of the sick room. I have been thinking about the character and ministry of the Great Apostle Simon Peter, and I feel like vindicating him from the unfavorable impressions and harsh criticisms that have obtained from time to time until they have come to be the traditions of the fathers. Peter seemed to be placed (perhaps not unwillingly) in the front of every battle. He was generally spokesman for the company, although I think invariably endorsed and backed up by the rest. So much has been said one time or another about Peter's fall, his shameful fall, &c., that some have even gone so far as to question whether he was a subject of grace at all until the time when Jesus looked him into contrition. It is a matter of record that Peter did say that "Though all men should deny thee yet will not I." It is also on record in the same connection, "Likewise also said they all." Is there the least reason to believe that Peter said it with ~~age~~ ^{more} emphasis or with any more ~~of~~ ^{of} self confidence than did the rest? When the event of his seizure by the Roman soldiers took place, it says they all forsook him and fled. We hear no more of any of them after-

ward except two, Peter and John. These two after the first sense of terror was somewhat over followed their Master right into the High Priest's palace and into the very teeth of their enemies. Now was it Peter and John who fell or was it rather those of whom we hear not a word further until after his resurrection? I suppose most people know that people may be driven through terror and fear to do and say what they never would of their own volition. And they ought to know the difference between denying a knowledge of the Redeemer through fear, and a deliberate plotting his betrayal into the hands of his enemies. The vindication of Peter from the Redeemer's own mouth ought to decide every question, and satisfy us all. When the risen Jesus first showed himself he gave directions to take the word to his disciples and Peter thus showing a regard for him and recognition of his devotion that was not shown to any other one. I have a mind now while I am so near to it to speak of the sifting. I have been accustomed all my life to hear more or less about Satan sifting Peter. If the Scriptures do not say so I should suppose we would all be willing to be made aware of the fact. I would not like to think that we had any preachers who did not know the difference between singular and plural. There are not many school

boys in the country but what know that our English language has drifted into some bungling grammatical errors from which there does not now appear to be any remedy. Among them is the confounding of singular and plural and leaving us only the plural form. Then we have to find out from the connection what is intended. Not so with the Scriptures. They have been preserved from all the corruptions and innovations that eighteen centuries have brought upon the world. The Master says to the disciples that Satan has desired to have you that he might sift you as wheat, but to Peter I have prayed for thee that thy faith fail not. These quotations speak for themselves, and as Peter was a sound grain of wheat there was no reason for Satan to expect much of him. But Satan entered into Judas and we have no account of his entering into any of the others. Judas was not wheat in the first place and of course he would be readily sifted out. To me, it is a very different matter to sift Judas out from among the twelve that he might go to his own place, or to suppose that Peter on some peculiar account was an object of Satan's malicious designs. But the more important thing is to be in accord with the inspired record. If it is believed that the ordeal through which the disciples were about to pass was a needed discipline, certainly Peter stood in no more need than did the rest. Although I have heard this matter dealt with by able and thoroughly educated men and that quite frequently, yet I believe I have never yet heard the distinction between the singular and plural mode, or any attention given to it. And yet so much really depends upon this. I will just add that throughout the Scriptures the distinction above noticed is invari-

able, never in any single instance the plural form being used for the singular. I submit these reflections to you. We are suffering numerous inroads by death this Winter in the membership of the churches, but otherwise the churches are in health and peace.

Yours to serve in the gospel,
E. RITTENHOUSE.

DEAR BROTHER GOLD:—They write me many of my friends are desirous of hearing from me, and with the Editor's permission I will make one letter do for many through the columns of the LANDMARK.

In Florida I found very hospitable and intelligent people, and every variety of religious denominations except Primitive Baptists, and I was told there were plenty of those in other parts of the State I did not see. They certainly are known there, for I had not been in the Alliance Hotel at Ocala a week before I was dubbed "hard shell." I was fool enough to argue with any of them. It was pitiful to see me with thirty or forty or even more against me, but the most bitter one against me was a Methodist, and he was a mass of explosive arrogance, (this is no sling at the Methodists, for I believe there are true people amongst them, and furthermore, there are some Methodists exceedingly dear to me. At the last day Methodist or Baptist God will gather His own). I ran up with a genuine Primitive Baptist there under conviction; he was in the Missionary Church, but oh, he was a miserable being. During one very crowded week he was put to room with me. The first night I heard him groaning on his bed which was across the room from mine, and I knew they were "Baptist groans." I shall never tell my

feelings. The next night as he turned toward his bed I caught him and said, unburden yourself my dear, dear friend. He burst out, "O, that I were like other men." Of course such a dry root as I am could give him no comfort. I shall remember that night so long as I live, but we had no other alone, for the next night a Missionary minister and a happy-go-lucky man were put with us, and for the rest of the time I kept the minister in a stew. He thought I was a member of no church, and set out to convert me. I did not undeceive him, but fired questions at him he could not answer to save his life. Every night I increased the list and the last night I gave him a general review of Russell's History which fairly stunned him, and the happy-go-lucky man rolled and cheered in delight, and the face of my convicted friend was glad. I there got in an argument with a professor of a very well known theological university, which lasted two days and a night. He set forth some of the most beautiful ideas the human mind can conceive. His was a strange religion, based on education. He believe it possible for any man to attain to Christ-hood, and every man is a trinity the same as God, God the will, Christ the affection, and Spirit the intellect. He did not accept the bible as divine and true only in part, so it was not used in the argument. It seemed that God brought to my mind everything I ever read and thought I ever had before. The landlord over heard us once and asked to know what foreign language were we talking. I should say of the professor, he is a fine noble hearted gentleman, and truly worthy of high esteem, but his religion is black.

Ocala is a most beautiful place. Tampa is a slummy looking place,

but the grand Tampa Bay Hotel there is like a scene in fairyland. Kissimmee is a low but dreamy place. Orlando is like a large park of orange trees dotted with lakes. Sanford has little that is attractive. Palatka has a quiet loveliness. St. Augustine, the Winter capitol, is where peacock pride spreads its gaudy tail for four months in the year. It is a very interesting place. Jacksonville is like an ordinary city. Silver Springs are wonderfully beautiful, one of the great finger prints of God. It is certainly worth a trip to Florida to see it. The scenery along all the streams is melancholy and monotonous. I could write a tome on what I saw there. Boston, the intellectual hub of the universe, is certainly not like I expected to find: in some things it is better, in some worse. The people here are a generous, warm-hearted, peace-loving people. Of course there are exceptions. Here you are at liberty to think what you please. A man is judged by his intellect and actions. If you differ with a man in religion he will politely listen but will never argue. Now do not conclude I have been trying to get up an argument. I have not breathed my ideas to any one, not that I am ashamed of them, but because I have no occasion. I attend the Episcopal church here when I go to any. I heard Dr. Brooks last Sunday, his discourse was fine. There are a lot of people here who believe in absolute predestination, and a lot who believe in nothing. Boston is not so licentious as the general run of cities, still it is reeking with it. May God have mercy on the poor girls. With some of them it is sin or starve.

In the midst of all Boston's culture and education there is some profound ignorance. One young man asked me was North Carolina as

big as Boston.

But Boston is full of warm-hearted people, and the more I learn of them the better I like them; but still I have yet to find a place equal to North Carolina. I am here and aim to stay, still I had far rather be down there with you all whom I so dearly love. My heart is ever there. The climate here is constantly changing, sometimes twice a day, but I stand it very well, I have good health, but my eyes are surely growing weaker and more painful. My left eye has hitherto been the worst, but an optician gave me some glasses to rectify that, and now my right is like the left used to be.

God is here dear friends, and I feel he will bring me through all right, I cannot help it. He is all I have to commune with. I am about the same here as there. I have turned aside to none of the attractions, still I am vile and unclean, but hoping for a brighter dawning.

God bless you all. Pray for me.
In love.

HERBERT THORN.

18 Chambers St Boston, Mass.

ELDER P. D. GOLD, DEAR BROTHER:—In looking over my books and things I found an old Primitive paper which I long had mourned as lost. It was one that my dear father had and was published in the date about 1852-1854, which was before I was born. My dear father died when I was a little child, I might say an infant. I have no recollection of seeing of him only two or three times on certain occasions, and never shall I forget the time when I walked up to the dining room-door where my dear mother was sitting with the tears streaming down her cheeks, and ask her what was the matter. She said, your papa is dead. It seemed I

then realized the fact that I was a poor little fatherless child. But not until after years did I realize a father's protection. As I grew up I felt more and more the need of a father's care, and many have been the tears of sorrow I have shed since and even now the tears will flow.

Children that are blessed with a good father how thankful they ought to be, and do all they can to make him happy in this life.

After all my sorrow and trials there is a spring of joy rises up in my breast that we shall one day meet again in that blessed home above where all is joy and peace. Nor can I wish him back again in this sin-trodden world, no. Sleep on dear father, sleep on.

After all our sorrows, troubles and trials I feel the Lord has been a father to the fatherless, a husband to the widow. We were left in destitute times, but we have always had something to eat and wear, which I desire to be thankful for.

This old Paper was one that my mother laid away for the sake of some special pieces in it she loved to read. In after years I came across it and asked her to let me have it. I saw where the Lord brought peace out of confusion and I loved to read it. Sure his way is not our ways. I always felt like I would like to have been there where joy flowed from heart to heart and sorrow from eye to eye. Whence does such union arise sure enough? And I wanted it to keep because it was my dear father's. He never wrote it, but I wanted something to look at that my father had looked upon and loved to read. I believe he loved peace above all things else from what I have learned since. It is almost worn out, and some of it is done worn out and gone. There is one

piece that I can make all out except a few lines. While I was looking at it and thinking it would soon be gone a thought struck me, wonder if Elder Gold wouldn't republish it in the LANDMARK. My heart beat for joy. I thought may be you would, if you thought it would be well. If I can copy it off so you can get it together. I never have written much any way.

Brother Gold, I have been thinking for sometime I would write something for the LANDMARK, and it is with much fear and trembling, and sometimes I would think if I could add a word to help out of confusion I would delight to do so. Then it came into my mind this way, if all that was said and written concerning this matter was from the Lord wouldn't there long ago have been peace. Does not the Lord speak and it is done, command and it stands fast? Has not the word gone out of his mouth, and shall not return unto him void, and will he not accomplish it where unto he sends it? And where can we find where Christ ever commanded one to do a thing but what they immediately obeyed him? He had to but speak and it was done, command and it stood fast, and even the Apostles could cast out devils through his name, and do many wonderful works. Now if all the impressions to write and speak on or concerning this matter were from the Lord would not there be peace in our land? So I have come to this conclusion not to say anything at all on this point unless I feel a compelling power so to speak. Where the Spirit of the Lord is there is liberty, and one in speaking of the word of the Lord said it is quick and powerful, sharper than any two edged sword dividing asunder even to the joints and marrow and is a discerner of the thoughts and intents of the

heart. Lord bless us.

This is from a poor ignorant child. Hope you will please pardon all imperfection.

Yours in christian love,

(The following letter is the one he refers to:)

For the Primitive Baptist.

THE BLACK BULL, OR A NEW VERSION OF AN OLD CASE, FOR ALL WHOM IT MAY CONCERN: IN TWO PARTS.

PART I.

Once on a time, date and place wanting in the chronicle, but once on a time a certain church got into great difficulty and commotion, as churches sometimes unhappily do. Brotherly love gave place to alienation and coldness, and harmony to contention and mutual crimination. As might well be supposed, christian enjoyment was unknown. The spirit of prayer was silenced, and a spirit of unchristian bitterness and animosity reigned. The power of the church to do good was completely paralyzed. Their Minister preached, and preached well, but he might as well have talked in the midst of a tempest. When he inculcated the duties of christianity and spoke of its benign influence on its subjects, some graceless unbelievers in the gallery would dart a glance down upon some of the members below, and then with a malicious smile, look the good man right in the face as much as to say, "Don't try to impose these fictions on us, yonder sit fifty staunch witnesses, all members of your church, who testify against the truth of every word you say." Thus the word of divine truth fell powerless at the feet of these sinners like arrows striking the iron. Friendship became less known and enmity became more deeply seated. So that it became a common remark among the sur-

rounding population whose eyes and ears were wide open, see how these christians hate one another. If this be christianity give us in preference to it the worst form of paganism, or the most naked system of infidelity itself. Things were rapidly approaching a crisis. Appearance portended the dissolution of the church as unavoidable, and even desirable. And the pall of death seemed likely to rest on the murdered cause of Christ and heaven. Many loudly exulted. The sons of Belial in their drunken orgies and nightly revels indulged a fiend-like triumph over the bleeding body, pouring contempt and insult upon those who have troubled their heads by their piety and their prayers; yet there were a few names even in this Sardis whose garments were undefiled, who wept and sighed over the desolation of their beloved Zion, and who stood daily between the porch and the altar, crying spare thy people, O Lord; and give not thy heritage to reproach. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. The minister was deeply pained on learning the sad state and with all forcible dispatch prepared a suitable answer to their request. We have no copy of the letter he intended for them, but the substance was probably something like the following: "I sincerely lament, brethren, the unchristian state into which you are fallen. How contrary is it to the letter and the spirit of that gospel you profess to believe! How opposite to your own covenanted obligation? How grievous to that Holy Spirit by which you are quickened! And how ruinous to the souls of men around you, many of whom know nothing of the gospel but what they learn from your walk and conversation. I, therefore admonish you, first of all, and be-

sech you, that you walk worthy of the vocation wherewith ye are called with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice, and be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you. But if ye bite and devour one another take heed that ye be not consumed one of another. It is as ye thus love one another that all men shall know that ye are the disciples of Christ. From this brief specimen the reader can easily imagine how the letter went on, and so it concluded. Pity, we think the church never got it! But not to anticipate.

Now this good man owned a good farm some distance from his residence, (obtained most probably by inheritance or marriage,) and it so happened that just as he had folded the above letter and before he had directed it word was brought that certain mischief was being done on his farm, and which required his advice. Whereupon he took up another sheet of paper and wrote the following laconic order for his overseer: "Mend the fence and keep the black bull out." This sheet he also folded up as the other, and by sheer mistake directed it to the church, and away it went, and the church letter to the farm, at which we might well suppose the overseer marveled greatly. But before the mistake could be corrected the letter had gone past recall: which brings our story to

PART II.

"Church met for business pursuant to adjournment. The Moderator took the chair, and the

Clerk his seat at the table with the afore said letter in his hand, sealed and duly directed to the church. He commenced breaking the seal with a gravity becoming the occasion and his office. A profound stillness reigned over the assembly, such as had not been witness for months before. All waited with breathless expectation the council of age and the advice of experience and wisdom. The Clerk opened the letter. The first thing which struck his prying vision was its brevity. But without salutation or note he preceded—"Mend the fence, and—and—keep—the black bull out." He looked, but he was sure he had made no mistake. He turned over a leaf, but there was nothing there but a blank and it was manifest he had reached the end of the Epistle. He colored and looked at the church, and the church looked at him. And then they looked about among themselves, and it was very evident they were all taken by surprise and thrown back. After some time spent in silent musing, some of them began to move their feet, and one of the brethren recovered himself sufficiently to ask that the letter be read again. Where upon the Clerk read, "Mend the fence and keep the black bull out." On which the brother afore said rose and delivered himself much as follows: "Brother Moderator: I am astonished! utterly astonished! I don't know what to make of it; nor what to say or think about it. What does, what can the man mean? We wrote to him out of the depth of our affliction for counsel and advice; and we are here answered with this impertinent and vulgar trifling. The man, old and esteemed as he is, deserves our rebuke if not scorn. Having said the above with all resentment, he sat down. Another of the brethren then rose,

of the forty opposed to the last speaker, "I agree, perfectly," said he, to what the brother just up has said. It is indeed too bad. It is absolutely provoking. It is utterly unworthy of the character of the man and of the respectability of this church. Something spiritual ought to be done. He ended and gave place to a third brother, who through the course of the long difficulty had been esteemed a neutral. He remarked very calmly: "I am heartily glad to hear my brethren who have spoken for once express an agreement. For to my certain knowledge it is the first time they have been agreed on any thing for the last twelve months. I am also of opinion that something ought to be replied to that strange letter decidedly disapproving of it. Though as to the respectability of the church of which mention has been made the less we say about that under our present circumstance the better. However, I move that a letter be prepared and sent to Elder Good, expressing our disappointment, and our disapprobation of the one he has sent to us. The motion was instantly seconded: but just as the Moderator was about to put it, a somewhat unobtrusive brother rose and asked the privilege of making a few remarks. Now, concerning this brother we would just premise that he had a remarkable tact and turn at allegorizing and spiritualizing. And it was amazing unpretending as he was, how he would sometimes make a great deal out of just nothing at all, greatly to his own edification, and the wonder of others. This peculiarity in the man's genius was accounted for, in part, by the fact, that in his younger days, when impressions are supposed to be the strongest and most durable, he attended the ministry of a Elder Wiseacre, a famous

preacher, who also had great skill in allegorizing, and in which it was thought his main strength lay. Elder Wiseacre could prove the doctrine of the Trinity from the three white baskets on the head of Pharaoh's Baker; the same doctrine together with "the decrees," from Solomon's three-fold cord is not easily broken. Also he had a sermon which proved to his own satisfaction the universal history of the Church in all ages from the seven Apocalyptic letters.

Such were the early advantages of the brother now on the floor, who spoke and said, and I also am astonished; not so much at the letter in question, as at the views which the brethren have taken of it. Why, it is just the thing, a better letter could not have been written. You call it "impertinent." I say it is quite appreciative. You say it is "trifling." I say it implies a solemn and just rebuke, and contains a most important piece of advice, to which we do well that we take heed. I can explain it according to the method of interpretation which I learned many years ago from our good minister. Here the recollection of past days and of Elder Wiseacre awakened his sensibilities, and his emotions produced the following reflection: Ah, we had preaching then. They knew how to explain the hardest parts of Leviticus and the Revelation. We have no such preaching now. But to the letter, "Mend the fence, and keep the black bull out." "Here," said he, "It is plain, the fence means gospel discipline, manage it with christian love." This fence was put up by Jesus Christ and his Apostles to keep the bad out and good in, and it ought never to be down. Then that black critter evidently means the wicked one, that old serpent, which is the devil; who goeth about

like a roaring lion, as saith the Apostle, seeking whom he may devour. Now brethren, our fence is broken down and trampled underfoot. Gospel discipline is neglected, and brotherly love banished; and we are become hateful and hating one another. The devil has got in among us. He has set brother against brother, and husband against wife, and children against their parents. He has made sad work. He has caused the Holy Spirit to withdraw and leave us almost desolate. He has made us a reproach and a by-word among our neighbors, and our enemies rejoice among their selves, saying, Aha, so would we have it.

Now brethren, the letter means that we should banish this bad, unchristian spirit from our hearts, that we should make strait paths for our feet, that we should confess to God and each other our evil ways and forsake them; and that we should thus drive the devil out of our midst and let him no more gain advantage over us. Then brethren, all will be well; and God will again delight to bless us and to make us a blessing.

Here he ended. But the effect of his good speech founded on the allegorizing principles was wonderful. The eyes of the church were opened. The letter became light itself. It was excellent, oracular. They all saw it, and what was better they felt it. They saw their evil state. There was the devil before them. They shuddered at their danger. Their hearts began to relent. The sluices of deep contrition were opened. Returning brotherly love began to glow in their bosoms. They began to mend the fence, each one his own length. They confessed to each other with weeping their unchristian conduct and spirit. They mutually asked and obtained forgiveness. They

knelt together before God with weeping and supplication. They rose with renovated feeling, and soon it was like a little heaven on earthly ground and glory in the earth. After some further profitable exercises they all joined with heart and soul in singing the following hymn, which had not been heard among them before for many, many months:

"From whence doth this union arise,
That hatred is conquered by love?"

Here many voices followed, overcome by deep feeling; and many eyes were dimmed by the gushing tear of mingled penitence and joy. But they recovered and went on,

"It fastens our souls in such ties,
That distance and time can't remove."

After this they all cordially shook hands and every man went to his home, wiser and better for the "strange letter," each resolving henceforth to look well to the fence and keep the Black Bull out.

Remark.

Brethren, Think on the above and act as well. Ed.

FEELINGS OF HIS MOTHER ON THE DEATH OF HER SON, JOHN ROEDOLPH YELVERTON, WHOSE OBITUARY APPEARS IN THIS ISSUE.

DEAR BROTHER GOLD:—I feel sometimes I know not what an impression is, but whether it is an impression or not, the death of my dear little boy comes to me, and the next thing is why is it not published; and to-day when it came to me I found myself weeping and I wept bitterly, and when I would make up my mind to try I would feel somewhat relieved; and when I would shrink back I would not feel any better. Without the Lord we can do nothing. I felt like

writing some of my feelings concerning his sickness and death. I had two little boys, but the oldest one did not stay with me very much; he stayed with his Grandmother the most of his time. Little Roedolph had just begun to walk and talk; he was so dear to me, and so much company I felt I could not do without him; and during his sickness I would pray to the Lord to spare him. I soon felt a condemnation in that. I felt I was praying against God's will. One evening I went out to cook supper, I sifted my flour, and found myself seasoning it over again, and praying to the Lord to make his dying bed as soft as downy pillows are; with all that and my afflictions I felt I had more than I could bear; but the Lord is able for all things, he never puts any more on his people than he will enable them to bear. I believe I was made willing to give him up the night before he died the next morning. I tried to pray to the Lord if he had to go to take him out of his sufferings, and to make his dying bed easy, and to make me reconciled to his death. I believe I heard me. The next morning I awoke and heard some one say he is dead. I jumped up with a scream; and the thought came to me, what was your prayer last night; it dried every tear; I dressed and walked out where he was and my thoughts were, you are happy, your sufferings are all over. I seemed to be perfectly reconciled for about two hours, and it seemed to me I should go crazy; and after he was buried the same sweet words came to me that came when I was under heavy conviction, "Blessed are they that mourn, for they shall be comforted." I felt it was to me from the Lord, and he would comfort me. In a few nights after that I dreamed little Roe-

dolph was dead, and I went to him and turned him over, and he was not thicker than my two hands. I felt sorry, and all at once I commenced singing, "The cross of Christ inspires my heart, To sing redeeming grace." At the end of that verse is, "That Jesus died for me." I felt it was for me. I received comfort from that, but I looked for more, and in a few nights after that I dreamed I went in a very large house and a large congregation, and as I walked in my thoughts were, these are not Primitive Baptists, and as I walked in the midst of them I became so happy. I commenced singing, "Am I a soldier of the cross, A follower of the Lamb?" and while singing a young man joined me in singing, and it seemed to me I never heard such music from human lips; it seemed it came from my lips and went up above. I was happy. I see things that remind me of myself. Yesterday the sun would shine bright for a few minutes and then it would shut in, and every thing looked gloomy; and it is so often with the child of God.

"I'm a stranger here below,
And what I am 'tis hard to know,
I am so vile, so prone to sin,
I fear that I'm not born again."

I feel at times if the brethren and sisters could see myself as I do they could not have any fellowship for me, and at other times it is all peace and ease with me.

I must come to a close for I fear this is so lengthly and worthless it will weary you. If you think it worthy of publishing in the LANDMARK do so, and also if you feel like replying do so, if not throw it aside.

Your sister in hope of eternal life if one at all,

MAMIE YELVERTON.

Goldsboro, N. C.

"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves."—Phil. 2:3.

ELDER P. D. GOLD, BELOVED BROTHER:—I desire to present a few thoughts in connection with the above text. The LANDMARK comes to me regularly twice a month, and I feel like I am debtor to you and the writers for the pages of the LANDMARK for what I have received through it.

We are so selfish, contentious and vain in our fleshly nature that we are inclined to be exalted in our fleshly minds; to strive with those who oppose or differ with us; to be vain and puffed up because of our works or knowledge; and to think more highly of ourselves than we ought. The apostle Paul in his letter to the Romans says, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3. So we see a man should not go beyond the measure of faith God hath dealt to him. When he does go beyond he is thinking more highly of himself than he ought, and is vainglorious. Such a one thinks he knows something, but really knows nothing as he ought to know. See 1st Cor. 8:2. No scripture is of private interpretation; that is, no man by his own knowledge or research can interpret scripture, for it takes the Spirit or Holy Ghost to search the deep things of God in the interpretation of the scriptures, as it took the same spirit to move holy men to speak and write them.

We are so prone to forget these truths that we are sometimes ready to boast of what we know, and are found insisting on our views of the scriptures, and striving with those

who may suggest to us that we may be mistaken. It is a remarkable fact that when we are vainglorious and striving in our minds and conduct it is then that we have more zeal than at any other time, but it is a zeal not according to knowledge. We become self-appointed leaders, and are apt to have some particular hobby or hobbies either in doctrine or practice, or in both. On the other hand, when we are humble and think lowly of ourselves, and really have the true interpretation of the scriptures, we are patient, and meek, and charitable, and long suffering, according to the following scripture: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves." 2nd Tim. 2:24,25.

And it is another remarkable fact that when one is under a striving and vainglorious spirit, it is then that he is presumptive, and claims to understand deep and mysterious things, even somethings that have never been revealed unto man, thus becoming wise above what is written. Such manifest a spirit of harshness and even intolerance to those who not agree with them in their peculiar and erroneous views, calling hard names, and even to unchristianize them and exclude them from their church fellowship. Such, if they be christians, are certainly failing to keep their bodies in subjection, and sooner or later, if they do not repent, will be castaways. Instead of excluding others from the church of Christ on earth, they exclude themselves, thus falling in the ditch they dig for others.

I hope brethren who are inclined to strive about predestination, feet-washing, and other things, will consider these solemn truths, and ask themselves what spirit it is that

prompts them, and whether they are really desirous to promote the cause of Christ on earth, or are they only desirous to exalt themselves.

We should contend earnestly for the faith which was once delivered to the saints; but we should consider first, that we know what the faith is, what it embraces; and secondly that knowing what the faith is, we contend for it in the right spirit, in the spirit of gentleness, meekness, patience, as well as earnestness. Because one is gentle, meek, and patient, it does not follow that he must be compromising with error, or at all lacking true zeal in the cause of Christ. We are poor, vain, shortsighted creatures at best, and what folly it is to be striving with one another as though we were infallible in our knowledge and motives. Some brethren seem to be more anxious to prove that God has predestinated the salvation of his people, his elect, those chosen in Christ before the world began, and here is a theme glorious and comforting enough to engage our tongues in preaching and our pens in writing, and one that is edifying to the saints. How unbrotherly it is for brethren who claim to believe that God hath predestinated all things, to be calling brethren who differ with them Arminians! And how unprofitable it is for brethren who claim to believe that God hath not predestinated all things to be calling brethren who differ with them fatalists. And how unprofitable it is for brethren who claim to believe that God hath predestinated all things to make a hobby of their view of the matter, and to regard it as a test of one's soundness in the faith. On the other hand, it is contrary to our text for brethren who do not believe that God hath predestinated all things, to be striving and

vainglorious in their opposition to the views of those who differ with them, and seem to be regarding the matter as a test of fellowship. As to God's predestination of evil it is a great mystery, too great and wonderful for the man to understand, and how vain it is for any to be claiming to know so much about it, and to be speaking of it in such a light manner! I am clearly convinced that our people ought not to quarrel about this matter. It is better not to agitate it, but talk and write about things clearly revealed, which things are to edification and unity. If a brother claims to believe that God hath predestinated all things, let us not nonfellowship him because of it, but let us remind him that it is a great mystery and that the agitation of it does not tend to edification; and if he makes a hobby of it let us reprove him gently for it: God's judgments are unsearchable, and his ways are fast finding out. Then let us remember that we can not search out God's judgments, nor find out his ways and thoughts high as the heavens are above the earth. How evil comes about, and how it serves in a negative way to the futherance of God's glorious purpose, is a mystery we can not solve; but we are bound to acknowledge that all things, in some sense, are of God; for the scriptures teach it, as the folowing quotation clearly shows: "Oh the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways fast finding out.

For who hath known the mind of the Lord? or who hath been his counsellor.

Or who hath first given to him, and it shall be recompensed unto him again. For of him, and through him, and to him, are all things: to whom be glory

forever. Amen." Rom. 11:33,34,35,36.

The Primitive Baptists of the United States, North and South, East and West, have never made "God's predestination of all things nor feetwashing tests of fellowship, and I for one am willing for it to remain as it has been. It is inconsistent for brethren to be striving about things that are not clearly understood, and at the same time neglecting things that are understood, such as looking after the poor of the church and the ministers of the gospel, visiting the widows and the fatherless and the afflicted, and being kind and loving one to another. Brethren and sisters sometimes strive about preachers, some being for one and some for another; as the saints were at one place in the days of Paul, some being for Paul, some for Apollos, and some for Christ. Paul says they were carnal then, and such must be carnal now. All of God's ministers should be honored for the work's sake, and none as men in this particular. There are many ways we can strive, but I must desist. I have not written this with any ill feelings towards any. Yours in love and fellowship.

T. J. BAZEMORE.

West Point, Ga.

EXPERIENCE.

BRETHREN GOLD AND LESTER:—My baby child has often asked me to write my experience, and with much fear and trembling I do so, fearing I am deceived. Then at other times it seems I can say surely the Lord has visited me. If I don't love the Primitive Baptists I don't love any thing. About 23 years ago I saw in a vision the world on fire and I a poor vile sinner soon to be burned up and cast from God's presence forever. I fell down on my knees

and said God be merciful to me a sinner. This was the first time I ever saw myself a sinner. When I came to myself oh! how condemned I felt. I went to see my mother who was a Baptist, and told her my feelings. She says God has given you a warning. When he commences a work he will finish it but you will have many things to encounter with. I believe she was a christian. Oh! Lord, I cried day and night, be merciful to me a sinner, for years I did continue to cry until my health gave way so I was not able to go across my room. I told my husband I wished I had some place to stay so no one could see me, for I was miserable, indeed all the world looked dark to me. I didn't even want to see my family that I once prized above all things. They were a burden to me, My doctor told me if I didn't get quiet in mind I never would get well. But oh, how could I. My sister seeing me so distressed, asked me to go to her meetings. She was a Missionary. She said her preacher said one could not get religion at home, for the cares of ones family kept out good thoughts. I went with a full bent of mind to be a mourner, but when the invitation was given I couldn't leave my seat to save my life. The preacher then came to me and said, I was with Christians praying for me, and Jesus is here waiting for you. Give him your heart, come on let us pray for you. I told him I had committed the unpardonable sin. Oh! he says, what a stubborn soul for I know you can get religion if you will. God knows I would have given worlds like this if I could have said, God be merciful to me a sinner in the right spirit. My sister seeing my distress, told me I didn't try and if she never had tried she would be in her sins like me. One of my consins

sent me word you'll stay here and read these old LANDMARKS until I and the last child I had would be lost. As quick as a thought I sent her word God was able of these stones to raise up children unto Abraham. Now I can't see why this came into my mind but so it was. My sister said God had pulled down the middle wall and had given all a chance, and for me not to believe what the Primitive Baptists said, for there didn't any body like them. They were very unpopular, few in number and who knew but God had changed these things, for hardly ever any joins them and God says his church will prosper. I went to my bible and found, "ye shall be hated of all men for his name's sake." So I had Job's comforters. I did not heed them as they did me no good. About this time Brother Dameron preached near me. I told my son to carry me. He says Mother you are too feeble, but go I must. His text was "by grace ye are saved through faith, and that not of your selves, it is the gift of God." Oh! how this invited me for I was looking for that gift, as I had come to the end of the law for my righteousness, and could go no farther. In a few days after this meeting I was all alone, and commenced to study over my sad estate and I vowed I never would pray anymore. Feeling very badly I soon lay down thinking that if I could die and go where there was no God I would be willing to do so. I went off in a trance or something I can't tell. I could hear my family but could not rally. Up came my sister and said let's take a walk and let me talk to you. But I could not understand her. I was deaf as to what she said and the road was rough so I could scarcely walk. She was leading me along and all of a sudden I looked up and there was Jesus. Oh! sister

there is Jesus, he is my Saviour. Where is he? she said, I pointing to him saying he is my Saviour. Glory to God. I was still bounding in the air. All was light as the noonday sun and the most beautiful sand it was so soft to my feet. Oh! what a place I had found. I was still trying to make her see him but she never saw him. I looked around and she had vanished. I saw her no more. I am still rejoicing in that light. My cousin came up and I said oh! I see Jesus. Where is he? I told her to come and see. I still pointing to him but she could not see him. She left me and I continued in this happy frame until day-break. The first thing I said was surely this is the little child. I can't see how came me to say this. I was happy, got up, dressed myself and asked the question where have I been. Surely there never was such a marked change. After a few days I thought I might be mistaken and I greatly desired to see that same Jesus. One morning I closed my eyes to ask but before I had uttered a word I was covered with that same light. Who is this, Lord? This is that same Jesus. Oh! for days and nights did I rest in his finished work satisfied that salvation was of the Lord. All at once these words came into my mind. My sheep hear my voice, I know them and they follow me. For three weeks these words kept close by me. But still I was afraid I was mistaken. I asked my husband to get me sister Philip's book as I was anxious to read it. A Missionary preacher was after me telling me my sisters would all forsake me, telling me to join them. After I read this book and compared my experience I was satisfied as to where God's people were. There was great love in my heart for them and her too, such as I never had be-

fore. So I prayed the Lord to send a more sure evidence. One night just as I lay down I saw Brother Dameron standing in the air saying, "there is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." The Lord knew I had uttermost confidence in him, believing him to be a christian. Afterwards this scripture would come into my mind. "Come in that my house may be filled." Until in August 1882 I arose one morning with a heart brimming full and I told these people at Mt. Arrarat and was received and baptized by Eld. Dameron, my husband and I. That was a happy day. I thought my trouble was all gone but doubts will come. Pray for me Brother Gold. If you call this an experience of grace you can publish it, if not lay it aside and all will be right.

Your unworthy sister if one at all,

C. M. HINES.

Vance, Va.

BRIEFS.

An inquirer desires to know if the expression, "The prayers of the wicked avail nothing," is a bible expression. It is not. The sacrifices of the wicked are abomination to the Lord, and the plowing of the wicked is sin. The fervent, effectual prayer of a righteous man availeth much.

No prayer not of faith is acceptable to God or profitable to men. No wicked man has faith in God.

Ed.

DISCONTINUED.

By request of the Gospel Messenger clubbing between it and ZION'S LANDMARK is discontinued.

Ed.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

ALLEGORY.

Brother T. A. Brown requests my view of Eccl. 12 : 1-7.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Eccl. 12: 1-7

Solomon displayed much true and wonderful wisdom in writing the book of Ecclesiastes. If it is

considered as a scientific book outlining principles of life man never even approximates its excellence. With a few strokes of the pen vast thoughts embodying underlying principles of universal truth are emblazoned. If a homily on man is to be written nothing that philosopher has ever produced can ever equal his analysis of motives and feeling, actions and disappointments, or if the circumstances controlling his life are to be delineated there is no parallel found among painters, or if his destiny is to be prophesied of none among men have ever traced man thus accurately in all the realms unknown to mortals. Here his hopes and fears, his joys and sorrows, his birth and death, riches and poverty, pride and vanity are held forth. As the fat kine of Egypt promise him plenty and happiness in youth he launches on the glittering sea of life buoyant: but as the lean kine eat up and utterly consume all the abundance and grow no better looking but rather worse, nor any more satisfied, but rather more ravenous; so old age leaves no traces of youthful plenty and strength, but it is full of painful memories of blasted beauty, wasted strength, opportunities lost, blunders that leave painful signs of wreckage, pain of limb, weakness of body, failure of strength, loss of all relish of the world that is fleeing, and many doubts of the dark unknown future. By as much as the rainbow of peace gilded the youthful vision with golden promises of happiness on earth, by so much he has found

that he was chasing the mirage of the desert, and has been foundered in the heartless depths of its wastes to find old age as fruitless of worldly joy as that desert is of plenty, and that earthly life is dried up and consumed in decay of death.

Hence Solomon warns the youth to remember their Creator in the day of their youth, before these evil days come, or these years draw nigh in which one shall surely say, I have no pleasure in them. For how foolish for one to depend on the wasting powers of old age to minister to man's needs, when all these powers are so paralyzed with age and wear and tare that they have lost all ability to minister to the worn-out sensibilities, appetites and passions of withered, blasted age. Especially is this so if one has lived an intemperate life in excessive indulgences of animal pleasures, for when these appetites are worn out from over-indulgence the desire for these things still active, and the capacity to enjoy them gone, how wretched the debauchee must be. If one has been a glutton he may expect a diseased digestion to oppress him in old age. While the appetite for rich viands is still clamoring for them, the power of taste is gone, and nothing seems good to him as it did in youth. Nature avenges herself on the abuses of her bed and board by sending leanness in the soul when meat is between their teeth. Fearful is the retribution she sends on all that trifle with her good laws and trample on her pleasure grounds.

If one in youth remembers the wholesome counsel of truth, and takes heed to his ways by moderate, temperate living, and eats to live or support life, and does not live merely to eat, or does not consider that the chief object of living is to gratify his appetites, but remembers his Creator in his youthful days by serving him, then in old age he is sustained by a higher power than perishing earthly life, and fed with bread sweet to the taste of the new man that still remains a child and desires the sincere milk of the word.

For these days will surely come with age wherein thou shalt say I have no pleasure in them.

While the sun, or the light, or the moon, or the stars be not darkened; when all the natural light or power of seeing shall fail, for ones eye sight fails, and his natural light, understanding or brightness of mind fails, and becomes dim as the evening, and night of age creeps onward, darkness with no moon or stars even appear. Then the clouds will no more return after the rain. For as clouds are freighted with rain and therefore a great blessing, and cause the earth to bud and fruit, so when the clouds no more return there shall be no more fruit nor joy—but death.

In that day the keepers of the house shall tremble. The house in this allegory is the body, and the keepers are the members of the body that guard, keep and minister to it, such as the hands, feet, eyes, ears &c. In old age these keepers grow weak and tremble

and fail to perform their functions because of infirmity. The strong men shall bow themselves. By reason of age and weakness the strongest parts of man bow down, man bends over with age, the teeth or grinders cease because they are few. How difficult for an old man to grind or chew his food because his teeth are so scarce. His eyes, or those that look out of the windows, are darkened. And the doors shall be shut in the streets. The streets are places of business, and the doors are powers of observation and communication with the outer world. When life runs out because the grinding or power that runs life is low man ceases to commune with the outer world, for the doors into the streets are shut. And he shall rise up at the voice of the bird. Even the pleasant voice of a bird shall disturb him, for he cannot bear noises. And all the daughters of music shall be brought low, or all the sources of pleasure he once had are cut off and brought low. When the singing of woman fails to charm man his earthly pleasures are fled, so when the bewitching daughters of man's love of pleasure fail to entice him it is because he fails.

Also when they shall be afraid of that which is high. Youth is ambitious and fond of high places or danger, but as one fails of age he shuns high places, and his experience warns him of the danger of high positions. His ambition in youth lures him to dangerous heights, his prudence in age warns him of the safety of low places.

How much fear he has in old age. Any thing may frighten him he is so weak. The almond tree flourishes, or his head blossoms white, and soon the fruit of death is borne. Then so light a thing as a grasshopper will burden him, and desire of the world shall fail, and man perishes, and the mourners are going about the streets. He himself mourns until death removes him. There is generally more of this mourning in him while groaning than others feel for him after he is dead.

Or ever the silver cord be loosed &c. This sets forth under the trope of a fountain of water feeding the garden of the Lord through its machinery that mysterious and cunning work called the nervous system, or that by which life operates in man and moves him in feeling, thought, motion and deed. The silver thread of the spinal cord, and the golden bowl of the brain, to which this white cord with its marrow and wondrous thread of life communicating thought by its subtle energy, are joined, and the pitcher holding this fountain of life, the most wonderful, mysterious and delicate machinery known and wrought by Him who has fearfully and wonderfully made man, and from which rich outlay and wise design we should say a yet higher life is argued; for wisdom expends not so much for naught, but the fragments must be gathered that nothing be lost: with its skilful construction in which the subtle power of life is displayed, is all broken in death. Then instantly as this preservative

and mysterious principle called life is withdrawn, and the spell and charm of existence is broken, and the spirit recalled to him who gave it the body returns to dust as it was.

There is a deeper sense in which this case applies, since there is a difference between that christian who remembers the law of his Lord, from his youth or from the first day, and departs not from his first love; but who as he receives the Lord walks in him. Take the case of Caleb an Israelite who walked by faith, and contrast it with a murmuring Israelite that in his heart turned back to Egypt and fell in the wilderness in his transgression. The one remembered the Lord from the day of his deliverance in Egypt, and believed in God and prospered. The other did not remember the Lord and soon evil days came upon him, and he fell because of the speedy decay of his life, and he perished by the way.

A child of God that remembers his Lord from the day of his birth or youth escapes many corruptions in the world through lust, grows up into Christ in all things, and reaches that stature in grace that makes him strong in faith giving glory to God. With him, while the outward man is perishing day by day, the inner man is renewed as constantly. Walking after the flesh we die, but mortifying the deeds or desires of the body through the Spirit we live. Such bear fruit to old age, and still praise the Lord. They abide in Christ and bear much fruit. Their youth is renewed as the eagle's. It

is only in such trust as is felt by the true, diligent follower of Jesus that one overcomes the world, and out of its weakness is made strong; and while by nature he passes under the cloud of darkness caused by the dimness and withdrawal of all natural sources of light and comfort, yet the light of the Lord's countenance cheers and illumines the pathway of that soul upon whom the sun of righteousness arises with healing in his wings. Then when the natural keepers of this mortal frame tremble, the Lord being his keeper he fails not, for the Lord takes him up, and that which is born of God does not die.

Every one that comes up from this glorious washing has teeth that never get on edge, and these teeth are white with milk in the land of Judah, for there the sincere milk of the word flows, and they eat and drink in that kingdom. Because there is no decay of the new man, and he that puts on the new man and walks in love finds solace in the decay of the old, and comfort in the perishing of the outward, looking not to the things which are seen, but to those not seen. Though ones natural sight grows dim with age, and his natural ears are dull of hearing, yet there is no waxing old of him whose hope the Lord is, and who remembers the years of the right hand of the most high, and, as Moses typified, walks in the light of God's countenance. For God is eyes to the blind and ears for the deaf. Such may say, the Lord is my life, and the life I now live in the flesh I live by the faith

of the Son of God who loved me and gave himself for me. This assurance strengthening renders the outward perishing a joyous process and a bright omen and prophesy of speedy deliverance from the body of death, and augurs that in the dissolution of this earthly house we are being clothed upon with our house which is from heaven.

Then there shall be no mourning in the streets, for it is in the streets of the New Jerusalem, and there shall be no night of death there, nor sorrowing. It shall be the place of song and praise, of purity and perfection, and the redeemed shall dwell there and see God's face. Nor shall flesh and blood be there, neither shall fear, nor weakness, sin, nor death be there. The dust shall have returned to dust whence it came. Mortality shall be swallowed up of life, and this mortal shall put on immortality; so that there shall be no more of the mortal. He shall change our vile body and fashion it like unto his glorious body. The very fashion of the vile body shall be changed, and it will be of an altogether glorious fashion. The Spirit or life of the new man in the resurrection shall know no sorrow, nor weariness, pain, weakness or death, and the power that now works in us is that power by which he will subdue all things unto himself, and he that now walks according to this power or light within shall remember his Creator, and during all the decay and death of this mortal shall receive deliverance and refreshing

from the Lord and shall be green and fruit bearing even to old age.
P. D. G.

MR. GOLD:—You say the Jew lost his nation or home, and has no home or certain dwelling place. Will they not have their home again when the fulness of the Gentiles shall have come in?—Rom. 11: 25 &c. Are they not now returning and building on the old site, and planting vineyards as God has said in Ezek. 26, and Jer. 31.

Remarks.

There was the literal fulfillment of those prophecies when the Jews returned from Babylon while under that legal covenant which appertained to natural houses, lands, homes, vineyards, cities &c.

But in the gospel kingdom a different land of Judah is signified, and different abodes, homes, gardens, vineyards, and cities. A spiritual kingdom concerns the New Jerusalem that is above, not that barren country under Turkish rule. All this notion of the literal return of the Jews to Palestine, and of the personal reign of Christ on earth different from what it has been from the day of Pentecost and is now is carnal.

P. D. G.

Persons wishing sample copies of LANDMARK can get them by applying to me. Also all that wish blank lists for obtaining subscribers can have them by applying to me. Write for them.

P. D. G.

NOTICE.

We will send a copy of Treatise on the Book of Joshua free to every new subscriber that sends in \$2.00 for the LANDMARK. Also any one raising a club of eight subscribers can have a copy of Treatise on Joshua free as well as the LANDMARK free for time club is raised. Also all old subscribers paying up and renewing will have a copy of Joshua free. Any of the above classes wishing this book thus will please so state when remitting.

Ed.

PRICE REDUCED.

We will send one copy of the Treatise on book of Joshua for 30 cts., and four copies for one dollar, also authorizing agents to sell them at same rates.

Ed.

OBITUARY.

TALLULAH F. ALLISON.

Mrs. Tallulah F. Allison departed this life Dec. 5th, 1891. She was born Feb. 27th, 1852, making her stay upon this earth 39, years, 9 months and 18 days. She was married to J. C. Allison on the 24th day of October 1871.

She obtained a hope in Christ in the Spring of 1877, a short while before the birth of her first child, but did not make it known until after the death of her first child which occurred a short while after.

Though she never connected herself with any church she believed in the Primitive Baptists, and lived a devout christian life, and bore her sickness with christian fortitude, never complaining, though she suffered much, and seemed perfectly resigned to the decree of God, whose ways are past finding out. Blessed are they that die in the Lord.

Hers has been the life of a true christian, kind hearted, noble, generous and loved by all who knew her. A devoted wife, loving mother and dutiful daughter she was, one always ready to help the needy and visit the sick. The writer has known Mrs. Allison intimately for the last four or

five years, and has always found her to be one of the best of women, always of a cheerful disposition and a kindly word for all, a friend not easily replaced, always ready to converse on spiritual things and a desire to live a christian life, making her influence good for her associates.

She had often told her husband that she had heart disease, and if it was God's will she wished to die without a struggle, and oh, how truly we who watched by her dying bed feel that her prayers were answered: for we have never seen a more quiet or peaceful death. She died without one struggle. Mrs. Allison leaves a husband and five children to mourn her death, and we deeply feel the loss of so dear a friend and christian woman, and sympathizer with the husband and children, yet we believe their loss is her eternal gain, and hope that God the Father will give the husband sufficient grace to sustain him in this his greatest affliction, and that all things may work together for their good, and when they shall have been called from this vale of tears, they may meet her in heaven, to sing the sweet songs of Zion around the throne of a just and living God.

A precious one from earth is gone
A voice we loved is still;
A peace is vacant in our home,
Which never can be filled.

A. FRIEND.

Allison, N. C.

WILLIAM ALEXANDER O'BRIANT.

In memory of William Alexander O'Briant, who departed this life July 30th, 1891, age twenty-six years, ten months and twenty-five days. He was the son of Alexander and Mary E. O'Briant. Lex, as he was called, had been married eight months. He was a kind neighbor and affectionate husband, a devoted brother and an obedient son, and we all feel that few could fill his place, and now the voice that was once heard at sun-rise and sun-set is heard no more, the foot-steps that went from place to place about our home are now still in death, no more for us to hear on earth; the vacant chair is no longer filled. He was sick three weeks. He died of fever. He left a wife, a father and eight sisters, and two brothers and a number of friends, all who hated to part with him, but may the Lord comfort and console the heart-broken ones, and may it be our happy lot when must lie down in

death to wake up with his spirit in heaven.

Oh Lord it seemed good to thee,
To take my brother dear;
I hope it will work good for me,
And cause me thee to fear.

To show me that I should prize,
Nothing on earth so high;
As thee the sovereign Lord of all,
That rules the earth and sky.

His afflicted sister,

BESSIE O'BRIEN.

Roseville, Person Co. N. C.

MRS. PEATA CLARK.

BROTHER GOLD:—It has become my sad duty to write a notice of the death of my dear wife, Mrs. Peata Clark. She departed this life November 15th, 1891. She was the daughter of Jonathan and Nancy Barnes. She was born December 6th, 1832. We were married March 8th, 1869. We were both baptized in full fellowship in Aycock's church on the 25th of April 1886 by Elder William Woodard. She leaves a husband, three brothers, three sisters, many relatives and friends to mourn her departure. I believe she fell asleep in the arms of Jesus, where I have a faint hope I will one day meet her again. For eight months before her death she was a great sufferer, daily expecting to appear in the presence of her Maker. The last three weeks of her life it appeared that her misery was more than she could bear. I can say she bore her suffering with more patience and christian meekness than any one I ever saw. She was always meek and quiet and ready to go at her Master's call. She was a good and noble, generous and true wife. She was such a hopeful comforter. She would calm the agitated mind with some cheering promise found in the holy Scriptures. How close she did walk with God. Often we would spend hours around the fire-side talking of our trials and joys, our love for the truth as it is in Christ Jesus. What sweet communion, what love and peace. How I miss it, when I enter my room, but her spirit has taken its flight to realms of love and heavenly light. Oh, how I miss her. Words can but feebly describe the aching void left in my heart, but the memory of that sweet fellowship with her in Jesus is ever dear. I believe that she was purged with hyssop, and was made clean. She was indeed purified through suffering which wrought out for her not only patience, but experience and hope which maketh not ashamed, having the

love of God shed abroad in her heart which the Holy Ghost had given her. She was a strong believer in the Primitive Baptist faith. I have often heard her say, and heard her say on her death bed, if she was saved it would be by the grace of God and God alone, not of herself. She believed in God's works, not man's. She attended her church as long as her health would admit. We feel that she has fought the good fight, that she has finished her course, that she has kept the faith, and that henceforth there is laid up for her a crown of righteousness which the Lord the righteous Judge shall give at that day.

The funeral services were conducted in the Primitive Baptist church in Wilson by Elders Wm. Woodard and P. D. Gold, after which she was laid to rest in the Maplewood Cemetery until the resurrection morn.

I hope the brethren will pray for me.

THOMAS CLARK.

NANNIE E. RASCOE.

Miss Nannie Rascoe was born Oct. the 12th 1861, and died Sept. 25th 1891, making her age 30 years lacking 17 days. Sister Nannie was a Model for kindness, modesty and virtue, and thereby won for herself a good name among her friends and acquaintance. She professed a hope in Christ in the year 1886, joined the church at Arbor in Aug. 1887, being cordially received and baptized by Elder F. L. Oakley. She remained a consistent and faithful member to the last, adorning her profession by all those graces that mark the meek and lowly follower of Jesus, and while others beheld in her the beauty and image of the Redeemer she was deeply conscious of her unworthiness and the infirmities of human nature, and thus while in the prime of life in the midst of kind friends and the fellowship of the church, God in his allwise goodness was pleased to take her from this world of sin and trouble to that blessed state where "The wicked cease from troubling and the weary are at rest." So in March 1891 she was prostrated with cancer or blood poison, and suffered much with a good degree of patience and fortitude and would say, "Oh, that I had the patience of Job." She desired to be resigned to the Lord's will, if to get well she would be thankful, if to die she was willing, and as she waxed weaker in body and time things receded from view she grew stronger in the Lord,

rejoicing as long as she could talk, saying, she was not afraid to die. She asked her friends to pray that she might die and be with her dear Savior. She told her sisters not to grieve for her for I am going home to my dear Savior, then called her friends and bid them farewell, and then seemed to fall asleep in the arms of Jesus. She leaves a father, two kind sisters and a brother to mourn their loss, but not as those who have no hope.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Y. I. CHANDLER.

Fitch's Store, N. C.

JOHN ROEDOLPH YELVERTON.

BROTHER GOLD:—Will you please publish the death of my dear little boy, John Roedolph Yelverton, who was born Aug. 25th, 1888, and died Sept. 26th, 1890, making his stay on earth 2 years and 1 month. He was the son of Forest and Mamie Yelverton. His illness was Cholera Infantum and went into Typhoid-Malarial slow fever. He had all the attention any one could by physicians and nurses, but with every thing that could be done he had to go; but may I if it can be the Lord's will, see him in my dying hours. Tongue can't express the lonely hours I have spent since his departure. He bore his sickness with much patience, and the last three or four days of his life he suffered intensely. He was a bright and beautiful good child, and always had an innocent, pitiful look. Oh that we could be reconciled to God's will. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. I am often made to rejoice over his happiness, but I can't help grieving over his departure.

Remember me in your prayers. Your little sister in hope of eternal life,

MAMIE YELVERTON.

MISS VIRGINIA T. HINES.

Miss Virginia T. Hines, of Pernell, N. C., was born Sept. 24th, 1864, and died of Typhoid fever on the 23rd of July 1891, at her home with her father and mother, Wm. T. and Rebecca J. Hines, making her stay in this world 26 years and 10 months lacking one day. She was confined to her bed about 13 days, and, with all the aid that could possibly be given by an experienced doctor and attention of friends and relatives, she seemed to grow worse all the while.

She was from childhood a very bright, intelligent and moral girl, always endeavoring to keep peace and be peaceable with all.

She, like many of us, never had but little chance and opportunity of accomplishing herself with a fine education in books, music, &c., but yet she worked and studied by lamp light at night, and by so doing she attained to a sufficient education to get a first grade certificate and commenced to teach public schools at about the age of twenty and was nearly all of her time employed. Was a good teacher and very successful. Her earnings which she always divided with her father and mother were a great help to them. She was to have commenced a school of about two months duration at the time she was taken sick. She also bade fair to be a first class music teacher. Had made very rapid progress in the study.

She went last Sept. (1890) to Augusta Seminary in Davie Co. N. C., where she won the prize of \$150.00 as being the best scholar in school, which gave her a free tuition to the Wesleyan Female College of Staunton, Va., one year. She was aiming to start in next Sept. (1891). She had taken up many studies and had advanced very rapidly in all of them. She was a complete wonder to all that knew her. Was talked of all over the County as being one of the most intelligent and thorough-going and apt girls known.

A part of the evening and through the night before she died the next day she did not seem to be exactly conscious all the while, but yet she recognized and called her friends by name as they would come in to see her. She told them this same night to send for her dearest cousin Gaston Powell, who lives a distance of about 15 miles. He was sent for and arrived at her bed-side just before day. She seemed very glad to see him, embraced and kissed him saying, "I just wanted to see you and have a good old talk with you like we used to talk." She then commenced, and in her talk she said that she had thought that she was going to die—said that she felt she would like to live and see to her father and mother through their old age, then said, "God will do right. I want to be reconciled to his will. I will trust him," with other similar talk. She then said to him, "You've come now, stay with me, don't leave, it may be that you and I can manage to get me well

again." Without a doubt your expression, "my dearest cousin" was and is reciprocal.

In her talking through the night she spoke several times of a great mess of something surrounding her, could not travel &c., but thanks to God, just after sun-rise she became perfectly happy, saying, "The old mess of cloud, darkness and mist have gone from before my eyes now; I soon shall be in heaven with my Jesus; I see my way now." She then asked for her dear cousin Gaston who had just stolen out to breakfast. He was soon back to her-side and was greatly rejoiced to see her so happy. Oh, she looked so sweet and pleasant, clapping her hands and praising God. She rejoiced for some-time. Many of her friends were there at the time, and many came in. She was very glad to see them. Said she was perfectly willing to die then and leave her father and mother in the care of God. He would watch over them. She then told her sister Laura which dress to bury her in, told her then to gather some beautiful flowers of the fresh morning dew and bring in to her, which was done at once. She seemed to admire the flowers very much and told her sister then to put them in her coffin by her side when she was dead. She always admired flowers very much and had great taste of arrangement in every respect. She then had some of her friends to straighten her hair back a little and then said, "you may fix it again when I am put in my coffin." Said for some of her christian friends of the Missionaries, Methodists and Christian Baptists to have her death notice put in their papers, so that her friends all over the country might know what had become of her. Said for the writers of this notice to send a notice to the LANDMARK. Told her sister to write to all of her correspondents and tell them of her death, and also write to Prof. Hodges, Principal of Augusta Seminary, and tell him that she was under many obligations to him. She had a list of 42 correspondents. She sometimes said it worked her very hard to keep up so much correspondence with her friends and keep up on her studies at the same time but she could not think of one that she wished to drop off. Undoubtedly she knew something about the worth of a friend. She knew how to appreciate a friend. She gave her friends round her bed-side some good advice. "Now if any of your friends and neighbors do you a little wrong or if a little personal difficulty arises between you don't wait for them to come to

you to ask forgiveness—just think how God has forgiven us." She also told us never to be prejudiced toward other denominations; said not hurt their feelings, for there were christians among all of them. She herself was a strict Primitive Baptist in belief. She said for none of us ever to work and study so hard for an education as she had, saying, "Undoubtedly it has injured me." Her physician said her nervous system had given way from effect of study.

She also told us while so happy that when she was first taken sick that she dreamed of seeing cousin Robert Powell as an angel come to her, the morning star in his forehead, and put his left arm around her shoulders. Said she thought he was so happy! Said that that same dream had been before her eyes during her sickness several times. She then had Robert's picture brought to her, and showed us where the star was on his forehead. Cousin Robert died just two weeks before she did. We are so glad to feel that they are both in heaven.

She was a girl who had many crosses and trials through life, but she always committed them to God, and seemingly was delivered from them all, and would come out victorious.

While she was so happy she repeated this poetry:

"He leadeth me, Oh, blessed thought!
Oh, words with heavenly comfort fraught!
Whate'er I do, whate'er I be,
Still 'tis God's hand that leadeth me."

Some times 'mid scenes of deepest gloom,
Some times where Eden's bowers bloom,
By waters still, or troubled sea,
Still 'tis his hand that leadeth me."

Said, "They are such sweet words, they have been great comfort to me to think upon through my troubles and trials in life."

Like most of us, she had a few enemies, but at her death we don't think she had a single one. She had had a hope in Christ several years but never had offered herself to the church. Told us that one of her reasons for not offering was that she always thought and felt that she lived so far from what she thought was right. She died perfectly calm and easy. She leaves a good kind father and mother, four sisters and scores of friends to mourn their loss, but yet to rejoice to feel that she is in heaven, where sickness, trouble or any such thing never reigns.

S. D. COLEY.

GASTON T. POWELL.

(This obituary was lost.)

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

J. E. ADAMS.

South Quay.....Sat. and 1st Sunday in March.
Flatty Creek.....Wednesday after.
Brethren will please meet him at Elizabeth
City on Tuesday.

Coinjock.....Friday.
Some one will please meet him at Snowden
Station Thursday afternoon.

Elim.....Saturday and 2nd Sunday.
Providence, (on the Banks) Monday and
Tuesday.

Lebanon, (Dare Co.).....on Thursday.
Bethlehem, (Tyrrell Co.) Saturday and 3rd
Sunday.

Brethren will please meet him at the Land-
ing Friday morning.

Brethren will please arrange an appointment
on Newlands on some day the next week.

Concord.....Saturday and 4th Sunday.
Brother Benj. Bateman's.....on Monday night.
Walkers School House (near Lees Mills)
Tuesday.

Monatuck.....Thursday.
White Plains, Saturday and 1st Sunday in
April.

North Creek.....Monday.
Pungo River.....Tuesday.
Shallops Creek.....that afternoon at 5 o'clock.
Church on New Lake, Wednesday and that
night.

Rose Bay.....Thursday.
Brethren will please arrange for Friday.

North Lake.....Saturday and 2nd Sunday.
Brethren may arrange appointments to suit
themselves so I can be at Beulah on 3rd
Sunday and Saturday.

Goose Creek.....Monday.
Cedar Island.....Wednesday and Thursday.
Hunting Quarter, Saturday and 4th Sunday.
Straits.....Tuesday after.
North River.....Wednesday.
Ruhamah (Morehead City), Wednesday night
and Thursday.

Newport, Saturday and 1st Sunday in May.
He will need conveyance when off from
R. R.

A. GARDNER AND BROTHER LANE

Saint's Delight.....March 15
Abbots Creek.....16
New Shepherd.....18
Rock Hill.....19
Mt. Taber.....20
Pleasant Hill.....21
White Oak Spring.....22
Suggs Creek.....23
Big Creek.....24
Mountain Creek.....25
Freedom.....25 and 27
Liberty Hill.....28
Jones Hill.....29
Jerusalem.....30
Lawyers Spring.....31

Bethany.....April 1st and 2nd
High Ridge.....3
Liberty.....4
High Hill.....5
Watson.....6
Crooked Creek.....7
Meadow Creek.....8
Bear Creek.....9 and 10
Flat Creek.....11
Toms Creek.....12
Brother Workman's.....13
Pine.....14

They will need conveyance.

W. B. WILLIAMS

Sappony, 2nd Sunday and Saturday before in
March.

Sandy Grove.....Monday
Healthy Plains.....Tuesday
Beulah.....Wednesday
Upper Black Creek.....Thursday
Hannahs Creek.....3rd Sun. and Sat. before.
Fellowship.....Monday
Rehoboth.....Tuesday
Clement.....Wednesday
Smithfield.....Thursday
He will need conveyance when off from
the R. R.

RECEIPTS.

GA.—H. W. Bass, 1.15; J. C. Huff, 1.50; By
Elder J. R. Respass, 1.50.

IOWA.—Hugh Moffit, 4.00.

KEN.—Miss Sallie Laytham, 2.00. By J. T.
McCowen, 7.50.

MD.—Mrs. Deborah Baker, 2.00.

MO.—T. P. Nelson, 1.50.

N. C.—A. B. Banes, 2.00; James Herring,
2.00; James Thigpen, 2.00; Bede Faithful, 1.00;
Mrs. S. M. Carlisle, 1.50; Mrs. J. T. Howard,
1.50; J. L. Brake, 1.50; B. D. Jones, 1.50; W.
C. Trevathan, 1.50; R. H. Whitaker, 2.00;
Bettie Langley, 2.00; J. H. Barnes, 1.50;
Miranda Jenkins, 1.00; J. C. Shelbore, 1.50;
Elder J. R. Rowe, 1.50; R. L. Barbour, 1.50;
Josiah Davis, 1.50; W. A. Myatt, 2.00; I. T.
Waters, 2.00; T. W. Taylor, 5.00; M. V. Peele,
1.50; E. Winston, 2.00; Jesse Safely, 3.00; By
T. C. Powell, 3.00; Mrs. M. A. Evans, 3.00; J.
H. Campbell, 1.50; Elder M. T. Lawrence,
1.50; Elder M. T. Lawrence, 1.50; J. A. Rob-
ertson, 3.00; S. W. Outierbridge, 1.50; John
Gurganus, 1.50; J. M. C. Nelson, 6.00; L. H.
Hardy, 1.50; Elder S. Hassell, 1.50; Elder
Jesse A. Ashburn, 5.25.

OKLAHOMA.—Elder T. Cooper, 2.00.

TEXAS.—T. W. Mayfield, 2.00.

VA.—Elder J. J. Ayers, 1.00; By Elder
Win. Hawkin, 2.00. Mrs. M. F. Davis, 1.50.

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WILMINGTON & WELDON RAILROAD and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

DATED January 25, 1892.	No. 27, Daily.	No. 27, Fast Mail Daily.	No. 41 Daily, ex Sunday.	No. 15, Daily.
Ly Weldon.....	12:10 p.m.	5:43 p.m.	6:46 a.m.	11:00 p.m.
Ar Rocky Mt.....	1:40 p.m.	6:30 p.m.	7:47 a.m.	12:04 a.m.
Ar Tabor.....	2:15 p.m.	7:05 p.m.	8:17 a.m.	1:04 a.m.
Ly Tabor.....	2:55 p.m.	7:40 p.m.	8:47 a.m.	2:33 a.m.
Ar Wilson.....	3:15 p.m.	7:50 p.m.	8:47 a.m.	2:33 a.m.
Ly Wilson.....	3:40 p.m.	8:15 p.m.	9:17 a.m.	3:03 a.m.
Ar Selma.....	4:10 p.m.	8:45 p.m.	9:47 a.m.	3:33 a.m.
Ar Rock Hill.....	4:40 p.m.	9:15 p.m.	10:17 a.m.	4:03 a.m.
Ly Rock Hill.....	5:15 p.m.	9:40 p.m.	10:47 a.m.	4:33 a.m.
Ly Warsaw.....	5:45 p.m.	10:10 p.m.	11:17 a.m.	5:03 a.m.
Ly Magnolia.....	6:15 p.m.	10:40 p.m.	11:47 a.m.	5:33 a.m.
Ar Wilmington.....	6:40 p.m.	11:15 p.m.	12:15 a.m.	6:03 a.m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40 Daily, ex Sunday.	No. 60, Daily.
Ly Wilmington.....	6:00 a.m.	9:15 a.m.	1:00 p.m.	5:31 p.m.
Ly Weldon.....	6:30 a.m.	9:45 a.m.	1:30 p.m.	6:01 p.m.
Ly Warsaw.....	7:00 a.m.	10:15 a.m.	2:00 p.m.	6:31 p.m.
Ar Goldsboro.....	7:30 a.m.	10:45 p.m.	2:30 p.m.	7:01 p.m.
Ly Fayetteville.....	8:00 a.m.	11:15 a.m.	3:00 p.m.	7:31 p.m.
Ar Selma.....	8:30 a.m.	11:45 a.m.	3:30 p.m.	8:01 p.m.
Ar Wilson.....	9:00 a.m.	12:15 p.m.	4:00 p.m.	8:31 p.m.
Ly Wilson.....	9:30 a.m.	12:45 p.m.	4:30 p.m.	9:01 p.m.
Ar Rocky Mt.....	10:00 a.m.	1:15 p.m.	5:00 p.m.	9:31 p.m.
Ar Tabor.....	10:30 a.m.	1:45 p.m.	5:30 p.m.	10:01 p.m.
Ly Tabor.....	11:00 a.m.	2:15 p.m.	6:00 p.m.	10:31 p.m.
Ar Weldon.....	11:30 a.m.	2:45 p.m.	6:30 p.m.	11:01 p.m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p.m., Halifax 4:22 p.m., arrives Scotland Neck at 5:15 p.m., Greenville 6:52 p.m., Kingston 8:00 p.m., returning leaves Kingston 7:10 a.m., Greenville 8:25 a.m., Halifax at 11:00 a.m., Weldon 11:25 a.m., daily except Sunday.

Local freight train leaves Weldon Monday, Wednesday and Friday at 10:15 a.m., arriving Scotland Neck 1:05 a.m., Greenville 5:30 p.m., Kingston 7:40 p.m., returning leaves Kingston Tuesday, Thursday and Saturday at 7:30 a.m., arriving Greenville at 9:55 a.m., Scotland Neck 1:20 p.m., Weldon 5:15 p.m., daily except Sunday.

Train leaves Tabor, N. C., via Albemarle & Raleigh R.R. daily, except Sunday, 4:40 p.m., Sunday 3:00 p.m., arrive Wilmington, N. C., 7:18 a.m., 4:40 p.m., Plymouth 8:30 p.m., 5:30 p.m., returning leaves Plymouth N. C., daily, except Sunday 6:00 a.m., Sunday 9:00 a.m., Williams 7:30 a.m., 9:25 a.m., arrive Tabor, N. C., 11:45 a.m., 11:20 a.m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a.m., arrive Smithfield, N. C., 7:30 a.m., returning leaves Smithfield, N. C., 8:00 a.m., arrive Goldsboro, N. C., 9:30 a.m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p.m., arrives Nashville 5:55 p.m., Spring Hope 6:30 p.m., returning leaves Spring Hope 8:00 a.m., Nashville 8:40 a.m., Rocky Mount 9:15 a.m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p.m., and 11:15 a.m., returning leaves Clinton at 8:00 a.m., and 3:30 p.m., connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will stop only Rocky Mt., Wilson, Goldsboro and Magnolia.

Trains No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R.R. for Norfolk and all points North via Norfolk.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

ELDER P. D. GOLD, DEAR BROTHER:—Some years ago sister Willie M. Hayes wrote me a letter in which she wrote a sketch of her experience. It comforted me very much, and recently I received a request from her mother to have it published. I send herewith a copy which is at your disposal.

I have been much comforted recently by reading the precious communications in the LANDMARK, and also by hearing preaching. For a long time I have been in a state of extreme coldness, barrenness. It has really seemed to me that surely there was no one my equal in that respect. I have often been brought to inquire in my mind, "Oh, is it possible that one of the children of the Lord Jesus is ever thus left in this lonely condition?" So far away from God as to be forgetful of his tender mercies, so far off as not to be able to engage in prayer, or listen to prayer, or a sermon without my mind wandering away off after the trifling things of time and sense. I have often wondered if there was one like me in this respect; and if there was one that wilfully and knowingly did wrong things, after having professed a hope in Christ. It would not be such trouble, so discouraging if my sins were all mistakes, or things done unthoughtedly, but my soul is troubled because I so often do things that I know are wrong before I do them, and yet I allow

my flesh to rule over spiritual impressions, if indeed I have ever had such, and knowingly continue in sin. Isn't it a matter of surprise that one of the Lord's little ones should do so?

Had it not been for past recollections while in this state of coldness I must have given up in despair. But when my mind was carried back to younger days I could not quite surrender the armour and give up that blessed hope. Shall I tell you some of my travails? I have often desired to do so, but when the thought that it was all nothing and could not be interesting to any one and yet, if you inserted it in your faithful paper, it might crowd out much more weighty matter, so I have desisted. But yet there is a lingering desire in that direction, and I have been led much by desires. I do not know whether to call them impressions. I was raised up by Baptist parents, and was much in Baptist company as my grandfather was a preacher and most of our near relatives were of that denomination, besides that our home was frequently the stopping place of Baptist preachers. I knew very little of any other denomination, and I do not remember having ever had the thought "Is the Baptist church the true church of God?" I grew up to about my sixteenth year in love with the follies of youth, at the same time having the outward

appearance of being a moral boy, yet being guilty of many secret vices, without having had a thought about religion or my future state.

When about sixteen years old, and while plowing a piece of corn, I had gone about a hundred yards from the end of my row, my mind was suddenly arrested by what seemed to me a voice as if some one were speaking, though I knew that I was alone, these words, "Your grandfather and your father are dead and you believe they have gone to rest, your mother, grand-mother and others of your relatives are good people and you believe will go to rest when they die. How is the case with you?" Suddenly it seemed to me that my poor heart would almost burst. Oh, such a vile and wicked sinner. All my sins seemed to rise as mountains over me and were crushing me beneath their weight. I felt, O, Lord I have no strength, but thou art mighty and able to save. All my strength must come from Thee. Without Thee I must die in my sins and be lost. These were the thoughts of my mind for a moment when as suddenly the thought, "pray to the Lord" was in my mind. I do not remember having ever thought of prayer before, but I stopped the horse and with a heavy heart and eyes flowing with tears went to a small pine thicket which was near, and as the Poet says:

"In my sorrow I cried unto God with my voice,
He heard me and made my poor heart to rejoice."

How long I remained there, or what I said while there, I never shall know. I remember rising from my bended knee and as I arose commencing to sing the beautiful hymn,

"Jesus thou art the sinner's friend."

And as I went back to my plow

feeling the reverse of what I felt when going to the wood. After this, my mind was much engaged in thinking about Jesus, and I was often trying to pray the good Lord for blessings, and when I would continue in my sinful ways I would be much troubled and would feel that I was a great sinner and would ask the Lord to forgive my sins and teach me the right way and to keep me in that way. Still I was often engaged in sinful ways and sometimes for days at a time would forget to pray or thank the Lord for his mercies. I was not satisfied now to let an opportunity pass to attend preaching, and when I would hear a christian experience there would be a strong desire to feel these things myself. Thus I passed along desiring to know the truth and yet being a surprise to myself and causing myself much sorrow by being so sinful. I would promise the good Lord to try to do better and also not to be so forgetful of Him, but soon learned the truth of the scripture "Cursed is man that trusteth in man or maketh flesh his arm." I have never yet had a single line of experience that did not prove this scripture to be true. Promises were much more easily broken than kept which added new troubles.

All along, however, these times of sorrow were mixed with joys, many of which I shall never forget and a few of which I will speak of. The last preaching tour that Elder Thomas Goodwin ever took away from home and not very long before his death he stopped 3 nights at my mother's. I was about twenty-one years old then and desirous to know the way of truth. Dear brother Goodwin seemed to be filled with thoughts of the Book of Ruth, and as he talked about her and compared her to the newly born child of grace while enjoying its first

love my soul seemed to melt and tears of joy to flow from my eyes. The second night he stayed with us, dear brother R. D. Hart stayed with us, and as they, sitting side by side, discoursed about christian experience and the joys of the life of the christian spent in the service of the Lord my soul was full to overflowing. I would listen to them till I could refrain from tears no longer, then I would go out of doors where I could weep without being perceived. When I could dry my tears I would return but for the same thing to be repeated. This time I do not think I shall forget.

A short time after this, brother Hart drove up to our gate one Saturday morning and requested me to go to Nahunta with him. I agreed to do so and my step-father and brother also concluded to go along. When ready to start I thought to give papa the chance to go with brother Hart and started to our buggy with brother, but brother Hart objected saying that he wished me to ride with him. The trip with him for two days is another of my pleasant recollections. And many such pleasant times have I spent with dear brother J. R. Roberts. He was more comfort to me in those times of anxious longing to know the truth of what was my duty than any one else. I was much strengthened in my little hope by talking with him many times. I did not have impressions to join the church direct, till the year 1876. I could see great beauty in the church and would beg the good Lord to prepare me to be a sharer of her pleasures. But after moving in December 1875, from Greene to Pamlico County, my mind was much stirred up with constant desires to offer to the church and at the same time with thoughts that they could

not possibly receive me into their fellowship since I had no experience of grace like those I had so often heard from them and with which I had been so much comforted and for which I had such a strong desire. I tried with all the power in me to pray the Lord to show me what was my duty and to enable me to discharge it according to his will. About this time I became acquainted with our beloved brother and pastor, Elder J. R. Rowe and desired to talk with him about my condition. So the fourth week in May I made it convenient to convey him a part of the way home from Cedar Island and told him my feelings as, frankly as I knew how. He said he thought it my duty to join the church and that I would find satisfaction in doing so. I then tried to ask the Lord to show me plainly and if I should go to the church to strengthen my desires, if not to cause them to cease to be, and not to allow me to be a stumbling block in the way. The desire now came and took deep root to go and lay the case before the church for her to decide for me: I felt that if I did so that she would more than likely decide against me and that would be very humiliating, but yet the desire remained and increased. On Saturday before the second Sunday in June 1876 all the while during preaching my soul was poured out in prayer to God, "Lord, teach me to know what is thy will," "Lord do not allow me to harm thy cause or deceive thy people." And so on till the door was opened for the reception of members when I went forward and told the church that I had come for her consideration. They received me and Oh, what joy to think I was with the people I loved. But I was much troubled before night and next morning with fears of having

deceived the church. Next morning I was baptized by Elder John S. Brinson, a dear brother that I always held in the highest esteem. After being baptized I felt perfectly easy. I felt that I had done my duty and could lie still and rest. Many and varied have been my experiences since. I have had some very pleasant times of which I would like to write but know that I have already written lengthly. I have also passed through trials that if it were in my power I would blot from my memory forever if I could do so without destroying any of the pleasant scenery. Much of my time of late I have groped along in darkness only now and then catching a ray of light from the glorious Sun of Righteousness.

I hope that I feel thankful that it has been as well with me as it has and I desire that all the Lord's little ones will remember me in their prayers. It is only with the little ones that I can bear testimony. I hope that I am yet blessed with pleasure in communion with the saints and in washing each others feet.

Your little brother in hope,

GEORGE M. HARDY.

Aurora, N. C.

MR. GEORGE M. HARDY, DEARLY BELOVED BROTHER IN CHRIST:—At your request I will try to write a portion of the Lord's dealings with me.

When I was quite young, I think about thirteen, I would have serious thoughts about dying, which would pass off, and I would be as gay as ever. I was going to school but could not learn because other things than books were on my mind. I tell you dear brother, I now felt to be the worst sinner in the world. No peace of mind could I see anywhere. My playmates would ask what was the mat-

ter, I did not play as I used to do. I would answer "Nothing, only I felt bad." And I tell you I did feel bad. It seemed my best friends were no longer friends. I felt to be forsaken by everybody and was one by myself. I felt so mean I was wretched anywhere I went. I would try to pray to the Lord for mercy, but it seemed there was no mercy for me, I felt to be such a sinner. My prayer was, "Lord have mercy on me a sinner." Brother Moore came to see us while I was in so much trouble and tried to talk with me, but I couldn't talk. I felt so mean I didn't want anyone to talk with me. He asked me if I loved the Old Baptists. I could say nothing but, yes. He told me to go to Lower Black Creek and tell my experience and he would baptize me. I wanted to go but felt that I had nothing with which to go. When I would go to preaching it seemed that the preacher would preach right to me, telling me how vile and sinful I was. At night I would lay and cry till my pillow was wet with tears. I went to my room one Sunday after the rest were gone to church and knelt down to try once more to ask the Lord for mercy. When I got up I felt as mean, I looked around to see if any one was looking at me and felt that was the meanest thing I ever did for such a vile sinner as I to ask God for mercy. At a time unexpected my burden was removed. I knew not why, but Jesus I loved. One night in a dream or vision, it does not seem to me that I was asleep, I saw a light in the house as bright as day, and yet there was no fire. I saw father and mother as plain as I ever did. I was lying with my sister and laid my arm across her and said, "God bless you." I loved every body. I felt good. My burden was gone. I now could

sing,

"Amazing grace, how sweet it sounds,
That saved a wretch like me:
I once was lost but now am found,
Was blind but now I see."

I dreamed of being baptized and when I came out of the water they sang that song, and I never was so happy in my life. I made up my mind to go to the church and let the brethren do what they thought best with me. When the time came my heart failed. I did not go. In September I went before the church and told very little and what I did tell it seemed to me was nothing, but they received me, and on Sunday I was baptized by Elder A. J. Moore. I was so happy I thought I should never see any more trouble. Every thing looked new. The members all looked better than ever before. But trouble soon came. I felt that I had deceived myself and the church which I would not have done for anything.

I have tried to tell you some of my ups and downs in a stammering way, and I am ashamed to send it. I do not feel there is anything in it worth your attention. The day we parted I was ashamed of myself. I could not talk, but have thought of you many times since. That was a lonely day with me. I can never forget the night we met at uncle Jacob Ferrell's, and the conversation we had. I am afraid we shall never have another such. I never enjoyed myself better in my life and hope we may meet again. Remember me at a throne of grace.

Your sister I hope,

WILLIE M. HAYES.

Black Creek, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST:—If one so unworthy as I may thus address you. I have been a constant reader of the LANDMARK for ten years. I have

read many able articles from the brethren scattered abroad in our land. Many subjects have been discussed from time to time, and now what shall I write. I feel like one alone and don't know much at best. Then why try to write? It makes me sad, because I think of it. Perhaps I have some "Hobbie" to write up. If so I do not know it. I find so many of our brethren writing what they believe. This makes me sad too because I love them. One brother will write what he believes and another endorse him. I can't find from reading the Scripture that we are entitled to an opinion or what we believe: we are taught that the Word is truth, therefore we should be governed by what it teaches and not what we believe. I find all the differences with the brethren are in what they believe. They do not differ as to what the Word teaches.

One brother says he believes in absolute Predestination of all things. He does not believe in feet washing, says he is honest in it. Then he will take up the Baptist record to prove this, and because he is honest in it he wants other Baptists who hold that the Bible teaches different to cast the mantle of charity or forbearance. This is exactly what the Arminian world is asking to-day. I tell you where we begin to cast the mantle of charity or forbearance in this way, we begin to cover up and where it brings forth it is trouble. We should contend for the word of truth and not what we believe.

My dear old grandfather David Smith, formerly of N. C., now deceased was one of the ablest men in the Scriptures I have ever known. He knew more in one day than I ever expect to know. His memory is still sweet to me. In his day he preached funerals, which is the practice of many of our dear brethren.

ren to-day. This is not authorized by the Bible, and is nothing more than the support of Catholicism. When I know this fact how can I advocate it.

When a brother says that he believes in Predestination of all things, and the Bible says by man came sin, and by sin came death, (death the penalty,) he that committeth sin is of the devil, &c. Why then try to charge God with predestinating sin? I read of Predestination in my Bible refering to the church or God's people and not to the Adam man. I find the Adam man that of God's creation and not predestination. He was created good and very good, as all God's creation. And when he sinned it was wilful and according to his own mind. Hence by man came sin. Yes, says some body; but I don't believe in the feet washing. That is what is the matter with you. You take what you believe and not what the Word teaches. Well, says one, the Welch Baptists did not wash feet. You accept the London confession of faith and those Baptists did not wash feet. Why not go to the Bible to settle this question? John 13. Well, if we will not accept the feet washing we have no use for this chapter in our Bibles. Yes, Paul mentions this in his Epistle to Timothy 5: 10. This was one of the qualifications mentioned why the widow should be taken in the number because she had washed the saints' feet.

Let us not depart from the Word, let us ever keep the Word before us.

Your little brother in hope,

J. F. LORD.

DEAR BROTHER EASON:—Your very welcome letter came to hand on yesterday and was to me a glad surprise. The experience which you spoke of in the LANDMARK for

Jan 15th signed "L. H." was not written by me and I do not know the author but I, like you, was made to rejoice while reading it.

The three questions that you ask I feel that you have already answered correctly, at least you have according to my feelings. I am glad to know that we so fully agree on these points in this fastage of false religion and worldly mindedness. I will give you some reasons why I agree with you on these points and will send you this letter and leave it to your judgment as to whether you send it to the LANDMARK.

Your two first points are one to me, for an Arminian I esteem as I do a worldly person. We are all Arminians by nature and a person professing to be a christian and still believing in Arminianism is either deceived or a hypocrite, because christianity is one thing, and Arminianism is the opposite of that thing; christianity is all of grace and Arminianism of dead works.

Now to engage with worldlians as Arminians in any kind of religious service whatever is bidding them God speed and to become partakers of their evil deeds. Asking a blessing or returning thanks at our table is religious service and if we do not so esteem it we had better not do it at all. If I call on one in whom I have no confidence, or even if I have no confidence in the religion that he professes I am acting the hypocrite towards that person. We are considered uncourteous if we do not call upon them, but at which should we heed, the voice of courtesy or the voice of faithfulness to God? Our first duty is to our God and then to our fellowman. We profess to be called out of the world and our experience teaches us that Arminianism is false, why should we then engage in a false

way in any thing?

The same may be said of prayer in our families. Could I ask an Arminian preacher to pray in my family? No, my brother I cannot bow to their prayers for I have no confidence in them. Should I engage in any thing to which I cannot say Amen? such would be hypocrisy and we cannot be blessed in acting the hypocrite. We should act faithfully and honestly in all things. I do not believe that a Primitive Baptist can be faithful and visit Arminian meetings. One might say that it does not hurt them to go and sit there and take no part, but I cannot see how one can help taking a part in some way or other, for even our presence there is bidding them God-speed as one of the congregation. Solomon was much wiser than me and he visited the places of worship of his many wives and was led astray and worshipped idols, and in the day of his son the kingdom was divided because of his sins. Would it not be folly in us to say that we are stronger than Solomon? There is danger in turning a side into any by path however small it may appear. We should endeavor to walk in the Lord, in the hope of His calling, even if all the world should speak evil of us for so doing. Our natures would endorse anything and everything to gain favor with men and not be considered selfish; but we must crucify the flesh with the affections and lust thereof. The Green Tree (our Lord) was unpopular with men and He never sought their favor but was faithful in all things, doing his Father's will. We are the dry tree and should walk in the way He has made for us. When did our Lord engage with the Pharisees in their worship? Never, no, He condemned them or their worship, and warned His disciples against their doctrine.

Even so we as His followers should stand aloof from every false way, from every appearance of evil. We as brethren are all one, and therefore it is not simply a matter of courtesy that we ask one another to return thanks, have prayer &c, but it is a matter of love that fills us with christian confidence. Love my dear brother should actuate us in these things and not simple respect. Those we cannot love how can we ask to do religious services in which we will be compelled to engage thus setting a trap for our feet? God forbid.

Again, I like you do not believe it to be right to give money to help build houses in which false worship is to be conducted. This is another of Solomon's sins, he not only went to worship with his wives, but built them high places and groves in which to set up their gods and thus he sinned and caused Israel to sin. If our Lord would not excuse the sins of Israel neither will he excuse us. The things that we have are God's providences to us and we should use them to his praise and not in a way to dishonor him nor to fix a-way for others to dishonor Him whom we love. Let us not aid in the matter, for in so doing we are bidding them God speed and are partakers of their evil deeds. The Arminians call me hard and even some of my brethren do so saying that I am so straight that I lean the other way, but they called our Lord hard and even His disciples didn't want him to speak unto the multitudes by parables but to tell them plainly the things concerning His kingdom.

Walk in Christ and we shall not fear.

What all the world say of us here;

For He will save us from its snares,

And bear our burdens and our cares

Walk in Christ and he will lead

Us unto Him as He has said

The world with its bewitching snares,

Shall never rob us of His cares.

Walk in Christ and he will bring
 Us through every trial and through sin;
 Shall take us in His arms at last
 To reign with Him forever blest.

My regards to your family. May the Lord be our constant companion and enable us to walk in Him is my prayer in the name of Christ Jesus our Lord.

Your brother in a good hope through grace.

L. H. HARDY.

ELDER P. D. GOLD, DEAR BROTHER.—I send this little Epistle of love from our little sister Sadie Liverman for your perusal, and could wish to have it published in the LANDMARK, if you see fit.

Yours truly,

B. GREENWOOD.

ELDER B. GREENWOOD, MY DEAR BROTHER:—Some time has elapsed since I received your very good letter. I hope you will excuse my long delay. I should have answered it long ago, but of late and for some time back it seems that I have gotten into such a slough of despond that I seldom feel like writing. And even now were it not that I greatly desire to hear from you, I don't think that I could attempt it. My poor heart feels so cold and barren I know not what to write. It seems to me that I feel more of my ignorance and weakness each day I live. I am made to abhor myself and to cry out as the Prophet of old, my leanness, my leanness. I often feel like saying with the Patriarch Job, "My way is fenced up that I cannot pass, and my darkness is set in my way. I go mourning without the sun and am constrained to exclaim, Oh that I were as in months past, when the candle of the Lord shined upon me, and when by his light I walked through darkness." These were indeed happy days, so

calm and peaceful were they I could not believe that there were any such dark and gloomy moments in store for me, as I have been made to pass through. My path was then so smooth and pleasant, being lighted as I hope by the sunshine of God's love. I could meet adversity with a smile, and cheerfully resign my all to Him who is too wise to err, and too good to be unkind; yes in my sorest bereavement I could truly say, "The Lord giveth and the Lord hath taken away, blessed be his holy name." How important to realize the truth of these words, for it is quite a difference to feel a truth, and to acknowledge it only. Would to God that I could always be resigned to his perfect will, but how often do we find it hard to be resigned and say thy will O God be done. But I rejoice to think that we shall be judged by the heart and not by what we may outwardly appear to be. "For man looketh on the outward appearance but the Lord looks on the heart." How is it with you my brother? Are times always a pleasure with you as when Jesus was first made precious to your soul? Are you so ready to talk and sing and read of Jesus and his love, his power, wisdom and mercy toward fallen man, as in the beginning? I can say my brother that it is not with me, not that I am so much alarmed about my eternal salvation for I believe that is secure in Jesus, anyway this is my hope and trust, if it is not I know there is refuge in no other. True I doubt this some times, but my greatest concern is that I may be enabled to walk worthy of the vocation wherewith I hope that I have been called, that I may have the answer of a good conscience toward God and rest in the sunshine of his love. The true wife desires the company of her husband above

all others, when he is absent she is sad and lonely, she misses his pleasant smiles and fond embrace, she longs for his return. How much more we who are married to Christ desire his companionship, and mourn in his absence. In former days while dead in trespasses and sins we knew nothing of this sweet communion and blessed peace of mind, therefore we could not mourn. We sought the world for pleasure, if we were disappointed in one way we looked for happiness in another. This my brother makes me hope that I have been born of the Spirit. If I live in darkness and go mourning the remainder of my days (if there be any allotted to me) I know I need not look to the busy world for peace and comfort, they no longer satisfy. Thanks be to God that it is so, but O I do come so far short of what I wish to be.

Do try to visit us before long. We would all be so glad to see you. Let me hear from you soon if you can make it convenient.

Yours in hope,
SADIE D. LIVERMAN.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matthew 5: 16.

These words were spoken by Christ to his disciples in the memorable sermon on the mount. Words like apples of gold in pictures of silver fitly spoken and timely, and every word of God is pure whether it be for reproof or instruction in righteousness: such were these words to his disciples. It was evident they had light already and the burden was not on them to make light; something which they could not do, but to let their light shine. Now it is evident that these disciples had obtained light from the Lord, and

Paul's expression to the church at Corinth sets this question in the true light. Paul said, "But God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. They are subjects of grace, and are blessed with the true light which lighteth every one that cometh into the world." This is the true light of life. Paul also said, "Ye are not darkness but light in the Lord." Walk as the children of light. The Prophet before said to Zion's heirs of Grace, "Arise and shine for thy light is come and the glory of the Lord is risen upon thee." How wonderful are the works of our God who gives light to them that sit in darkness. Blessed with light divine. Now we may think something of the nature of this light. It is not the light of the natural sun. Nor is it the moral light of the Law, Moon light, nor is it the Phosphoric light of the ephemeral fox-fire of human reason, the vain light of literature of men, nor the wisdom of this world, nor the modern electric, gas and other lights of men, but the Spiritual light from heaven, the true light of God, which is the gift of God, the light of life eternal. Now if it is evident that the children of God have light given them from heaven it is evidently enjoined upon them to let that light shine. Let seems to carry with it the idea of walk and conduct, as to how we should walk here in this world. We are not at liberty to put this light under a bushel any more than we are to bury the one talent which is given us for a purpose. The active duties which Christ has enjoined upon us are right and lawful and we are not at liberty to seclude this light, but we are constantly admonished to walk worthy

of that vocation wherewith we are called with lowliness of mind, and says the Apostle, let this mind be in you which was in Christ Jesus who made himself of no reputation but took on him the form of a servant and became obedient unto death, even the death of the cross, therefore God hath highly exalted him. Hence said Paul in this same line of argument and in the same channel of admonition, "work out your own Salvation with fear and trembling, for it is God that worketh in you to will and to do his good pleasure. Do all things without disputings and murmurings, that ye may be the sons of God without rebuke in the midst of a crooked and perverse generation among whom ye shine as lights." Then again Jesus said, "If thine eye be single thy whole body shall be full of light, but if that light that is in thee be darkness how great is that darkness." The singleminded believer who is devoted to Jesus and his cause is full of light; a single eye is like a single purpose, a single mind, one thing, to accomplish the cause of Christ, the glory of God. A double minded man says James is unstable in all his ways, he is one way to day and another to-morrow. You never know where to find him, full of the world and the cares of this life choke the word and it becomes unprofitable to him. But love, vigilance, soberness and diligence to the things of the kingdom of Christ shews a single eye and a body full of light. Walk circumspectly before man, look well to the way and keep ever before you Jesus, as Paul said, "I press on toward the mark for the prize of the high calling." We are called unto glory and virtue, sincerity and truth. The virtue of the life and light of Christ is so manifest as to need no exposition by me. He

gave his disciples full direction as to how they should live. When they are reviled revile not again. Pray for your enemies who despitefully use you and abuse you. Christ has set the example and commanded us to follow him through evil as well as good report. Paul commended his brethren in some things, and in others he said he could not praise them, their faith he said was spoken of throughout the world. Yet he said that the Corinthians had not the knowledge of God and he spoke that to their shame. Jesus walked among the seven churches and saw things to commend and things that he condemned, and if he should come among us what would be his verdict? Do we all live as christians? Are we letting our light shine? It is true we hate the deeds of the Nicolaitans, that is a plurality of wives. We suffer not that woman Jezebel to teach and usurp authority in the church. We shun the gain sayings of Core and have nothing to do with Masons, Odd Fellows and the Alliance and such things. We observe as we hope his commandments and hold our regular meetings once a month. We are ready to distribute and willing to communicate to him that teacheth in all good things. We don't muzzle the ox that treadeth out the corn, and we hold forth the word of life, but do we all in our daily deportment walk charitably before others and are we careful and do we keep our garments unspotted from the world, do we know and practice true and undefiled religion before God the Father, visit the fatherless and the widow, and keep ourselves unspotted from the world. If there is lack I am here to admonish you and exhort you to cleanse yourselves from the filthiness of the flesh and spirit, and to

perfect holiness in the fear of God. All the admonitions of the Apostles who were judges and princes who attended and waited on the king of Righteousness come in line with the words of God and the order of the Lord Jesus.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven, Herein is my Father glorified that ye bear much fruit, so shall ye be his disciples indeed." Fruit on the vine, the works of believers here is the glory of Christ, your deeds and doings as christians. Paul commended the deeds of a church and said that the sacrifices they made were well pleasing to God, for said he with such sacrifices God was well pleased. He also compared it as incense that went up to God. Paul also argued to the church that they were bought with a price and therefore as they were the Lord's to glorify God in their bodies and spirits which were his. He also said to them, "Let us run the race that is set before us with patience, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross despising the shame, and is set down at the right hand of God." We are also exhorted to be careful to maintain good works. Some charge us with not being in favor of good works. Do you know you have a reputation of being opposed to everything that is good? Yes verily we have that name among our religious enemies. Because we oppose that which God has condemned, even the modern method of superceding or attempting to supercede the work of the Spirit and ignore the work of the Spirit, when it is written, "They shall not teach every man his brother and his neighbor saying, know ye the Lord, for they all shall

know me from the least to the greatest." Because we will not join in the Sunday School schemes of modern times, we are charged with being opposed to everything that is good. Saints instructed and taught of the Lord know assuredly that the law is written in their hearts and printed in their minds, and such laws as the modern. Sunday School know nothing about, even the law of the Spirit of life in Christ Jesus and the law of sin and death. God has not entrusted any one to write this any more than he did Moses to write on the Tables of stone but wrote it himself. So these laws God writes and puts there and they stay there. Good works are held in Zion and the children of Zion are the only ones that I know of who are zealous of good works, for they are zealous of the works of Christ, and I know they are good works. When the Jewish workers inquired of Christ as to what they should do to do the works of God, Jesus said this is the work of God that they believe on him whom he hath sent. And we see the works of God in every true believer, for they are made believers by the work of God written in their hearts. God's children are and have been zealous of good works and we do know the works of God are good, yea they are perfect. We are ever ready to commend and rejoice in the good works of our God when we see them wrought in his children by the clear shining of that light and word of truth which is in his people. They have the light of truth and they are to speak the truth, and by that they let their light shine. The world is in darkness and knows not the truth, and the world has to look to the church, for Jesus also said, "Ye are a city set upon a hill which cannot be hid." The church has held the truth of

God. The false church has never had it, but like Jannes and Jambres they withstand the truth, and they are ever learning, have schools and colleges and all the appliances for the acquisition of knowledge, but they are far from the knowledge of the truth as it in Christ. Hence the importance of the church holding forth the word of life declaring that Jesus is the light, life, truth and way and the only way of life and salvation, and Jesus alone without instrumentality; for that life and light is in his son, and we observe the wisdom of Jesus when he told them to search the Scriptures for in them they thought they had eternal life, but he told them of this life and the giver of it. The believer is admonished to let his light shine in honesty, integrity and sincerity. What a day is this in which we live, it is true indeed that darkness covers the earth and gross darkness the people and they are so blinded they call light darkness and darkness light. They blaspheme that worthy name by which you are called and, call that religious service. They look upon the church with contempt and praise the false church, and thus the world wonders and worships the beast. Jesus was treated illy by them and he said if they have called the master of the house Beelzebub how much more will they call them of his house. But Jesus said in your patience possess ye your souls: this is light to endure these persecutions which shall come upon us: and rejoice and praise God that you are counted worthy to suffer for his sake.

I have written more than I thought, but brother Gold I submit it, if you think it will comfort or encourage a child of light publish it, if not withhold it.

Yours in hope,

W. LIVELY.

ELDER P. D. GOLD, DEAR BROTHER:—As I have been requested by a great many to write my experience, and let it appear in the LANDMARK, I will do so in as plain a way as possible, and will start out by saying, I was reared by moral parents on a farm at hard labor. When at the age of 18 I became a swearer which was contrary to my raising. After some months I reformed, from then till I was about 25 years old. I received a pharisee feeling that God was under obligations to hear and grant my prayers, and felt that I was as good as anybody and would not have exchanged chances with any; but in 1870 one day while at work there was an uneasy feeling came over me. It seemed that my sins began to roll up against me. I was undone. I resorted to friends, relatives and last to my wife for relief, but all efforts on my part failed. I then thought I would try my prayers. I went out in an old field where no one was but myself about night, and kneeled down and tried to pray, but it seemed my prayers did not go above my head. From that time to Sept. 1871 I seemed to grow worse and more miserable till I saw surely that I was worse than all others. Every body was better than I. My case was sealed and that justly. No one was any satisfaction to me, I was one a-lone. I felt I was going to die and go for my sins. My swearing gave me more trouble than all other practical sins. I had been taught better and had no excuse. Others seemed to be excusable but not me, for I knew and had been taught better. I felt I was further from God than all others, and made to say, if I am sent to hell it is just. My wife would often ask me what was the matter. I would tell her that I could not tell her, I did not want her to know that when I died I was

gone for my sins. I felt I would soon be gone. Death was all the time before me, and I was not prepared to meet it, and could not see how that God could remain just and save such a wretch as I was, and was brought to this conclusion, that if I went for my sins I would would go a poor beggar for mercy. In Sep. 1871, while coming home about 10 o'clock in the night, it seemed that I would never see day again, and thought I would try one more time to pray, and knelt down in the road in sight of my house, and began to try to utter some words, and then there were a few seconds I do not remember what took place, but the first thing that I remember I was on my feet, and felt perfectly easy. It seemed all my burden was gone and I felt happy. It seemed every thing was praising God. I went to my house. My wife was at her mother's and I alone. I wanted to tell her what had been the matter, but that all was now well with me. I spent that night in perfect peace. I do not think I slept any. It was one of the happiest nights of my life. While lying alone I saw in my mind the world of mankind presented before me in one common ruin, and I had been the nearest eternal ruin, but God had saved me the worst of all by his grace, when something seemed to say, are you not willing to warn others? I was made to consent at once. It seemed that the cause and the interest of others was laid upon me, and I was willing to spend and be spent in trying to warn others. I do not think I had a doubt that night. My mind began exercising in the ministry and has continued ever since. By next day I was in doubt about this, about my change and my call. I was at once moved to go to the church. I saw clearly to my satisfaction that the Primitive Baptists

are the church of God, and have never had a doubt about that to this day, and have never been halted between two opinions on that question. I have had a great many doubts about myself however. For two months I was consenting and then drawing back. Some days I would think I would offer to the church, and then I would think I would not for any thing. In Nov. 3rd Saturday I went to the Stuarts Creek church, and that day I offered and thought I could tell all my feeling, this being the first time that I had tried, and if I was deceived this people would tell me: but when I tried to talk it seemed I could not tell anything hardly at all. The pastor, Elder John Jones, asked me if I was willing for them to ask me questions. I told them that I was; and thought that I wanted them to do so. They would not, and I was received, and afterward he baptized me. Soon I began to talk in a public way. After trying a few times I got very low down. It seemed that I was mistaken about the whole matter, and that I had said that God had called and it was a mistake, and that I was ruined and got into so much trouble I could not work for some two or three days, and at night after reading till about one o'clock I lay down and went to sleep, and dreamed there was a ball of thread in me, the end of the thread being at my mouth. I began to wind it out, and wound it for a good while, and the ball got no less. I became excited and awoke and it seemed I could feel the thread coming through my mouth as plain as any thing ever was. I lay there studying about the dream about one hour, when something seemed to say, as this thread came out of thy mouth, so shall my word the balance of thy days. And again it seemed that all doubts were re-

moved. I was perfectly happy and willing to spend and be spent. I saw clearly that after we have preached Jesus a whole lifetime that he, like the ball, would be no less to preach than he was before. I have been ever since on the ascent or descent in my feelings, and never at one place long at a time. I cannot tell the many deliverances and joys that I have received. Surely goodness and mercy have followed me all my days. For twenty years I have been in the field a poor sinner with a little hope that I would not give for all the world. The first 14 years I was satisfied at home or in my section, then I was impressed to put my whole time in the ministry, and after resisting or refusing for some time, and making a number of excuses I was made willing and have for the last four years and more and feel to trust God for everything, myself and family resigned to my God and his people. He surely has blessed me. I do not fear but that my needs will be supplied. The point that concerns me is to do the work that I feel that God has assigned me, and make full proof of my ministry, let men say what they please. I want to just keep on preaching Jesus. If we are not saved by grace I feel we will not be saved. Preaching was never intended to quicken dead sinners, but to teach them that are quickened. May God bless us all is my prayer. Pray for me and mine.

JAMES D. DRAUGHN.

Persons wishing sample copies of LANDMARK can get them by applying to me. Also all that wish blank lists for obtaining subscribers can have them by applying to me. Write for them.

P. D. G.

ZION'S LANDMARK.

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD,.....Editor.
P. G. LESTER,.....Associate Editor.

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EDITORIAL.

ATONEMENT.

Some time ago I requested Elder John C. Hall to write an article on the Atonement, which he did, touching also upon some of its effects, which I wish to endorse by a few remarks especially upon the effects of the Atonement as it stands connected with each and every other point of doctrine.

I understand that, as Christ is indivisible so also is the doctrine in its spiritual adaptation to the subjects to whom it is revealed and who are specially benefitted by it. We have but one Lord Jesus Christ and but one doctrine. I admit that drawing the line strictly to the principle of doctrine under consideration, that principle of Christ being a Saviour of all men, but a special Saviour of them that believe, would fall under the head of Salvation rather than Atonement, yet that does not disprove the truth of what brother Hall said. No one can question the fact that the birth, life, obedience, death, resurrection, ascension, mediation and intercession of Christ equally

and simultaneously effected the Atonement and the Salvation of his people, and that it is by virtue of these, and for the full and final consummation of them that the world stands to-day, and from which all men, whether they are saved or will ever receive the Atonement or not, derive the common blessings of natural life.

Christ died but once and this one death both saved and atoned for those for whom he died. His work is inseparable in whatever sense and to whatever end the work was designed.

It is not unreasonable to conclude that in whatever sense he is a saviour of all men that all men are in the same sense beneficiaries of the virtue of the atonement, yet in neither instance are these special to or for all men. That is all men will neither be saved from their sins, nor be made one with Christ.

Though the treasure was hid in the field, yet it formed no part of the field. It was not of the field, yet the man bought the field. We did not buy the treasure in the sense that he did the field. He bought the field in a legal sense, but the treasure in a special sense.

Christ kept and fulfilled the law, so that all men are released from even an attempt to keep it, yet that did not save his people. He died for them. They were bought with a price, even with his precious blood.

Christ in the work of redemption of his people must first become to be a legal owner of the world before he could by his blood bring

forth his people whom he had chosen out of the world.

If a man buys a field the timber in the field goes with it, but if he buys the timber the field is not therefore his, and he may not get his timber because the field is not his and he has no legal right nor any other right to enter the field. A wise man would buy the field, so the man bought the field and the treasure went with it, and he had a perfect right to enter the field and bring forth the treasure.

Brother Hall did not claim that Christ made atonement for all men in a special sense, nor do I remember that he claimed all men were atoned for in any sense, nor did he use the word in connection or relation to all men, but merely implied it in the consideration of Christ being a Saviour of all men as a collateral effect of the atonement.

If the forgiving of ones sins by Christ while he was in the flesh also healed his fleshly diseases, it does not seem to me to be an incredible thing that the people generally should be blessed because of the elect yet in the world. Suppose the first born of the great grand children of the child born to-day is in the election of grace a vessel of mercy, can the child of to-day or any of the line of lineage leading to the natural birth of that great grand child perish for the lack of bread or meat? Does not the grand work even of the atonement contemplate and guarantee the lives and maintenance of this lineage unto the accomplishing of the purpose of God in the revelation of

grace given that one before the world began? Has not the world stood from the first as well to this end as to anything else.

Did not Christ feed thousands with bread and meat multiplying from his own hand? Is not Christ himself the propitiation and expiation or atonement, or satisfaction for the sins of his people? If so, then we see that bread and meat, in the days of Christ, proceeded directly from the atonement, or ransom. Christ gave his life for a ransom for many—his people, and in doing so effected the atonement. He is our ransom. "I have found a ransom."

There certainly is a sense in which all men are and have ever been benefitted as a result of the existence and work of Christ. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Matt. 5: 45.

These and all other natural blessings are as much by virtue of the atonement as by any other principle of the doctrine of Christ growing out of his existence and work. The atonement nor any other principle of doctrine is an abstract one.

Isaac blessed Jacob with the blessing that was accorded to the first born, which was a special blessing, and he also blessed Esau with many things not special, and yet some of them were the same that Jacob received.

If brother Hardy will now calmly and carefully read brother Hall's article and then likewise read his reply he will find that he has real-

ly shown such a slight difference that leaving out his declaration as differing from brother Hall, his reply would rather corroborate than differ from him.

Brother Hall has been esteemed as an able minister of the New Testament for more than what is termed a generation. His gifts are such that no one of like gifts can come in personal contact with him, so as to know him and not feel that he is in the presence of a man of God—a father in Israel.

I requested him to write for my own benefit and that of our readers, and that coming generations might read the words of him whose influence will be in their day still known and felt through the ministry who sat at his feet, or were reared between his knees, when he shall have ceased from his labors and entered into everlasting rest at the right hand of God.

I have not written this to elicit further discussion, but to free my mind. I hope it will be read by all in the kindly spirit in which it has been written. May the Lord lead us by one Spirit and in one mind, the Spirit and mind of Christ, for his praise and our good.

P. G. L.

\$240,000,000 FOR EVANGELIZING THE WORLD IN THIS GENERATION.

"It is believed by many, in and out of the pulpit, that we, as a church, stand to-day at the Kadesh-Barnea of Foreign Missions; that if we have the faith and the will to put forth vigorous effort, this generation may witness the practical

evangelization of the whole world. And what hinders that it should be done?

The Heathen gates are wide open. Our Sunday Schools, our families, seminaries and universities are training tens of thousands whom God's Spirit may turn to this great work. The task remaining to us, seems to be one mainly of dollars and cents, and God has made us a rich nation. Shall we withhold from him? The Heathen land has been promised to Our Lord for his inheritance, and he has commanded us to occupy it for Him. Can we not say with Caleb, at Kadesh-Barnea, "Let us go at once, and possess it; for we are well able to overcome it?"

The above is a sample of the money Hunters, the Nimrods or mighty men of earth whose craft is to collect money in the name of religion.

You observe it says the chief matter, task or concern to them is the Dollars and cents. THAT IS SO. It is curious and surprising to see how bold these fellows are. How they warp and twist the Scripture to make a covering to conceal their motives. Let us see what Jesus says, "Freely ye have received, freely give."—Matt. 10: 8. This he said to his disciples when he first sent them out to preach. After his resurrection he said to them, "All power is given unto me in heaven and in earth. Go ye therefore into all the world and preach the gospel to every creature, and this they did." If any in this day go under that command occupying the place of those Apostles let them work the miracles that those Apostles wrought. What does Pe-

ter the Apostle of the circumcision say. He says, "Ye are not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ who verily was foreordained before the foundation of the world, but was manifested in these last times for you who by him believe in God that gave him grace and glory that your faith and hope might be in God:—1st Peter 1: 18-21. How clear Peter is.

What does Paul say who is the Apostle to the Gentiles or heathen, and sent by the Lord to them? Read Acts 20: 17-38. Here he calls the preachers (Elders) together and addresses them as an old Baptist preacher indeed setting forth just what they hold. He speaks to preachers and tells them to feed the flock of God, that he had coveted no man's gold or silver or apparel; but that his own hands had ministered to his necessities and to them that were with him, and he tells them he had showed them thus how they should do, and that they should give to the needy.

Suppose Paul had said give us \$240,000,000 and we will evangelize the world? Is there a word of that sort in all the teachings of Moses, or the prophets, or Jesus, or any of his servants? Not a word of it: but that which utterly forbids it all. These money beggars are thieves and liars, perverting the right way of the Lord for filthy lucre's sake. There is no

truth in them. They get their living in this way and prepare thousands of men by education and offer them to the Lord that he may take them and give them his Spirit so that they can preach to the heathen. They say, "Our Sunday Schools, our families, seminaries and universities are training ten thousands whom God's Spirit may turn to this great work." This idea is to get them ready for the Lord and offer themselves to help the Lord.

Why do I say these men are liars? Because the Book says if they speak not according to this word it is because there is no truth in them:—Isai. 8: 20.

What an article of traffic and commerce is their gospel? If they keep on the world will get so they will have to ask a doctor to take a dose of Castor Oil and all the old fashioned nurses will be gone; and they will go to the preachers and shake their hands to get all the religion they have. But should we not put our trust in God, and not in man or doctors and preachers and money? What a bargain and sale business. What a sham. Where is the Lord God of Elijah? Where is the God that answers by fire? There is a remnant left even at this present time that have not bowed the knee to this image of Baal, though Baal numbers his false prophets by tens of thousands, and they are supported at Jezebel's table or at the table of false religion prompted by the spirit of mystery Babylon, the mother of harlots and abominations of the earth.

P. D. G.

WHAT THEY THINK OF US.

The following clippings are taken from publications of the three leading denominations of this State, showing what they think of the poor despised sect of the Primitive Baptists which is every where spoken against.

Here is copied what a Presbyterian Evangelist uttered at the chief Presbyterian M. H. and in Charlotte the stronghold of Presbyterianism in N. C.:

"Rev. Mr. Maxwell, a Presbyterian evangelist, in the First Presbyterian church, at Charlotte, on Sunday told his audience that he had been in fifty counties of that part of North Carolina East of Raleigh and North of Greensboro. He said a majority of the country people are Primitive Baptists, who are fatalists, and who make whiskey and drink it for a livelihood, and who are opposed to both schools and Sunday schools. He represents this class in a deplorable mental and moral condition."

Remark.

I have been perhaps in every one of these counties and do not remember that I have ever met or heard of a Primitive Baptist that made his living by distilling or drinking liquor. Some of them drink liquor. I am opposed to drunkenness and to the habit of dram-drinking. If a man or woman is feeble or needs liquor let him take it, but well people are better off without it.

Our people generally obtain their food and raiment by hard labor, and I am glad to say they pay their debts. Many of them are poor and unable to send their children to school much. But they favor education. Because they hold that

man cannot reveal salvation to man, and that salvation does not reach us through human learning, nor is the Lord God dependent on that to make christians, many people suppose that we are opposed to human learning.

What do you think of a man professing to be an evangelist and endorsed by the Presbyterians that makes such statements concerning our people?

Here is an utterance published by the Biblical Recorder (so called) Wonder what Bible Record it makes?

"It is not too much to say that the "Hardshell" Baptists, as they are called, are the enemies of religious progress in this State. They oppose Sunday schools, Missions, Theological education, and all efforts to "teach" the nations. They have not now, nor have they ever had, a missionary in the foreign field. They never invite people to join the church, or to make a public confession of Christ, saying that if you are one of the elect you will be compelled to come when God gets ready to call you. In short, they are Fatalists.

So our Baptist brethren have had a hard time in Eastern Carolina in overcoming this erroneous teaching. The anti-mission Baptists are generally good people. Their honesty is proverbial. They are quiet peaceable citizens. But their virtues, it must be said, exist in spite, rather than because of their religious faith. They are gradually but surely dying out. They do not number as many now by one-third as they did several years ago. Their number does not exceed 10,00 in the State. In the meantime the missionary Baptists have made great progress here, as well as in the entire State. The Tar River Association, which includes most of this Hardshell territory, has just closed. This session was held at Maple Springs, near Louisburg in Franklin county. The Association numbers more than sixty churches, and more than six thousand members. Bro. W. E. Bowers, one of our prominent laymen, was the Moderator. Dr. J. D. Hufham is the

acknowledged King-bee of this great hive. For more than ten years he has preached the gospel among the destitute of Eastern Carolina, when larger fields and more pleasant pastures were constantly seeking his services."

Remark.

The Missionaries have begged money, built fine meeting houses, paid their preachers big salaries, and made much show of progress in Eastern N. C. of late. Whether the country is in any better condition morally, religiously, or financially than it was a few years ago I do not know that even any of their own crew would have the ignorance or dishonesty to affirm. Their king-bee is located in Tarboro preaching in a house that cost perhaps \$8,000. The poor heathen though are still ignorant; and all the Old Baptists—the true ones—are dead to the law by the body of Christ, and their lives are hid with Christ in God.

The Methodists are more merciful toward us, yet their feelings are illustrated in the following bit taken from an editorial note of their leading paper in this State headed, "A Church Destroyed," and reads as follows:

"We have suffered a great loss. Jones' Chapel, which was built by great sacrifice in the midst of a strong Primitive element, was completely demolished by a cyclone, which left destruction in its path in other places, on the 6th of Dec. 1891.

Since the membership is unable to rebuild, and there is a great necessity for a church in that com-

munity, we," &c.

The great necessity for a church is because this section is in the midst of a strong Primitive element. If they thought the Primitive preached the truth then there would not be such a necessity for a Methodist church there.

By the way, if the Lord had built that Methodist church, as they call it, would he have destroyed it by a storm, or could any other power have destroyed it? Jesus says, On this rock (Christ revealed) I build my church, and the gates of hell shall not prevail against it.

We should note what our enemies say of us, and if they point out our faults we should not be offended for that, but rather seek to amend our course. It is always safer to listen at what our enemies say of us than at what flatterers may say in our praise.

But since these denominations are making headway in this benighted heathen land, as they call it, society^{is} far worse. The old standard men of the country the pillars are mostly gone, there is much less love of truth, much more idleness,⁴ extravagance, drunkenness, much less prosperity in business, much less disposition to pay debts, regard for man or fear of God. Evil men and seducers shall wax worse and worse deceiving and being deceived.

. This is our home. We love this people. Our lot is cast with them. We are not ashamed of the Primitive Baptists, nor the cause of ruth,^t but we love them and we

love what they love, the cause of Jesus, and we are willing to suffer with them.

No doubt we have our faults, and when told of them we should seek to correct them, and not be offended. We should also pray for them that despitely use us. The Lord have mercy on them, for they know not what they do; and the Lord have mercy on us, and enable us to do better.

P. D. G.

OUR OFFER.

As there are some subscribers to the LANDMARK behind, and to encourage them to pay up, we have decided to make the following offer until June 1st: Every subscriber on our books who will pay up his subscription and renew one year in advance, will receive a copy of the "Treatise on the Book of Joshua free," also any one getting up a club of eight new names with the cash at \$1.50 per year, will receive a copy of the LANDMARK free for time club is paid for, and a copy of Joshua free, and every member of the club will receive a copy of Joshua free. Also every new subscriber who sends the cash for one year will receive a copy of Joshua free. All subscribers who are one year ahead from Jan. 1st '02 on notifying us that they desire the Book, will receive one free. This Book contains 175 pages in good readable type, clear print, and we hope all those who are behind will take advantage of this offer, and also those who feel so disposed will procure us all the new subscribers

they can. Those desiring blanks and sample copies to solicit subscribers, will please notify us and we will send them as many as they wish.

Sister Delpha Woodard, the wife of Elder Wm. Woodard, one of the favorite, useful preachers of the gospel among our people, died recently. Her life had been exemplary of the patience, meekness and goodness of her Saviour, and her death was precious in his sight, and peaceful. How blest. The Lord is with our dear brother in his bereavement. P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—You will please publish in the LANDMARK that the next Association of the Fishers River District is to convene with the Church at Zion Hill, in Surry County, N. C., about nine miles west of Mount Airy, near the Road leading from Mount Airy to Sparta in Alleghany County. The Association meets on Friday before the fourth Sunday in April next, and closes on Sunday. We invite all of our brethren that have a mind to come to visit us; and we will gladly receive them. We would be glad to meet Elder Isaac Jones and many of our brethren there.

WILLIAM GOLDING, Clerk.
Round Peak, N. C.

CHANGE OF ADDRESS.

Elder T. B. Lancaster's Post Office is True Vine, Wayne Co., N. C., of which he has charge.

Elder T. C. William's Post Office is changed from Trenton, Ohio, to Washington C. H. 410 East Paint St. Ohio.

BROTHER P. D. GOLD:—Please publish the following: At our conference in November last at Tom's Creek, of the Abbott's Creek Association, (Primitive Baptist) Elder James B. Hill was excluded from the fellowship of the church for immoral conduct, and has left the country. He not being present at the time, still has his credentials. Done by order of the church.

N. R. HARRISON, Clerk.
Penton, Davidson Co., N. C.

MARRIED.

Feb. 28th 1892, by Elder Wm. R. Welborn, at Glade Creek, M. H., in Pickens Co., S. C., Mr. Mont D. Redmon of Anderson, S. C., and Miss Lona C. Cantrill of East Fork, N. C.

BOOKS.

We have some copies of Elder Welborn's Book. Those wishing the book can have it by ordering. Price \$1.25 per book, 6 copies for \$6.00.

Orders are solicited for sister Mary Parker's Book. She is a constant and surprising sufferer, and the sale of her book will aid in her natural support. Besides the book is remarkably interesting as setting forth the trials and divine help given this strangely afflicted child of God. P. D. G.

OBITUARY.

ROBERT W. ATKINSON, aged 55.

"Pay tribute to whom tribute is due" are the words of our Savior "who spake as never man spake," and tho' uttered concerning natural gifts, yet it applies also to spiritual contributions. While it is true that our dear ones and kind friends can know nothing of what may be said con-

cerning their lives as they lie in the peaceful bosom of mother earth, yet we feel to ever cherish their kind and comforting counsels, and would love to turn to the afflicted with a mitigating look, a sympathetic heart, and sweet words of condolence, for tender broken tendrils of the heart, thus lifting as much as possible that heavy mantle of gloom and sorrow from their melancholy hearts and home. Being Provisionally prevented from visiting the orphans and bereaved in their affliction, I feel to offer a few words of remembrance, at least, to the grief-stricken family of our dear and faithful brother in Christ, Robert W. Atkinson, who passed quietly and triumphantly away from the "land of the dying to the land of the living" on Sept. 2nd 1891 supported by the same Omnipotent hand that had so graciously upheld and sustained him while passing through the trials and vexations of this vain life. Surely his life was one of uncomplaining submission, while patience was made perfect by wading through deep waters of afflictions, and his faith was given that lustre of brilliancy that comes alone through the furnace of intense refinings. For many years his life was a constant "valley of Baca," bathed with tears of sorrow, with no visible evidence of relief, till given the promise of eternal deliverance, rest and salvation; then with child-like confidence he could "cast all his care upon the Lord," with sweet assurance of His care for him, and could receive with humble submission the many conflicts, trials and afflictions allotted him as working for him a far more exceeding weight of glory, and with patience endured and waited the fulfillment of his appointed days, when he should be classed with those John saw "coming up out of great tribulation, with their robes made white in the blood of the Lamb." Brother Atkinson united with the church at Town Creek in Sept. 1878. Was soon after ordained one of its deacons, which office he served faithfully and satisfactorily till called to the church triumphant. He was very faithful in exhorting the brethren and sisters to their duties as christians, laboring himself to maintain good works and peace not only within the borders of Zion but in the vicinity in which he lived, yet was bold in his declarations of salvation by grace, and a zealous advocate of the doctrine of election and predestination. Nothing was sweeter nor so dear to him than the love

of God shed abroad in his heart by the Holy Ghost. The way of salvation was so clearly manifested to him that he fought valiantly with the sword of truth against every work, means and method of man's devising, and contended earnestly for the faith of God's elect: even to his last hour he rejoiced in salvation by grace. He was twice married, but many years ago followed his last companion to the grave, and has since lived alone with his two motherless and afflicted children, and an only sister. Surely his death has left a vacuum in their hearts and home no one can fill. He alone can heal the wound His hand has made, and fill the void in bleeding hearts by his own Spirit. The church suffers the loss of a faithful, useful, God-fearing, exemplary member; the neighborhood a quiet, peaceable, influential neighbor, and while his body sleeps beneath the sod, yet his works live after him, for his upright, godly walk, chaste and pious conversation, deeds of charity to the needy, words of comfort and encouragement to distressed and weak, are living epistles worthy of remembrance and emulation. Dear brethren and sisters, do not forget the afflicted orphans and distressed ones who need your sympathy and pity, but visit them in loving remembrance of their dear father, and thus manifest the pure and undefiled religion of our Lord in obeying his commands and doing his will. May the Lord be a father to them, bless them with his Spirit, comfort their hearts with the oil of salvation and save them in the world to come.

T. R.

WILLIAM T. DUPREE, aged 57.

"Precious in the sight of the Lord is the death of his saints." How sweet it must be to the poor tempest tossed, tried and afflicted child of God to lay down this mortal coil, and be borne on pinions of love to that unending rest "beyond the swelling floods of Jordan," where the weary soul shall forever bathe in that crystal Fountain untainted by sin in the paradise of God. One by one our brethren are falling from our ranks in our heavenly march; one by one heaven is being filled with its jewels culled from the shores of time, nor will the sickle's blade find rest till the last blood-bought soul is transplanted to the happy Eden above. Hence this world is not our home, we are as the way-faring man turning aside but

ZION'S LANDMAR

for a night; sojourners whose every day's tent must be pitched "one night nearer our Father's home above." Our dear brother William T. Dupree after several months of intense suffering was released from his tabernacle of clay and entered into rest about the middle of last Sept. He was conscious almost to the last, told his wife that he was passing away to find rest and eternal happiness where he should be no more annoyed by dire afflictions. For many years he had been a member of the church at Town Creek, was a faithful and God-fearing man. The doctrine of election and predestination was the theme of his soul, the hymns containing the most grace and love seemed to be his favorite ones; was a good singer, and manifested deep feelings in singing. He was an industrious, hard-laboring, honest man, eating his bread by the sweat of his face, as long as he was able to work. When his final sickness came on he felt that his work on earth was finished and greatly desired to depart and be with Christ. Notwithstanding there were so many dear ties to link him to this earth, yet he felt so sweetly that strong love of God drawing his affections from earth to heaven, that the blessed Messenger found him willing to bid adieu to loved ones to gain that immortal blissful clime where sickness, sorrows, trials and afflictions are neither feared nor felt. Brother Dupree left a wife and several children, besides the church and many friends who mourn their loss. May the Lord comfort and strengthen them to endure faithfully to the end then receive them into his peaceful presence in climes of unsullied bliss.

T. R.

NANCY HILLIARD.

By request of Brother William Hilliard, I send you a notice of the death of his beloved wife Nancy Hilliard which occurred on Feb. 4th. 1892. at 5 o'clock p. m. of heart disease. Sister Hilliard was born on the 28th of May. 1816, was married to Wm. Hilliard on the 25th October 1840, by whom she had seven children, four sons and three daughters, five of whom survive her. She united with the Primitive Baptist church at Salem, Johnston Co, N. C. in the year 1837, with which she lived a consistent member until her death. Sister Hilliard was truly a mother in Israel, always ready to administer to the sufferings of the sick, and wants of the needy. Her

home was a pleasant stopping place for the Baptists, and all that a christian woman could do was done for their comfort, and her gentle words of admonition and encouragement will be missed by her dear husband, and brethrep, and in fact by the church at Salem. I never knew her to be absent unless providentially disappointed, and surely we will miss her, but she died in the full triumphs of gospel faith, and is doubtless enjoying "that rest that remains for the people of God." "Peace to her ashes."

J. A. T. JONES.

P. S.—Brother Hilliard is also a firm Baptist and at the grave was forcibly impressed to say, Farewell my dear, If we are what we profess to be we will soon meet in heaven where there is no trouble.

J. A. T. J.

MISS JULIA MCNAIR.

By the request of the family I write for publication the obituary of sister Julia McNair who died November the 10th 1891. She was nearly 70 years old, and never married. She joined the church at Linville and lived a faithful member about thirty years, and was faithful to her meetings, and loved the joyful sound and bore the image of Christ. I never heard anything said against her in my life. She leaves five sisters, a large connection and many friends to mourn her loss, but we do not mourn as those that have no hope; for we believe she is at rest. Sister thou wast mild and lovely, gentle as the Summer breath, pleasant as the air of evening when floating among the trees.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He will all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

S. O. PLYBON.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

J. E. ADAMS.

White Plains, Saturday and 1st Sunday in
April.
North Creek.....Monday.

Pungo River.....Tuesday.
Shallops Creek.....that afternoon at 3 o'clock.
Church on New Lake, Wednesday and that night.

Rose Bay.....Thursday.
Brethren will please arrange for Friday.
North Lake.....Saturday and 2nd Sunday.
Brethren may arrange appointments to suit themselves so I can be at Beaulah on 3rd Sunday and Saturday.

Goose Creek.....Monday.
Cedar Island.....Wednesday and Thursday.
Hunting Quarter, Saturday and 4th Sunday.
Straits.....Tuesday after.
North River.....Wednesday.
Ruhamah (Morehead City), Wednesday night and Thursday.

Newport, Saturday and 1st Sunday in May.
He will need conveyance when off from R. R.

A. GARDNER AND BROTHER LANE.

Saint's Delight.....March 15
Abbotts Creek.....16
New Shepherd.....18
Rock Hill.....19
Mt. Tabor.....20
Pleasant Hill.....21
White Oak Spring.....22
Suggs Creek.....23
Big Creek.....24
Mountain Creek.....25
Freedom.....26 and 27
Liberty Hill.....28
Jones Hill.....29
Jerusalem.....30
Lawyers Spring.....31
Bethany.....April 1st and 2nd
High Ridge.....3
Liberty.....4
High Hill.....5
Watson.....6
Crooked Creek.....7
Meadow Creek.....8
Bear Creek.....9 and 10
Flat Creek.....11
Toms Creek.....12
Brother Workman's.....13
Pine.....14

They will need conveyance.

A. N. HALL.

Falls.....Saturday and 2nd Sunday in April.
Williams.....Monday.
Lawrence.....Tuesday.
Deep Creek.....Thursday.
Kehuakee.....Friday.
Conobo.....Saturday and 3rd Sunday.
Hamilton.....Monday.
Spring Green.....Tuesday.
Flat Swamp.....Wednesday.
Briery Swamp.....Thursday.
Great Swamp.....Saturday and 4th Sunday.
Little Creek.....Monday.
Tarboro.....Tuesday.
Old Town Creek.....Wednesday.
Astry's Creek.....Friday.
Meadow.....Saturday.
White Oak.....1st Sunday in May.
Wilson.....Tuesday.

P. W. WILLIARD.

Hopewell S. H.....March 14
Ridings.....15
Holly Springs.....16
Mulberry.....17
State Road.....18
Flat Top.....19 and 20
Fish's River.....21
Union.....22
Hogan's Creek.....23
Cedar Hill.....24
Volunteers.....25
Flat Shoal.....26
Clear Spring.....27
Elder J. M. Wyatt will be with him to Flat Top.

C. D. BRAY.

Reed Creek.....Saturday and 2nd Sunday in March.
Pig River.....Monday.
Town Creek.....Tuesday.
Republican.....Wednesday.
Little Creek.....Thursday.
Bellview.....Saturday and 3rd Sunday.

J. D. DRAUGHN.

McRays, Saturday and 3rd Sunday in March.
Arbor.....Monday.
Pleasant Grove.....Tuesday.
Lick Fork.....Wednesday.
Rock Academy.....Thursday.
Country Line.....Friday.
Lynch's Creek.....Saturday and 4th Sunday.

RECEIPTS.

IND.—By M. Cory, 1.00.
KEN.—W. L. Fox, 200.
MISS.—By Elder B. F. Wilkerson, 6.00.
MO.—H. K. Scott, 2.00.
N. C.—By N. B. Orrell, 1.50; J. R. Young, 1.50; Roena Hopkins, 1.50; Tempe Cotton, 1.50; By Elder L. S. Ross, 1.00; Mrs. Jane Oakley, 2.00; Augusta Young, 3.00; B. H. Blount, 3.00; Mrs. M. B. Blackwell, 2.00; S. T. Lamm, 1.50; By Elder A. J. Taylor, 1.00; By G. C. Farthing, 10.50; By C. C. Wheeler, 2.25; Jethro Howell, 2.00; Lucinda Taylor, 50c; Drucilla Mullen, 50c; Mrs. Edith Yelverton, 2.00; J. L. Dickinson, 2.50; H. Farthing, 1.50; Mrs. Lizzie Umstead, 1.50; C. O'Brien, 1.50; W. T. Adams, 1.50; Mrs. T. B. Farthing, 1.50; L. D. Williford, 1.50; Mrs. Thos. Carrington, 1.50; J. F. Ferrell, 1.00; J. E. Walker, 2.00; Frank Stokes, 1.25; By Elder W. C. Jones, 1.50; By J. F. Farmer, 9.50; By Thos. Tyson, 3.00; Col. G. W. Stanton, 1.50; J. B. Jernigen, 1.05; Amanda S. Edwards, 1.50; F. R. Stone, 3.00; B. J. Scott, 1.50; J. F. Brooks, 1.50; By Seth Woodall, 1.50; P. H. Newborn, 1.50; By Elder J. W. Gardner, 4.50.
VA.—Lucinda Gardner, 1.50; Elder J. M. Allen, 1.50; Ira Thomas, 1.50; Mrs. C. Y. Williams, 2.00; By Elder P. G. Lester, 17.50; Mrs. M. E. Buck, 2.00; By B. M. Cahill, 3.00; J. O. Farmer, 2.00.
W. VA.—Laura V. Rust, 2.00.

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WILMINGTON & WELDON RAIL ROAD and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

DATED January 26, 1892.	No. 23. Daily.	No. 27. Fast Mail Daily.	No. 41 Daily, ex- Sundays.	No. 15. Daily.
Lv Weldon.....	12:30 p. m.	5:41 p. m.	6:40 a. m.	11:00 p. m.
Ar Rocky Mt.....	1:40 p. m.	6:36 p. m.	7:47 a. m.	12:04 a. m.
Lv Magnolia.....	*2:15 p. m.	.....	.....	.....
Lv Tarboro.....	12:53 p. m.	6:02 p. m.	.....	.....
Ar Wilson.....	1:18 p. m.	7:30 p. m.	8:17 a. m.	12:33 a. m.
Lv Wilson.....	*2:30 p. m.	.....	.....	.....
Ar Selma.....	3:30 p. m.	.....	.....	.....
Ar Fayetteville.....	5:30 p. m.	.....	.....	.....
Lv Goldsboro.....	3:15 p. m.	7:40 a. m.	9:00 a. m.	1:15 a. m.
Lv Warsaw.....	4:14 p. m.	.....	10:00 a. m.	.....
Lv Magnolia.....	4:57 p. m.	8:42 p. m.	10:14 a. m.	2:17 a. m.
Ar Wilmington.....	6:00 p. m.	9:55 p. m.	11:45 a. m.	3:45 a. m.

TRAINS GOING NORTH.

	No. 14. Daily.	No. 78 Daily.	No. 40 Daily, ex- Sundays.	No. 66. Daily.
Lv Wilmington.....	4:10 a. m.	9:15 a. m.	4:00 p. m.	5:31 p. m.
Lv Magnolia.....	5:37 a. m.	10:57 a. m.	5:40 p. m.	7:14 p. m.
Lv Warsaw.....	6:11 a. m.	11:13 a. m.	5:55 p. m.	7:27 p. m.
Ar Goldsboro.....	4:33 a. m.	12:05 p. m.	6:36 p. m.	8:30 p. m.
Lv Fayetteville.....	.....	*9:10 a. m.	.....	.....
Ar Selma.....	.....	11:03 a. m.	.....	.....
Ar Wilson.....	.....	12:10 p. m.	.....	.....
Lv Wilson.....	5:14 a. m.	12:58 p. m.	7:48 p. m.	9:12 p. m.
Ar Rocky Mt.....	5:37 a. m.	1:30 p. m.	8:21 p. m.	9:40 p. m.
Ar Tarboro.....	6:30 a. m.	*2:18 p. m.	.....	.....
Lv Tarboro.....	.....	12:59 p. m.	.....	.....
Ar Weldon.....	6:45 a. m.	2:55 p. m.	9:35 p. m.	10:50 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p. m., Halifax 4:22 p. m., arrives Scotland Neck 5:15 p. m., Greenville 6:52 p. m., Kinston, 8:00 p. m. Returning leaves Kinston, 7:10 a. m., Greenville 8:25 a. m., Halifax at 11:00 a. m. Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon Monday, Wednesday and Friday at 10:15 a. m., arriving Scotland Neck 1:05 a. m., Greenville 5:30 p. m., Kinston 7:40 p. m. Returning, leaves Kinston Tuesday, Thursday and Saturday at 7:20 a. m., arriving Greenville at 9:55 a. m., Scotland Neck 1:20 p. m., Weldon 5:15 p. m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Williamson, N. C., 7:15 p. m., 4:20 p. m., Plymouth 8:30 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williams ton, 7:30 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:40 a. m., 11:20 a. m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:20 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p. m., arrives Nashville 5:55 p. m., Spring Hope 6:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m., and 11:15 a. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud, Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

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PUBLISHED SEMI-MONTHLY,

— AT —

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—I received some written matter from one of my nieces which she called a letter, but I think it is a beautiful experience of grace, and will I think be food for any true child of God; any one who can sing the song of redeeming love. Below you will find the letter in full:

“DEAR AND EVER KIND UNCLE:—I have had something on my mind for some time which I wanted to tell you, but I am too much of a coward or old satan has too strong a hold on me. I have gone to your house three times for the purpose of talking to you, but my heart has thus far failed me entirely. I fear the worst is I have nothing to tell that will interest you, but it seems I must tell some one and you seem to be the dearest friend in this case. I never see you but what you cheer me up with some sweet promises of Scripture that my weak understanding cannot see into until some one explains it to me. Uncle At, what I want to tell you is what I hope the Lord has done for me, but yet my hope is so little I fear you will not think it is much. I would not exchange it for worlds like this. If the Lord ever has dealt with me He began when I was about twelve years old. I have often had serious thoughts about the future, but thought there was plenty of time yet. When I was quite small I felt the fear of Hell so plain. I felt that

my mother was in Heaven and there was where I wanted to go, but if not I wanted to go wherever she was. Many wearisome nights have I spent in these woeful thoughts. All old Baptists will have a dream. I dreamed I was dead and under a bridge, some one came to me and gave me wings. I flew out of the grave and soared around over the Baptist church. There I saw Heaven open. I saw my Savior. He opened the door and told me to enter in there. I saw the most beautiful sight, there seemed to be thousands of people clothed in white with wings like mine, and such lovely singing. I thought Ma and my little brother were the first ones to meet me. Ma gave me a harp and told me to sing and praise the Lord. Ma says, Maff, that is the way we do here. I thought their songs were all new to me, but were no trouble for me to sing, and I walked with Ma and praised the Lord till I awoke. Since that time I have had no more trouble about Ma. I believe she is in Heaven. I believe God taught me to dream that. So I went on my troubles coming and going until last November a year, my troubles seemed more than I could bear; for two or three weeks I could neither eat or sleep. I saw no chance on earth for me to escape Hell. It seemed that the Lord was so far from me my prayers would never reach Him. It seemed that His

frowns were more than I could bear, yet I begged God for mercy. I knew I did not deserve it and did not expect it. I knew if He sent my soul to hell it was no more than I deserved. One night when I had given up all hopes it seemed like some one touched me and these words came to me, let not your heart be troubled, thy prayers are answered, I will never leave thee or forsake thee. I tried to keep on praying, but my troubles were all gone. I seemed like a new person. I could get my breath easy and my tears seemed all gone. Though I did not see that glorious light that most all God's children saw, but if I was ever delivered of sin it was then. The next morning I arose with amazing grace in my mind, it seemed that I could sing so easy and with so much feeling, for two weeks nothing bothered me. I could read my Bible and find sweet promises to those that feared the Lord, where just the week before seemed to damn me, but it only lasted a while. I soon got in doubts, but things I once took delight in seemed like I could not bear. I wanted to be with Old School Baptists, it seemed like I would die if I did not hear them preach. The first Sunday in December I went to the Baptist church and you preached, I thought if I was as happy as you seemed that day I would never doubt again. The very one I used to hate so to hear preach was the one I wanted to hear. Now I thought I would be quiet until you moved down here, then I would tell you all about my case, but old satan must come in, he tells me I am mistaken, the Lord cares nothing for me, so my doubts got so great I thought I would never say anything to any one. If I never had any more hope than that I never would unite with any church, but something kept

telling me to join the church. I thought if I just could have a dream like some of those dear people I read of in the LANDMARK I would be satisfied to join. Last Fall my conscience hurt me so bad I could not go to sleep. I promised the good Lord if He would just show me in a dream whether I was wrong or not I would be willing to obey my conscience if he would show me. Uncle At, I want you to come up soon and tell me what you think and what you would do if you were in my place. I don't want you to persuade me to join the church, I don't want any begging, I am willing to join if it is the Lord's will, but I have such little hope and experience. I don't see how as good a people as the O. B. are could have as vile a creature as I am with them. I want you to come up the first chance you get and tell me what you think of the dream, it seems like some times that is what I have got to pass through, yet if you think so I am willing to wait for I would rather be a sinner than a hypocrite; if you think this is no evidence please tell me as a friend. I will be thankful to know what you think. It seems like if it was the Lord's will I would be glad to tell it. Uncle At, I know if I am changed there never was anybody with as many doubts and fears, it seems like sometimes all my hope leaves me. We know we have passed from death unto life because we love the brethren, this hope stays with me. If I see any pleasure in this world it is when I am with good O. B., and hear them talk. Things I once hated I now love, and what I once loved I now hate. The people that used to look so hateful in my sight now look the loveliest, that is the O. B. Uncle At, I know I am tired of sin, I know I crave to be a true follower of the Lord and Savior. I would

be so willing to take his yoke upon me if I only knew it was his will, I would love to be baptized if I knew it was the Lord's will, but I have so little experience I fear it is not of the Lord, though I do hope it is. I hope if I am deceived the Lord will show it to me before I deceive anybody. Well, I will stop, I hope if I have written anything against the Lord's will he will forgive me, God knows it is not my will, but I put no confidence in this treacherous and sinful heart of mine. I know I am as prone to sin as the sparks are to fly upward, and if ever saved it will be through and by the kind mercies of an all wise God, not by my good works, for I know and feel it so strong that I can do nothing within myself, all my help must come from Him.

Uncle At, you must come up soon as you can. I will give this to Jinnie to read for you as I fear no one else could read it. If you think it is the devil's work please don't say anything to any one about it, for I don't wish to deceive any one. From Maff the chief of sinners."

EXPERIENCE.

It has been on my mind for some time to write a little of what I hope the Lord has done for me, or what I hope has been his dealings with me.

When I was a child I often had serious thoughts of death and the judgment, and would try for a while to do right, then I would think I was too young, I would take my pleasure while young and when I settled in life would reform and get religion. I thought at that time I could get religion when ever it suited my pleasure or convenience, but I hope it was the Lord's will to show me where I was. When I was seventeen years old

one bright Sabbath morning there was an uneasiness came on my mind. I did not know what was wrong with me. I could not rest at all. I went off to myself, read the Testament, I do not know how long. This I know, I was overcome by some power, it seemed to me my sins opened up before me. I saw my just condemnation so plain I fell prostrate on the ground. When I came to myself I well remember of raising my head and looking around, my condemnation seemed greater than ever. I needed no one at that time to tell me to pray, the very breath I drew was prayer to God to be merciful to me a sinner. I looked away off to the woods and felt like I wanted to go there where no eye but the eye of God could see me, for I felt that I had no friend in earth or Heaven, and of all creatures I was the most miserable. I went to the woods as I was in quest of some lonely spot and when I got there I felt so condemned I was afraid to fall on my knees to pray. I felt like my soul was lost forever; for weeks and months I remained in this condition. I did not want any one to know my feelings. I was so distressed I went to a Methodist meeting, finally they got me to the mourner's bench, but it seemed to be a place of confusion to me. I would take my Testament and go off to the woods but everything I read seemed to be against me. I would go from one hill to another, often fall on my knees and try to ask the Lord for his mercy, but it seemed to me all hope was gone; yet I could not help trying to pray. The burden seemed to be so heavy on my heart I thought I had heart disease and that death would soon end my earthly career and my soul would be lost forever. One morning in the early part of the Spring I went to the field to work, and I was

so troubled after I got there I went off to the woods to try to pray. It seemed that Satan was tempting me. I could find no relief from prayer. I tried over and over, but not a word of comfort. I went back to the field feeling I was lost for ever, but every breath was in prayer to God. In one moment of time it seemed to me the sun was shining in my face, and something more bright and beautiful than any thing I have ever seen on earth seemed to be before my eyes and such a change in my feelings, the great burden of sin seemed to be gone. I could rejoice and praise God's Holy name. I felt then that I could say surely this is the work of grace, yet I could not believe I was a christian. I soon became so doubtful that I prayed for my burden to come back, as I did not want to deceive any one. I felt like I loved the people of God better than any people on earth and yet I did not feel myself worthy to be among them, and I stayed out of the church nearly five years trying to get better, and after I was satisfied I could get no better I went forward, offered myself to the church and was received. My wife and I were baptized next day by Elder Amos Dickerson, at the White Oak Grove church in Floyd Co., Va., in the New River District O. S. Baptist Association. This is a part of what I hope the Lord has done for me.

It was in the year 1869,
My dear wife and I were together joined.
The Lord to us three children gave,
But two of them are in their graves.

The youngest one is living yet,
I hope the Lord will not her forget;
I hope the Lord her soul will bless,
And take her home to rest.

Twenty-two years together we did live,
And did much comfort to each other give;
But now her body lies beneath the sod,
I hope her soul is with its God.

There with her children dear,
To praise the Lord whom she did love and
fear;
There her happy soul will ever be,
Throughout vast Eternity.

There she will ever live to tell,
That Jesus has done all things well;
My loving wife on earth I will see no more,
Yet I hope we will meet on Canaan's shore.

The Lord I know has done right,
Although He took my heart's delight;
For if I am what I hope to be,
I know it will work good for me

In the Scripture I have understood,
All things work together for our good;
Then in the Lord I hope and trust,
We all shall dwell among the just.

And in vast and long Eternity,
I hope we will undivided be;
There we will together ever dwell,
And never no more to bid farewell.

DAVID SUMNER.

Dear brother Gold, I send you Elder Sumner's experience which I have written for publication, but I feel now that it is so imperfectly written by myself I am apprehensive owing to blots and imperfections of all kinds that you will not consider it worth perusing. I should be very glad to see it published in the LANDMARK. And the poetry I send herewith is some poetry Elder Sumner composed on the death of his wife.

Dear brother Gold, pray for one who is the least of all if one at all,
L. V. R.

DEAR BRETHREN GOLD AND LESTER:—I make the attempt for the first time to write a few lines for publication in the LANDMARK on a portion of the word of God. With a very limited education, often feeling if one at all to be one of the least of all saints, I realize very materially my inability to do the subject justice. The passage of Scripture that may be found by reference to Rev. 21:1, has been upon my mind at various times during the last five or six years, but feeling my inability to intelli-

gently express my views, I have put off writing until the present. Hoping that the Lord will guide me, I now make the attempt. My text reads thus:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea."

Now the first question that arises is what were the first heaven and the first earth? By reference to the Scriptures we see in Paul's Letter to the Hebrews 1: 10-14, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

They shall perish, but thou remainest: and they all shall wax old as doth a garment;

And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

We believe that these Scriptures have direct reference to this earth on which we live, and to the created heavens which are above this earth. They are to perish, but Christ and his church are to remain forever and ever. Going back to the first Genesis, we find that in the beginning God created the heaven and the earth. The first day He created light; the second day the heaven, and the third day the earth. These are the heavens and the earth according to my understanding that Peter has reference to, where he says, "That by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was being overflowed with water perished." It is plain that Peter means that the living things of earth by being overflowed with water perished; for he goes on to say, "but the heavens and the earth, which are now by the same

word are kept in store, are reserved unto fire against the day of judgment and perdition of ungodly men."

Brethren, I do not think Peter could have had reference to the church under the law, for the heavens and earth were kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. I understand the judgment and perdition to be passing the sentence and consigning the wicked to their punishment, or of casting them into the lake of fire and brimstone prepared for the devil and his angels. Now I understand the righteous are judged in time, and their sins are brought to judgment, and they are condemned under the righteous law of God, and Christ appears as their surety, and they are delivered from under the law, and there is no condemnation against them who are in Christ Jesus; but they are freed from under the law of sin and death. Then it must be the wicked that are to be judged at the last day.

Peter says, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." Embracing all of God's children Peter includes them with himself by the word us. The day of the Lord he was talking about was not to come until they were all brought in, that is separated from the wicked and placed on the right hand of the Lord. Then this world, having performed the functions for which it was created, or fulfilled the purpose and will of the great Jehovah, will pass away.

"But the day of the Lord will come as a thief in the night." I understand this day to be the day of judgment, that the heavens and the earth were kept in store for. Peter goes on to say in the latter clause of the same verse, "In the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." I don't see how Peter could have used plainer language to have conveyed the idea of the destruction of this present heaven and earth. He further says, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

Peter goes on to admonish the brethren by saying, "Seeing you look for such things, be diligent that you may be found of him in peace."

He was speaking all the time of things in the future. As the gospel church (had already) been set up, or established, he could not have meant the church when he spoke of looking for a new heaven and a new earth. It would not have been good language on such occasions as this for Peter to use to speak of looking for something that had come to pass, or that already existed. Peter speaks of looking for new heavens and a new earth, and John says, "I saw a new heaven and a new earth." John in his revelation saw many things in the future. The celestial heaven is often spoken of in the plural; but I

can't help but believe that both Peter and John had reference to the same thing: for Peter says, "It is according to the Lord's promise that we look for these things," and John says, "I saw a new heaven and new earth." We believe that whenever the word heaven is used in reference to the church it is usually spoken of as the kingdom of heaven. John the Baptist says, "Repent ye: for the kingdom of heaven is at hand." I understand the gospel kingdom and the kingdom of ultimate glory to be under the same ruler; and the triumphant kingdom to be partly made up of the gospel kingdom translated from earth to heaven. And the Lord Jesus Christ is king of saints both here in this world and also in the world to come. And before anyone can be a fit subject of either the gospel or triumphant kingdom he must be born again while here in this world. They must be born of the Spirit to be a lawful heir of a spiritual kingdom; for Jesus says, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Before anything can be born it must be conceived, must be quickened into life. Paul in addressing the church at Ephesus says, "And you hath he quickened, who were dead in trespasses and sins." Then we see that sinners are dead and have to be quickened by the grace or Spirit of God. It is not as the Arminian professors preach, who call on dead sinners to commence the work of salvation. "When a strong man armed keepeth his palace his goods are in peace: But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."—Luke 11: 21, 22. The strong man armed I understand to be the devil. The stronger man is Christ. When

Christ comes along and finds the poor sinner possessed with a devil he can cast him out; and when Christ casts out the devil he divideth the spoil, but not with the devil. The poor sinner is benefitted by the change; and Christ takes possession of his house; but not so with the self-righteous who rely on works in whole or in part for justification before God. When the evil spirit has gone out of a man by reformation only he walketh through dry places, and having not the spirit of Christ to guide him he returneth to his house from whence he came; but finding it swept and garnished he taketh seven other spirits more wicked than himself, or of more sinful practices, and they continue in these sinful practices. The last state of that man is worse than the first.

"Shall the prey be taken from the mighty or the lawful captive delivered? But this said the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and will save thy children."—Isa. 49: 24, 25. The Lord has here said that he will save the children of God that have been taken captive by the devil.

Here I will state part of my experience. After I had been in trouble often during a period of perhaps six years, feeling at times that I was going to die and that I had sinned away the day of grace, with a great heaviness in my heart one night about the first of February 1863, if my memory serves me right, I came home. The night was dark, but not as dark as my mind. To say the least, I felt in an awful condition. It seemed as if the door of hell was close to my left hand, and that I was almost in eternal desolation; and I

was calling on the Lord for mercy as fast as I could talk. After awhile my terrible feeling subsided a little, and I went to the house and lay down upon the bed. I suppose I lay there two hours. I do not know whether I fell asleep or not, but all at once, quick as a flash of lightning, there was a dazzling light that seemed to shine all through me. It seemed to settle around and in my heart, and methought I heard a sound that resembled low thunder. I arose and walked out. I thought as I walked out of doors, surely I am born of the Spirit; for nothing short of the power of God could ever produce this change in my feelings, and surely I will never commit any more sin. I felt calm and easy. All of that condemned feeling was gone, and I tried to thank God for His great deliverance.

Now I think this is something of the way the Lord's captives are delivered, and the prey taken from the terrible. I think the children of God are all born from above, or of the Spirit before they are a fit subject for baptism, or admittance into the gospel church. When the armies of two great contending kingdoms are in battle there is a liability of prisoners being taken; but the victorious and stronger king is always able to deliver his subjects, who have been captured by the enemy. Likewise, king Jesus will deliver all of his subjects from the enemy sin. "And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not."—Rev. 12: 7. The great battle fought on Mount Calvary won the victory: and when Jesus rose from the dead the third day He triumphed over all the powers of darkness, and delivered his subjects from under the law of sin and death. When a

sinner is called and given repentance, and has repented and come to the end of the law, or the Red Sea, he has to stand still and see the salvation of the Lord. When deliverance is manifested the person becomes a fit subject to enter the gospel church by experience and baptism. This is the church that was set up by Christ and his apostles, composed of baptized believers. Now this church was called the kingdom of heaven. I don't understand the church to be called heaven, only in the sense that it was of heavenly origin or birth, and properly belonged to the heavenly kingdom. We have kingdoms of earth. A kingdom is all the united subjects under a king. Now this is a kingdom of earth. It is not the earth, but a kingdom of earth. Likewise, the kingdom of heaven is not heaven of itself, but a kingdom of heaven.

Almighty God, when He made the firmament, divided the waters which were under the firmament from the waters which were above the firmament. "And God called the firmament heaven, and the evening and the morning were the second day."—Gen. 1: 7, 8. This is the name that God, the creator, gave the firmament, which has ever existed from creation; and which was before man, or anything that was created except light. The firmament which is above the earth was created the second day, and God called this heavens. We have no definite idea if it has bounds at all, as to its limits.

It is said in Mark 15: 27, "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

We understand that God dwells in heaven above; and that heaven is his throne, and the earth is his

footstool.

He says heaven and earth shall pass away, but His word shall not pass away. This agrees with John where he says in our subject, For the first heaven and the first earth were passed away. John saw things in the future as though they were present; for "The Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done."—Rev. 22: 6. You see that Christ and John were both speaking of things which were to be done; not things which had already been done. The Scriptures abound in testimony that the firmament above the earth is what is called heaven by God Himself; and also by holy men of old who spoke as they were moved by the Holy Ghost.

Then we believe by reading and studying the Scriptures that the heaven and the earth that are to pass away are the heaven and the earth that God created, and that there will be a new heaven and a new earth, according to the Lord's promises for His people to dwell in; for the description given of the heavenly place does not compare with the church here below. First, there is to be no night there. Here we very often walk in darkness. There will be no more sorrow, death nor crying there; neither shall there be any more pain; for the former things are passed away. Here in the church we have sickness, sorrow, pain and death. Then we plainly see he was not giving a description of the church here in her militant form, but of the church when she is made perfect soul and body. "For it is through much tribulation ye shall enter into the kingdom." Before we enter fully into this new heavenly kingdom, I understand we must pass through trials, sorrows, pain and death; and the resurrection from

the dead. If we are His we are to be conformed to the image of God's Son. "For whom He did foreknow he also did predestinate to be conformed to the image of His Son, meaning Christ. Moreover, whom he did predestinate them he also called: and whom he called them he also justified: and whom he justified, them he also glorified." Then we see that God's children are called in time with an holy calling. God's love is manifested to them by faith in the Lord Jesus Christ. They are justified before God, glorified with God's Spirit. But they have a mortal body. This has to die, and be raised. This mortal must put on immortality. Death must be swallowed up in victory. Jesus must have the complete victory over death, hell and the grave. Read Rev. 20: 11-15. These Scriptures refer to the judgment and perdition of ungodly men spoken of by Peter in his 2nd Epistle, 3rd chapter. Both Peter and John speak plainly of the heaven and the earth passing away, and Christ also says, "That the heaven and the earth shall pass away." Therefore we are to look for this new heaven and new earth.

I have given some of my thoughts in regard to this Scripture: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away and there was no more sea."

I do not intend any offence to any one who may happen to differ with me; nor have I written for the sake of argument; but simply, because this Scripture has been upon my mind, and in such away that for a period of about three weeks, (that was about five or six years ago) it bore upon my thoughts so heavily that I could sleep very little at night, until it was presented to me in the manner that I have tried to set it forth in this article.

Often since that time I have been impressed to write upon the subject.

Yours I hope in love of the truth of the gospel.

JAS. M. ALLEN.

ELDER J. E. ADAMS, DEAR BROTHER IN CHRIST JESUS:—I received your much esteemed letter February 8th 1892, stating that you saw my article in ZION'S LANDMARK, and also you requested me to correspond with you privately or through the LANDMARK; and on receiving your letter I was very much surprised, and my heart was made to rejoice over such a letter that was so pointing and well demonstrated in such few words. I considered your words to be a message of gospel truth giving God all the glory through grace. When I wrote to brother Gold the article I was not expecting to see it in his valuable paper. But if all right with him it is all right with me. My dear brother, if you will permit me I feel to make a few remarks in connection with your letter. You stated that we are strangers in the flesh, but hope that we are not strangers in the spirit of Christ Jesus; and if this be correct with us, I will say here it has not come about by any product of our fallen and sinful nature, but it is by grace which reigns through the righteousness of our Lord Jesus, and this is the only way that God's people can love each other here in this world, and also it gives us an anchor of soul sure and steadfast in the gospel of peace, and it has inscribed our names in the Lamb's book of life with those that are of that blessed number that was redeemed out of all nations, kindred and tongues. This redemption was fixed in the eternal mind and foreknowledge of God the Father, and

was placed in the mediator Christ Jesus our Lord through the sanctification of the Spirit, and the sprinkling of His most precious blood in obedience unto the violated law of God. This was a covenant made with the Father and Son before all worlds were made. This is the way of distinguished grace through the righteousness of our Lord Jesus and his love manifested towards his people that the Father gave to him in the covenant of grace: for Jesus says to his disciples, "as the Father hath loved me so have I loved you; continue ye in my love." No one can have this love only those that are begotten of God the Father through the Spirit, being born again. So love is the fulfilling of the law through the sprinkling of the blood of Christ, and I consider that whosoever has this kind of experience has set to his seal that God is true. Salvation by grace is the doctrine of love, and in this love through faith we are united together in fellowship with Christ Jesus, for there is but one unity in love, and also but one unity in baptism, one unity of hope, one unity of eternal life, one unity of our calling, one unity of Spirit in the bond of peace, one unity in the organization of church discipline, one unity of the Sacrament. This is the fruits of the gospel of Christ Jesus through the sanctification of his Holy Spirit. This is the evidence of a gracious state, and I believe that all Christians will perform them from a principle of love manifesting its self by keeping the child of God from doing evil, or worshipping idols; which is contrary to our faith. O the depth of the riches both of the wisdom and knowledge of God. "How unsearchable are his judgments and his ways past finding out." What a wonderful work that was performed by the

blessed son of God in the way of fixing the plan of redemption in the shedding of his blood as an offering for sin to redeem his people from under the curse of the law. Christ becoming a curse for us, our sins were imputed to his account in things pertaining to eternal life. So we read in the Scriptures that he is become the end of law for righteousness to every one that believeth. His righteous spirit froming all things anew in our soul, by a regeneration, to give knowledge of Salvation unto his people by the remission of their sins, and in this way He giveth to them light that sit in darkness and the shadow of death. Jesus guides our feet into the way of peace. He brings the poor to his banqueting house, and his banner that is over his people is love. This is a glorious mystery, a blessed thought indeed. A matter that is too wonderful for me, and it is too high. I cannot scale its summit. It is so deep I cannot fathom its depths, and so long and so wide I cannot search unto its utmost bounds. Shall we say that it is not true? Our hope and belief sustain us in holding fast to the mystery and profound work of grace by which and in which we have hope, for we read that we are saved according to the purpose of God through grace which was given us in Christ before the world began. We were not there to plead for our life, but grace was there for us. In our behalf Christ was in the grace covenant as a lamb slain before the foundation of the world. He was the life of the people of God before the Law was revealed by Moses, as well as under the gospel reign. So Christ was our all and in all, and the justifier in all good things to come, and so we walk by His light and that light is life in us, and by the strength of

His spirit we can run and not become wearied, we can walk and not faint. So we do not walk by sight, but we walk by faith. We understand that faith is the substance of things hoped for, the evidence of things not seen, and in this way we have the evidence in our souls that we are the children of God of whom Moses and the Prophets did write that should come to save the people from their sins. So if we do not live by faith I do not see how we live, but we live; and the life that I live is the life of Christ Jesus that liveth in us, and also when Christ who is our life will appear we shall also appear with Him in glory, and in this way our life is hid with Christ in God. The outward appearance doth set forth our fruits of faith and work in the gospel of Christ, and so our corrupt nature has nothing to do with this faith and hope, for "whosoever will save his life shall lose it. But whosoever will lose his life for my sake the same shall save it;" and again, Jesus said, "if any man will come after me let him deny himself, and take up his cross daily, and follow me." So if we appeal to the law it will not justify us, but will condemn the sinner, but justification of life is pregnant with all the blessings of the everlasting covenant without works of any kind performed by the sinner. The sinner must see his weakness and lose all confidence in himself, and see the damning nature that is in our best efforts, before he will be willing to come to Christ for salvation. A pardon of sin is only procured through free reigning grace, and the only way that God will justify the ungodly; for grace stands in direct opposition to all legal works of every kind; therefore whosoever is considered as absolutely a sinner in that very instant when the

glorious blessing is truly vouched safe to the poor sinner he will be willing to make a surrender to the light of Christ shining unto him through the gospel of the son of God. So we live by faith from the fact we can not live by works of the law, for God imputeth righteousness without works. So we are saved by grace through faith and that not of ourselves, but it is the gift of God, and not of works, lest any man might boast of his righteousness: for the promises made to Abraham and to his seed were not to be through the Law but through the righteousness of faith that it might be by grace, that the promise might sure to all the seed. Where is boasting then? We consider that it is excluded. By what law? Of works, Nay, but by the law of faith. Therefore we conclude that the sinner is justified by faith without the deeds of the Law.

My dear brother, I have expressed in my way of thinking the good old doctrine that is manifested by grace. For fear I will weary you with my rambling remarks I shall close hoping God will smile upon us in much mercy, and keep us as the apple of his eye.

Brother Gold, please excuse me for troubling you with our scribbling through your valuable paper. My name is placed among the brethren of Nolachucky Primitive Baptists of which I have lived for 20 years, and it has a few churches. There are some of them near Middle Laurel, Madison Co. N. C., and the rest of them are in East Tenn. This Association corresponds with Powell's Valley, and also Tennessee Associations, and have a few times corresponded with Eastern Association of Tenn., and all these associations have some very able gospel preachers in them. You wished to know how near I lived to a R. R. station. I lived two miles from

Mohawk, Tenn, on the East Tenn. & Va. & Ga. R. R. 40 miles north of Warm Springs, N. C. As you remark that you had a mind to visit my country sometime, if so you will find a few warm friends among the Primitive Baptists where ever you may fall in among them. May God bless you in your journey to come to our country. So pray for us. In the gospel of peace.

J. W. CAYWOOD.

ELDER P. D. GOLD, DEAR BROTHER:—Your precious paper comes regular to hand and often cheers my heart with the good news from a far country as it were, or the expressions of joy and comfort of the strange brethren and sisters received from the Lord. Tho' too often it is that the columns of our papers are filled with arguments, censures, biting sarcasm and dogmas of men instead of words of comfort and brotherly kindness and praise to the Lord for his mercy and goodness. Now I think brethren should try to write in a spirit of love and kindness when they write for our papers. I sometimes feel an impression when reading the letters of dear brethren and sisters, to offer some thoughts myself by way of correspondence with them, and have even written one or two little articles intended for publication, though it seems they did not meet your approbation, or that they were crowded out by better matter. In a letter received from you dated January 16, 91 you said one of those articles was set up in 1st of January No, 91; but it never appeared, now these are the reason why I do not yield to my impressions to write knowing it is only a waste of paper, envelopes and stamps, and an intrusion on your time and patience. Dear brother, I have just passed through

a trying ordeal, a four weeks seige of LaGrippe, and in it I think I was made to see the hand of the Lord. I tried to pray for a spirit of resignation and I believe I was made willing for his will to be done, and although I seem to have been in a state of darkness, doubt and coldness for a long time, I feel that I could look back to the time when I hope the Lord for Christ's sake revealed to me my condition by reason of sin, and could claim some of his precious promises, but as I am so scattering and uninteresting in my thoughts and remarks I will close wishing you health and spiritual prosperity. I am your unworthy brother.

J. R. ODELL.

BROTHER GOLD:—I am yet in a body of sin and death, and yet a pensioner upon the bounty of my God, who is rich in mercy; but I am much afflicted with rheumatism in my hips and right shoulder, and my wrist is so lame that I can hardly write with a pen. I have, however, been enabled as yet to attend the four churches under my care, located in four counties.

I have learned nothing new in the salvation of sinners. Jesus is the only way we need, and the only way that God has revealed, and he is always new to those who are new creatures. Would to God that all our brethren would labor for the peace, harmony and love of the saints and avoid every thing calculated to stir up strife and division.

I have read the LANDMARK from its start, and esteem it as one of our safest and best periodicals, and I especially admire the editorials. I have been disabled for manual labor for over thirty years.

Your unworthy brother in Christ.

I. N. VANMETER.

Macomb, Ill.

ZION'S LANDMARK.

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXV.....No. 10.

WILSON, N. C., APRIL, 1, 1892.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

P. D. GOLD, DEAR BROTHER:— By some mysterious way a sample of ZION'S LANDMARK fell into my hands, and as I want to know more about your people I take the liberty of writing you this letter. You will please bear with me if I am lengthy in my letter for I am interested in the paper.

Now Sir, I made a profession of religion some time ago, have lived or tried to live a christian life uniting with the Missionary Baptists, and now hold my letter from that Church. One reason is I can not believe as they do in some points of doctrine, and my prayer has been to be guided and directed in the right way. My prayer was which is the right and true church of our Lord and Saviour Jesus Christ. Oh Lord show me the way. Now I believe in special prayer, and I know the Lord will hear and answer in his own way and time, and as I have many reasons to know that the Lord will do what we ask I feel that this little paper ZION'S LANDMARK is in answer of my prayers as it came to this office without the scratch of a pen on the wrapper to indicate the office, State or person, and what possessed me to tear the wrapper off and read, as hundreds of such matter in the dead mail

matter pass through my hands without as much as a thought. Now what I want to know is the doctrine you hold, faith, mode of baptism &c.

Trusting and hoping you are the chosen people of God I am yours in the faith.

H. K. SCOTT.

Remarks.

Our friend expresses a hope that we are the chosen people of God.

Why my friend that is the very thing the world at large, including all denominations, except the sect everywhere spoken against, denies. They hold that God has no right to any choice. They deny election and ridicule us for holding that there is a remnant according to the election of grace even at this present time, and that if it is of grace it is no more of work, otherwise work is no more work.

Men have their choice about things. Even in religion the universal sentiment of many denominations is that you can choose whichever denomination you please, and do what suits yourself, or what you like or think is right, and that is all that is necessary, and God will be unjust if he does not save you if you do the best you can or what you think is right. Thus every man has his choice. But when Primitive Baptists preach and contend that God chose his people in Christ Jesus before the world began, and gave them grace in him, not for any good foreseen in them or not according to their works, this is dreadful in their eyes.

We know of no people on earth that hold and love the doctrine of

the choice of God as do the Primitive Baptists, a choice not conditioned in any sense on creature merit or work, nor creature will or choice. Jesus says, ye have not chosen me, but I have chosen you, and ordained you that ye should bear fruit, and that your fruit should remain.

All that love the doctrine and feel the need of the grace of God to bring salvation are of that blessed number. All that have this mind and desire of heart toward God are his people. All that own his gracious sovereignty are highly favored of the Lord. Having once been a Missionary myself, and through much tribulation having been led to seek the true church of God, and finding rest in this house of Bread (Bethlehem) I sympathize with all such as have the Spirit of Ruth longing for the field of Boaz, and trust our friend may find rest here also. For when God begins a good work the matter will not stop its performance until the day of Jesus Christ.

The fervent, effectual prayer of a righteous man availeth much. Prayer that is true is sure to be answered. That sort of prayer is such that we could not live without its utterance. It is the breathing of a quickened soul, the emanation of divine life, the cry of the child of God to its Father. If we being evil know how to give good gifts unto our children, shall not God give his Holy Spirit to them that ask him.

"Cast thy bread on the waters."
We are to sow beside all waters.
There is no good in sowing seed

where there is no water or moisture. For years a relief is given to me in writing. Next to the comfort found in preaching Jesus is the relief granted me in writing of him. The LANDMARK is scattered broadcast as a sower scatters seed. We hope our friend is profited by the one that so strangely found its way to his eye and heart.

P. D. G.

"And Saul answered, God do so and more also: For Thou Shalt surely die, Jonathan." 1st Sam. 14: 44.

This is the language of Saul to Jonathan uttered at the time God had wrought a great deliverance by Jonathan unto Israel, and at a time the people felt greatly endeared to Jonathan. The character of Saul is full of warning, but not of comfort. It is beyond question profitable to look at the blunders of disobedient people with the hope of being warned by them, and thus be admonished so as not to do as they have done. Though like causes will always produce like effects.

Did you ever see a man that made loud profession of serving the Lord, and that appeared to be the most forward man in this business; yet who was constantly doing something that caused commotion and distress to others, and that brought disaster on himself and his enterprises by his hasty, and rash conduct, or by his daring and questionable course, and that you were always so afraid he would do wrong that you could never feel free and easy with him, and all his adventures miscarried?

There was big promise in Saul. He was what the people of a wrong motive asked of the Lord. They desired another king besides the Lord to rule them and to fight their battles. It is their foolish desire to be like the nations surrounding them. To be in the fashion was their desire. We may know that to be in the fashion is always wrong, because majorities lead in the fashion. The true servants of God are in the minority and are counted strange, out of fashion, antiquated, by the world.

Israel had never obtained a victory over their enemies or been delivered from them except by the Lord, yet the people rejected the Lord and desired a king to rule over them and fight their battles.

Saul is a man of fine appearance, just what the world would admire and trust in, for it loves to have its natural tastes and senses gratified; but is that spirit of the world in Israel? After all the record of Israel's sinning as written in the Book, and your own sinning as felt in your own heart and seen in your own life, do you not know that there is not a man that liveth and sinneth not, and that if any man should say he is without sin you know he is a liar. But Israel had rejected the the Lord. What a blunder? Can Saul do Israel any good? Of what advantage is he to them? Did he ever do a nice, clean thing in all his life? If he is among the prophets he falls down in disorder and lies on the ground more like a drunken man. He did appear to begin well, but how long did it last?

He chooses him a standing army, a thing that has always been a tax and a curse or burden on the people, and in Israel it amounts to distrust in God. Every man should feel that he must fight if need be for truth. Whenever the people feel that some man is hired to fight, or preach, or read the scriptures, or worship for them, and, as they have hired him to do this, therefore they can attend to what they please, there is a snare laid. The soldiers or men hired to do this become corrupted through spoils of plunder, and those eased of this service become effeminate and weakened in the cause of truth. Each man must fight, pray, wrestle, go to the camp, bear arms, feel the burden of service in the war. Then each become strong in the might of the Lord. It is through much tribulation we enter the kingdom. Foes we have and fight we must. Though the Lord fights the battles of those that trust in him, still all Israel must go to the battle.

When Saul comes out with his standing army he smites a garrison of the Philistines which provokes them to a general invasion of Israel and their spoilers go all over the country committing depredations. The Israelites become very much demoralized and hide in caves and holes. Their smiths and weapons of war are taken from them, and in this disarmed state they must go to the Philistines to sharpen their tools for labor. It looks like enemies would be poor whet-rocks and grind-stones for Israel, yet often their sharpening is done in that pit

of adversity. Only implements of husbandry are allowed them.

What is Saul doing to relieve them at this time. He tarries for Samuel seven days, and, being unable to wait in his strait, he forces himself into the priesthood by making an offering, and suddenly Samuel comes with a rebuke. Saul's excuse was that the Philistines were about to be on him and he had not made his supplication; or, as the flesh would say, "had not said his prayers." But he had not kept the commandment of the Lord which is more than burnt-offering. A fleshly principle to stick to rules and ceremonies is here discerned, and a rashness and false zeal that never behaves well where patience is needed.

Jonathan is moved in this distress to take his armor bearer and go secretly to the camp of the Philistines. This impression to go and show himself to them was no doubt of the Lord, for Jonathan was a most lovely character and never appeared attached to the wrong, but counseled well and acted prudently. This armourbearer seconds his proposition, for the armourbearer partakes of and is actuated by the spirit of his chief.

When they come to the camp of the Philistines they ridicule them and say, Behold these Hebrews come forth out of the holes where they had hid themselves. This was in jest and mockery. No doubt they despised Israel as an enemy and under oppression they had great contempt for them. But there is in the challenge they make

to Jonathan that which assures him of their destruction. For as they say come up to us and we will show you a thing, Jonathan said to his armorbearer come up after me, for the Lord hath delivered them unto our hand. Faith sees WHAT IS ALREADY DONE, though always beyond carnal discernment. The Lord HATH delivered them into our hand. The Lord goes before. Faith does not tell the Lord what you can do, but tells you what the LORD HAS DONE. It deals with substance. There is no hesitation now with Jonathan. He has the victory already. Faith which is born of God is the victory. There is a slaughter at once. There was a great trembling among the Philistines in camp, in the field, among the spoilers, and the very earth-quaked.

Saul is aroused and finds Jonathan and his armourbearer away. Saul orders the ark brought and would consult, but the noise of war increased and he orders the priest to desist, and he and his army began to chase the Philistines, and the Hebrews everywhere rallied and went to the battle. In times of Israel's bright day outwardly many flock to the battle, and the enemy melts away before them.

But Saul comes in with one of his rash orders and pronounces a sentence of death on any man that eats food until evening that he may be avenged of his enemies. Should not a day of victory be a day of rejoicing, of eating and drinking, of giving thanks and of praise unto God. To eat and drink in the kingdom of God is a joy bestowed

upon the faithful. The elders saw the God of Israel and ate bread. On the day of Pentecost they ate their meat with gladness and singleness of heart unto the Lord. When the Lord visited Abraham he kneaded bread and prepared the calf and they did eat.

Some people seem to think religion consists of vows and fastings and fleshly performances and restraints. Saul was of that rash order and instead of trusting alone in the Lord and rejoicing with liberty, he imposes a burden on all his men, assuring them under penalty of death to eat nothing until he should be avenged of the Philistines. We have read of a certain troop of Jews binding themselves with an oath that they would neither eat nor drink till they had killed Paul. Men that make rash vows are dangerous. In this modern day how many resolutions and vows men do make, how often they give their hand to some so-called Evangelist that they will live christian lives, and such things are lies and pretense. Why do I say so? The thing is conceived in mischief by these preachers who love to be admired and be called great and make large sums of money. Give them no more money and they will stop. Then the people that join them prove generally in their after lives that they are not the children of God.

The day that Saul imposed that burden as the Israelites passed through a wood the honey dropped, as if the very forest was raining down honey the food of Canaan,

and the food of blessing. Jonathan had not known of this prohibition of his father, or of his reliance on his own arm and not on the Lord to avenge Israel of the Philistines. As soon as he tasted the honey on the end of the rod his eyes were enlightened. We must go to the end of the rod to find sweetness. It is after the chastening is over that we eat the peaceful fruit of righteousness. One tells Jonathan of the oath of his father, and then Jonathan said, my father hath troubled the land. See how a taste of honey hath enlightened me. How strong it made him to fight. If to-day said Jonathan the people had eaten freely how much greater a slaughter there had been among the Philistines.

When in the movement of matters it is brought to Saul's ears that Jonathan has transgressed Saul said, thou shalt surely die Jonathan.

We wish to use this to illustrate the spirit and working of a fleshly principle among Baptists. Let one have that rash fleshly spirit of Saul and he wants to be a leader, and he is always stirring up a fuss or keeping a strife and trouble in the church. He wants to be up and a doing, and he never does any thing right. He has great zeal, but there is no love, no forgiveness, no forbearance, no wisdom from above. He never sees he is wrong, never forgives an injury, will seek David's life, or pursue a better man than himself with a view of killing him. Give him the rules of decorum of a church or their ar-

ticles of faith and let a member be a seeming offender of them and he will slay him quickly with these rules. He seems not to have the spirit of Israel, nor the meekness of Jesus. He troubles Israel.

What good was Saul to Israel? He wrought no true deliverance to Israel. There was distress all the time he was king. As long as such spirits rule in church there is confusion and trouble in the church. It matters not to Saul if Jonathan has wrought a great deliverance in Israel, yet that weighs not with him. His own word he must abide by it matters not how rash it is. Saul never sins in his own view. Every thing he does is right and all that oppose him must die. **HE IS KING.** He knows a thing. He would have slain his own son Jonathan a thousand times better man than himself it seems if the people had suffered it, but they would not allow it. They had far better judgment than Saul, and they said he shall not die. They knew that Jonathan was right.

Unless we have the spirit shown in Jonathan and David, the spirit of love and meekness, we always blunder in discipline and cause trouble in Israel.

How quickly a rash spirit may slay a good man. It is far harder to get a goat out of the church than a sheep. A good man will not resist. Ye have slain the just and he doth not resist you. A good man would say in grief, let me die, and in love to the church he would say let the church have peace. A goat will strive to stay there it does not

matter whom it may hurt, or what trouble it causes. Oh how brethren should beware what they do to an innocent man. P. D. G.

THE PRAYER OF FAITH.

Sister Texas Lester requests me to give what I understand James to mean where he says, "The prayer of faith shall save the sick."

First we will notice that the Epistle of James was addressed to the twelve tribes which were scattered abroad.

Second that Christ gave the Apostles power to heal the sick, cleanse the lepers, raise the dead and cast out devils, having freely received they should freely give.—Matt. 10: 8. But we are not informed by Christ nor his Apostles that this power should extend beyond their days upon the earth.

We are authorized to believe that, when Christ healed diseases of the flesh that he also forgave sins, or that the forgiving of sins was often made manifest by healing the sick. "Whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?"

In a number of instances where Christ healed one he spake of the faith that was in them, which he called their faith. "Thy faith hath saved thee." "Thy faith hath made thee whole." "Great is thy faith."

It was in faith, and by faith, and through faith that individuals came unto Christ and asked a blessing, whether for themselves, or for their sons or daughters.

Faith wrought mightily in them,

ZION'S LANDMARK.

(SUPPLEMENT.)

APPOINTMENTS.

ELDER J. D. DRAUGHN

will preach if the Lord will

Raleigh,...	Saturday and 1st Sunday in April.
Smithfield,.....	Sunday night.
Clement,.....	Monday.
Rehoboth,.....	Tuesday.
Fellowship,.....	Wednesday.
Willow Spring,.....	Thursday.
Oak Grove,.....	Friday.

He will need conveyance.

Elder Yanney Monk expects to accompany
Elder A. N. Hall on his appointments.

as did the Father in Jesus.—John 5: 19.

Without a "Thus saith the Lord," to sustain us we can not claim with propriety that the healing of natural diseases did not cease with the natural lives and work of the Apostles and disciples, but was transmitted unto the church or churches forever.

The forgiving of sins, the healing of the sick and raising the dead were wrought in those days, in my judgment, to set forth in figures and parables the miraculous and wondrous doctrine of the destruction of sin, the redemption of our vile body, and changing and fashioning it like unto the glorious body of Christ. Except this last, the day of miracles, with reference to healing the sick of common diseases is passed. But with reference to the spiritual work of grace through faith miracles will only cease when the last vessel of mercy shall have been gathered unto the fathers in the Paradise of God.

There are those with whom I am very well acquainted—one especially who is one of our ablest ministers, who have been through the operation of faith wonderfully restored, or relieved from what they might have thought to be in part some disease of the body, but not such, I dare say, as fever, consumption, pneumonia, or the like. Their sickness was the working of sin in their members, and a revelation of the dying of Christ by faith, through the operation of which they were restored to a soundness and health of mind so sudden

and wonderful as to cause them to conclude that the body had been also healed of some disease, whereas it had not been sick at all, only as affected by spiritual operations in the mind and heart.

There are those, in this day or age, who have apparently languished upon their beds for months and some for years, under the impression that some dire disease was preying upon them, together with a deep and pungent consciousness of sin and lack of hope, who, when Christ was revealed in them the hope of glory, and they felt and believed their sins were forgiven arose from their beds praising God, and were baptized in the name of the Lord Jesus, and instead of returning to their beds, took up their household duties, and a faithful attendance upon the ministration of the word of reconciliation and peace.

Once upon a time there was a man possessed of many devils, who, when they were cast out, was clothed and in his right mind and sat at the feet of Jesus. In this instance disease of the mind exhibited great strength of body, while in other instances a great lack of strength is manifested. This man could not be bound with fetters, while a sister to whom I refer above was so weak as to be confined to her bed for years. But both were alike clothed and were in his and her right mind and sat at the feet of Jesus.

While many things spoken to and of the Jews were also spoken to or of Gentiles, yet we do not

find it said that the Gentiles were to be anointed and prayed over for their temporal healing. Anointing with oil was common among the Jews, but not with the Gentiles.

The only way we are anointed is that anointing which teacheth us all things. This is of the Spirit through faith that we might know whence our healing cometh.

"Who healeth all thy diseases." Sometimes we become sickly and weakly and can not see afar off, and become despondent and dwell much in darkness and gloom, the dim light in the distance gives but a faint ray, the blessedness we once knew seems to have entirely left us, the joy that once filled our souls has given place to sorrow, the strength, buoyancy, and agility with which we moved in the way and among the people of God, seems to have been supplanted by their opposites, all of which constitute a sickness which brings us very low. We have very nearly, we fear, lost confidence in all which we once esteemed as worth more to us than all worlds, we have lost confidence in ourselves, but not in the brethren. We think we have no faith, but feel assured they have. We conclude that we are altogether unrighteous, and that the Lord will not hear our prayers. There is no fervency about us and therefore our prayers are not effectual. Our prayers fall to the ground because there is no fervency in us.

We are sick, what shall we do?

"Dear Lord and shall we ever live,
At this poor dying rate;

Our love so cold so faint to thee,
And thine to us so great?"

Dear child of God, have you ever been in a condition similar to this? If so, what did you do? What did you want? You wanted to see the brethren, especially the ministers—your dear pastor who had so often fed you with the sincere milk of the word, yea, with strong meat. You sent for him and others. They came and talked to you of Jesus and his afflictions and death, of his mercy and love, and prayed unto him in the fervency of the Spirit and the faith that is ever effectual, and your soul was lifted up as on eagle's wings and your mind caught the strains and anthems of joy and gladness, and you were healed of your sickness, and the Lord raised you up.

Are not these the effect of the prayer of faith?

Mark you, it is not the prayer of men that saves the sick, it is the prayer of FAITH. It is a prayer, though by men, that is of faith. This prayer is the fruit of faith, just as we say that grapes are the fruit of a vine.

It is not faith which saves the sick, but prayer which is of faith. A prayer which faith produces, which is in faith, and the faith is in the one exercised by it, and in Christ, and in the sick one who is saved.

Paul perceiving that the impotent man of Lystra had faith to be healed, said unto him, Arise, and it was so.

From what are these sick ones saved? Evidently not from eternal

punishment, because they are already brethren of the Apostles and children of God. I would suggest that you read the Epistle of James.

These brethren were wont to worship at Jerusalem, but that worship had been made void by the death of Christ, and now they were to walk in a new and living way, a way of life, but they were somewhat like their fathers in the wilderness who leaned toward Egypt and followed Moses. They wanted to hold on to some things like the golden mice, and yet to hold on their way with the Apostles. Some would conclude that certain points of the law must yet be observed, and their worship would become mixed and they became sick. The law pertained to the flesh. Therefore to try to keep the law was living, in a sense, after the flesh, after which if one lives he shall die—die to the liberty, rest and peace of the gospel. From this and from the spots of the world they are saved by the prayer of faith.

"If he have committed sins they shall be forgiven him."

We are to conclude from this that ones sickness may be on account of his or her sins, or it may not. If on account of sins committed, they are forgiven together with the healing and raising up.

This sickness may be intended to humble us and to bring us nearer to God in a blessed experience of our weakness in ourselves, and our strength in him through the sufficiency of his grace.

We may be assured that what-

ever the cause may be good will come to us thereby in the end and God will be glorified.

It seems to me that we may become sick through disobedience in some respect. "We may forget the assembling of ourselves together as the manner of some is. We may have become covetous, which is idolatrous."

We cannot enumerate the causes which may produce this sickness, but if any be sick let him call for the elders of the church and let them pray over him. The term "elder" may apply to the ministers, the deacons or the older members of the church. Doubtless your mind will run out to those whom you esteem to be the most faithful in the worship of God and the things pertaining to the church.

The prayer of faith shall save the sick. P. G. L.

OUR OFFER.

As there are some subscribers to the LANDMARK behind, and to encourage them to pay up, we have decided to make the following offer until June 1st: Every subscriber on our books who will pay up his subscription and renew one year in advance, will receive a copy of the "Treatise on the Book of Joshua free," also any one getting up a club of eight new names with the cash at \$1.50 per year, will receive a copy of the LANDMARK free for time club is paid for, and a copy of Joshua free, and every member of the club will receive a copy of Joshua free. Also every new subscriber who sends the cash for one

year will receive a copy of Joshua free. All subscribers who are one year ahead from Jan. 1st '92 on notifying us that they desire the Book, will receive one free. This Book contains 175 pages in good readable type, clear print, and we hope all those who are behind will take advantage of this offer, and also those who feel so disposed will procure us all the new subscribers they can. Those desiring blanks and sample copies to solicit subscribers, will please notify us and we will send them as many as they wish.

BOOKS.

We have some copies of Elder Welborn's Book. Those wishing the book can have it by ordering. Price \$1.25 per book, 6 copies for \$6.00.

Orders are solicited for sister Mary Parker's Book. She is a constant and surprising sufferer, and the sale of her book will aid in her natural support. Besides the book is remarkably interesting as setting forth the trials and divine help given this strangely afflicted child of God.

P. D. G.

OBITUARY.

DORA, CORA AND LUNDIE MEWBORN.

Daughters of L. J. H. Mewborn and Ruth C. his wife.

By the request of my dear uncle, L. J. H. Mewborn I now undertake to write an obituary notice of his three daughters. Dora and Cora were born at one birth, Dora on January 18th, 1876. She died of Rheumatism after long lingering and much suffering on March 6th, 1888, making her 12 years, 1 month and 18 days old. Cora was born January 19th, 1876,

and died after a severe suffering of a few days with Perritonitis on February 1st, 1892. She was 16 years, 1 month and 12 days old. These two were almost one in mind, action and favor. Their father, mother nor nearest friends could tell them apart without examining the crown of the head, of which Dora had two. When one of them was bidden to do a thing they both wanted to do that same thing. They dressed alike and we seldom ever saw one without the other until they were separated by death. They had sweet, strong voices and loved to sing, had very bright, active minds and were good and obedient. They of course were favorites in the family circle and in the neighborhood.

Lundie, the third daughter, was born on January 10th, 1881, and died on February 26th, 1892, age 11 years, 2 months and 16 days. She also died of Perritonitis after a few days of severe suffering. Neither of the three ever made any profession of religion in any way, but were civil, upright, obedient children and all very much alike.

Just before Dora's death in 1888 her mother received a vision from the Lord that seems to have been given her that she might have some consolation and live in the blessed hope that her daughters are at rest in heaven praising Jesus our dear Redeemer. In this vision she saw three beautiful birds, such as she had never seen before, ascend upward. In a few days Dora went and now her twin sister Cora and their little sister Lundie have gone to be with her, as we hope, among the redeemed of the Lord. They leave a father, mother, 5 brothers, 3 sisters and a host of relatives and friends to mourn their departure, but we can but live in hope that they are now praising our blessed Jesus where we hope to go when the heavenly summons shall come saying, "Child, your Father calls, come home."

May the Lord so bless and comfort us that we may be resigned to His perfect will both in the departure of those who have gone before and in our stay until He calls for us to go home is my prayer in the name of Christ our Lord.

In hope of the better Resurrection.

J. H. HARDY.

JOSEPH W. PORTER.

Died at Point Lookout Feb. 1865 Joseph W. Porter, aged 24 years. He was the son of Benj. and Eliza Porter, of Edge-

combe Co. N. C. He was a member of Capt. S. B. Hunter's Co. 36th Reg. N. C. T., and bravely fought in the frightful struggle at Fort Fisher, but unfortunately fell a prisoner, after which he contracted a disease of which he died in a short time. He was a christian from his youth and maintained his integrity through all the temptations of Camp life. We verily believe it may be said of him he sleeps in Jesus. Few young men have left a brighter record than this young man. He was the second and last son of his bereaved parents who have died in the army, and while the blow falls heavily on them, it is a consolation to know that their son leaves behind him a pure and spotless character. He was the loved one of the family, the pride of a father and the idol of a fond mother's heart. But the dispensations of an All-Wise Providence have borne him to the cold and silent tomb there to await the trump of the resurrection morn.

So far away from home he died:
No father, mother by his side;
None to wipe away the gathering tear;
None his last request to hear;
None with him to sympathize;
None to close his dying eyes.
Strangers bore him to the tomb,
And left him there to sleep alone.

Peace dear Joe, thy warfare's ended,
Toll and strife with thee are over.
Thou art now by love defended,
Safe at home to die no more.
Let the goredrenched world still battle,
The war whoop sound from shore to shore,
Let the howling bombshell rattle,
Thou art safe to die no more.

Come then mother, cease thy mourning,
Father come repress that sigh,
Sister, hush that bitter weeping,
Joe's at rest with God on high.
Let us all live christians,
Live to God for peace and love,
Then when life's short day is over,
We may live with him above.

C. COUSIN.

MARTHA CLARK.

Sister Martha Clark was born in Wilson Co. N. C. Sept. 12. 1830, was married to brother E. G. Clark Nov. 2nd 1847, and died at her residence in the town of Wilson Jan. 29th 1891.

It seems to me proper that a tribute of our esteem for this dear sister should be enrolled. It is already inscribed in our hearts.

She has been a member of the old Baptists at Wilson for more than twenty years.

During all that time no one that I have ever heard of has had reason to have hard thoughts of her concerning any matter whatever. For she was peaceable in her disposition, honest in her dealings, quiet and respectful in her manners, in her attention to business working with her own hands, and no busy body in the matters of others, but attending strictly to her own business. Her judgment was excellent too, so that she managed her affairs with prudence. Her industry was remarkable, and she never ate the bread of idleness.

Her friendship was most ardent and unchanging. It always seemed to me that I could go at any time and tell sister Clark I wished a piece of bread or a glass of milk, and it would be forth coming. One of my dearest friends has been called away.

She was the wife of one of the best men of our country. Several years ago he died leaving her and four children all grown. They yet survive her. For these years of her widowhood she remained the same patient, laborious, peaceful, quiet woman, seeking constantly to be of service to others. She thus most usefully served others and was full of good works.

Her last sickness was brief, and she quickly yielded to disease; for her health had long been feeble.

The old members of the church at Wilson are leaving one by one and going home. My sojourn with these pilgrims and strangers has been pleasant, but we must part here on earth. No certain dwelling place have we here. Here our ties to earth are severed as we see our best kindred, our dearest ones called away without any intimation we shall ever see them on earth again.

But we do not mourn as those that have no hope. For if we believe that Jesus died and arose again we believe also that them that sleep in Jesus will God bring with him.

P. D. G.

CARRIE A. BURKS.

DEAR BROTHER GOLD:—Please publish the following: Mrs. Carrie A. Burks was born on the 9th day of November 1860, and died at our residence in Mullen, Texas on the 25th day of January 1892. Our daughter had lived with us ever since she and her husband, R. L. Burks, were married. She had been very much afflicted with Asthma and Bronchitis for several years, was almost a constant sufferer for

years, and took LaGrippe which with her chronic disease soon prostrated her. She bore her afflictions with great fortitude, and we are consoled with the blessed hope that our loss is her eternal gain. She left 3 little girls to be cared for. We have thus lost 6 of our eight children, have 2 daughters living, both members of the Primitive Baptist church. May the God of grace be with us in our old age and give us an humble resignation to his Holy will.

WM. S. HARRIS.

Mullen, Texas.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

J. E. ADAMS

White Plains, Saturday and 1st Sunday in April.

North Creek.....Monday.
Pungo River.....Tuesday.
Shallow Creek.....that afternoon at 3 o'clock.
Church on New Lake, Wednesday and that night.

Rose Bay.....Thursday.
Brethren will please arrange for Friday.
North Lake.....Saturday and 2nd Sunday.
Brethren may arrange appointments to suit themselves so I can be at Beulah on 3rd Sunday and Saturday.

Goose Creek.....Monday.
Cedar Island.....Wednesday and Thursday.
Hunting Quarter, Saturday and 4th Sunday.
Straits.....Tuesday after.
North River.....Wednesday.
Ruhamah (Morehead City), Wednesday night and Thursday.

Newport, Saturday and 1st Sunday in May.
He will need conveyance when off from R. R.

A. GARDNER AND BROTHER LANE.

Bethany.....April 1st and 2nd
High Ridge.....3
Liberty.....4
High Hill.....5
Watson.....6
Crooked Creek.....7
Meadow Creek.....8
Bear Creek.....9 and 10
Flat Creek.....11
Toms Creek.....12
Brother Workman's.....13
Pine.....14

They will need conveyance.

A. N. HALL.

Falls.....Saturday and 2nd Sunday in April.
Williams.....Monday.
Lawrence.....Tuesday.
Deep Creek.....Thursday.
Kehukee.....Friday.

Conoho.....Saturday and 3rd Sunday.
Hamilton.....Monday.
Spring Green.....Tuesday.
Flat Swamp.....Wednesday.
Briery Swamp.....Thursday.
Great Swamp.....Saturday and 4th Sunday.
Little Creek.....Monday.
Tarboro.....Tuesday.
Old Town Creek.....Wednesday.
Autry's Creek.....Friday.
Meadow.....Saturday.
White Oak.....1st Sunday in May.
Wilson.....Tuesday.

He will need conveyance.

L. H. HARDY.

Thursday night and Friday before the 2nd Sunday in April, LaGrange.

Mewborn.....Saturday and 2nd Sunday.
Nabunta.....Monday.
Meadow.....Tuesday.
Autry's Creek.....Wednesday.
Town Creek.....Thursday.
Tarboro.....Friday.
Little Creek.....Saturday and 3rd Sunday.
Cross Roads.....Monday.
Conoho.....Tuesday.
Lawrences.....Wednesday.
Kehukee.....Thursday.
Deep Creek.....Friday.
4th Sunday, in April brother Joseph Broders of Alexandria, Va. may arrange an appointment.

He will need conveyance.

RECEIPTS.

ALA.—G. W. Campbell, 3.00.
COLO.—W. C. Perdue, 3.00.
GA.—J. L. Williams, 5.00.
ILL.—A. C. Clore, 1.00.
MAINE—J. H. Wilson, 2.00.
N. Y.—Mrs. Emma S. Halstead, 2.00.
N. C.—By Elder J. A. Ashburn, 1.50; By Mrs. Lydda Dickson, 4.00; By Geo. Hales, 1.50; By Elder F. L. Oakly, 3.00; By Alex Wiggs, 1.50; By Wm. Barnes, 3.00; W. H. Warren, 3.00; By W. A. Hall, 2.00; By S. E. Warren, 2.00; By Mrs. Wm. Warren, 1.50; Calvin Rountree 2.00; J. A. Whitfield, 1.00; Mrs. J. R. Thigpen, 2.00; J. M. Howell, 2.00; L. I. Harris, 2.00; Bebe Faithful, 1.00; Benage Ferrell, 1.50; Sarah Simmons 75c; W. F. Norwood, 1.50; B. W. Trott, 1.50; Elder J. R. Roberts, 3.00; Mrs. Fannie Speight, 50c; Penelope Cook, 1.00; Miss Mary J. Wilson, 2.00; Thos. Felton, 2.75; W. J. Bullock 1.50; Moses Dew, 2.00; By Dr. J. R. Hester, 2.00; By Elder W. C. Jones, 2.00; By Peter Hutchinson, 4.00; By S. W. Outterbridge, 1.50; By Elder L. H. Hardy, 1.10; By Elder Abram Wooten, 2.50.

S. C.—By S. M. Paul, 3.00.

TENN.—By G. W. Hardison, 2.00

TEXAS.—M. Liles, 2.00

VA.—J. W. Coleman, 1.50; Roton Hurst, 2.00; By Elder J. C. Hall, 3.00; C. A. Howard, 4.00; T. J. Jennings, 2.00; By G. H. T. Greer, 2.00.

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WILMINGTON & WELDON RAIL ROAD and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

DATED January 26, 1892.	No. 23. Daily.	No. 27. Fast Mail Daily.	No. 41 Daily, ex Sunday.	No. 15. Daily.
Lv Weldon.....	1:30 p.m.	5:43 p.m.	6:40 a.m.	11:00 p.m.
Ar Rocky Mt.....	1:40 p.m.	6:30 p.m.	7:47 a.m.	12:04 a.m.
Lv Tarboro.....	2:18 p.m.	6:58 p.m.	.....	.....
Ar Wilson.....	2:18 p.m.	7:00 p.m.	8:17 a.m.	12:33 a.m.
Lv Wilson.....	2:30 p.m.	.....	.....	.....
Ar Selma.....	3:30 p.m.	.....	.....	.....
Lv Fayetteville.....	5:30 p.m.	.....	.....	.....
Lv Goldsboro.....	3:15 p.m.	7:40 a.m.	9:00 a.m.	1:15 a.m.
Lv Warsaw.....	4:14 p.m.	.....	10:00 a.m.	.....
Lv Magnolia.....	4:27 p.m.	8:40 p.m.	10:14 a.m.	2:17 a.m.
Ar Wilmington.....	6:00 p.m.	9:55 p.m.	11:45 a.m.	3:45 a.m.

TRAINS GOING NORTH.

	No. 14. Daily.	No. 78 Daily.	No. 40 Daily, ex Sunday.	No. 66. Daily.
Lv Wilmington.....	4:10 a.m.	9:15 a.m.	4:00 p.m.	5:31 p.m.
Lv Magnolia.....	3:57 a.m.	9:57 a.m.	5:40 p.m.	7:14 p.m.
Lv Warsaw.....	.....	11:14 a.m.	5:55 p.m.	7:27 p.m.
Ar Goldsboro.....	4:33 a.m.	12:05 p.m.	6:50 p.m.	8:30 p.m.
Lv Fayetteville.....	.....	9:10 a.m.	.....	.....
Ar Selma.....	.....	11:03 a.m.	.....	.....
Ar Wilson.....	.....	12:10 p.m.	.....	.....
Lv Wilson.....	5:14 a.m.	12:58 p.m.	7:48 p.m.	9:12 p.m.
Ar Rocky Mt.....	5:37 a.m.	1:30 p.m.	8:21 p.m.	9:40 p.m.
Ar Tarboro.....	6:30 a.m.	2:18 p.m.	.....	.....
Lv Tarboro.....	.....	12:59 p.m.	.....	.....
Ar Weldon.....	6:35 a.m.	2:55 p.m.	9:35 p.m.	10:50 p.m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p.m., Halifax 4:22 p.m., arrives Scotland Neck at 5:15 p.m., Greenville 5:52 p.m., Kinston, 8:00 p.m. Returning leaves Kinston, 7:10 a.m., Greenville 8:25 a.m., Halifax at 11:00 a.m., Weldon 11:25 a.m., daily except Sunday.

Local freight train leaves Weldon Monday, Wednesday and Friday at 10:15 a.m., arriving Scotland Neck 1:05 a.m., Greenville 5:30 p.m., Kinston 7:40 p.m. Returning, leaves Kinston Tuesday, Thursday and Saturday at 7:20 a.m., arriving Greenville at 9:35 a.m., Scotland Neck 1:20 p.m., Weldon 5:15 p.m., daily except Sunday.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p.m., Sunday 3:00 p.m., arrive Williamson, N. C., 7:18 p.m., 4:20 p.m. Plymouth 8:30 p.m., 5:30 p.m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a.m., Sunday, 9:00 a.m., Williamson, 7:30 a.m., 9:58 a.m., arrive Tarboro, N. C., 10:40 a.m., 11:20 a.m.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a.m., arrive Smithfield, N. C., 8:30 a.m. Returning, leaves Smithfield, N. C., 8:00 a.m., arrive Goldsboro, N. C., 9:30 a.m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p.m., arrives Nashville 5:55 p.m., Spring Hope 6:30 p.m. Returning leaves Spring Hope 8:00 a.m., Nashville 8:35 a.m., Rocky Mount 9:15 a.m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p.m., and 11:15 a.m. Returning leaves Clinton at 8:20 a.m., and 3:10 p.m., Connecting at Warsaw with Nos. 41, 43, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 90. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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The 15th Session will open Tuesday, Nov. 3rd, 1891, and Continue 20 weeks. Rates reasonable.

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The Twenty Seventh Session will open, the Lord willing, the Third Monday in January 1892, and continue Twenty weeks. For further particulars inquire of

A. J. MOORE, Prin.

MISS CORNELIA MOORE, Assistant,
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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EDITORS OF THE LANDMARK,
DEAR BRETHREN IN CHRIST JESUS
OUR LIVING LORD:—After reading
the LANDMARK of Feb. 1st, I feel
moved to offer a few thoughts in
connection with its contents or in
regard thereto.

First I will say I think the object of, and for communication among the saints as the "Afflicted and poor People" of our God should tend unto edification only, for the preaching of the Word which is but teaching (or presenting) the truth as it is in Jesus is for the comfort and upbuilding or edifying of the saints, those I believe to be called of God according to his purpose concerning them manifestively in all their way in the world as pilgrims and sojourners, having no continuing city, but seeking one to come. And in this sense could Paul charge Timothy not only to "Preach the Word," but to be instant in season, out of season, (which appears to be unreasonable among men) yet constant and needful for the servant of God as sent forth. Though so much troubled about his fitness, all the conference with flesh and blood will not help them to preach Christ and him crucified, or the Word: and with the being instant in season, out of season, comes the reproof, rebuking and exhorting with all long suffering and doctrine against the time when (as the faith of the child

of grace is tried, or nominal professors searched out,) by the faithful exposition of truth, for the truth's sake. None but those rooted and grounded in the truth will endure sound doctrine, or bring forth fruit thirty, sixty or a hundred fold: and nothing but a Fatherly care or Brotherly love has been practically profitable to the church of the living God. For only as the feeling of faithfulness as a servant of the Lord, and love to him and those begotten of him goes out in unselfishness to the brethren, in the profit of the word preached, in the necessity for rebuke, reproof and exhortation, with all long suffering and doctrine, will the servant of God find his reward, or prove the salvation of himself or those that hear him.

Therefore let all things be done unto edifying. Though this may be the incentive in my own mind or that of another and I appear before my brethren in person or letter, my own or that of another, is only to be judged by the Spirit, and whatever is of a spiritual production will tend to edification because it is free from all those things that are the fruit of the flesh, else it could not be to Godly edifying.

Yet let me say, it is in the manifestation as an abstract, but man to man, yet there must be evidence of God's speaking from the heart to the heart in the accounting of his

glorious grace unto fallen sinners, who have been chosen in (or given the life of) Christ before the world was. It is in hope of this LIFE ETERNAL which God who cannot lie promised, and it is this one who is the life of his people, who gave him self for them individually and collectively, for the body is but one, though it has many members, and by the spirit and in the spirit there is no schism in this body, but all is to Godly edifying whether preached or practised, oral or written. But if ye bite and devour one another take heed that ye be not consumed one of another. Now I do not believe that one thing can take place with (or any condition be that of) the church to change the purpose of God so all the way man takes is under his view, and the remedy only in Jesus Christ is found for the sins of his people; and while as chosen and foreknown (as his delights) whether before or after their natural birth, or before or after their spiritual birth, no change can take place with God respecting them, while with them before him

"All must begin and last and end,
As best shall please their God and friend."

Yet as none of the ancient saints knew anything before it took place only by faith's view, yet by faith they spake or wrote of things that were not as though they were; so the things written afore time were written for our learning &c., so those things that now are spoken or written in harmony with scriptural testimony, however searching and close fitting while seasoned with love to the household, cannot effect otherwise than to comfort and edify and build up in the truth, for there will be nothing sarcastic or encroaching, but rather in love serving one another, and in honor preferring one another, and a real esteeming others better than

themselves among brethren, thus showing love to be without dissimulation, and abhorring that which is evil, and cleaving to that which is good, proving that it is good and pleasant for brethren to dwell together in unity. Well might the poet say,

"How sweet, how heavenly is the sight,
When those who love the Lord,
In one another's peace delight,
And thus fulfill his word."⁵

Bearing their own burdens as sinners saved by grace, and bearing each others burdens, and so fulfilling the law of Christ.

"As sorrow flows from eye to eye,
And joy from heart to heart,
Each feeling his brother's sigh,
And with him bear a part."⁶

Doing all things without partiality or hypocrisy, doing all things decently and in order as faithful servants, obedient attendants, loving the place where God's honor dwells, delighting in the habitation of his house, being satisfied with the goodness thereof, knowing they are members one of another, are not their own but have been bought with a price, therefore they are to glorify him in their bodies and spirits which are his.

Many things written by the brethren in the LANDMARK referred to have stirred my mind bringing me back to past time in many things, especially brother L. H. Hardy regarding visiting the sick and afflicted ones, the efficacy of prayer and giving aid and comfort, having assurance of the recovery of the sick and of their sins being forgiven, and of the departure of others after they were given peace of mind, desiring to depart and be with Christ, and of others raised up to come to the church to walk humbly before God. Well can I a poor sinful worm adopt the language, "Great and marvelous are thy works Lord God Almighty," believing all his works are justice

and truth, too wise to err, too good to be unkind, having but to speak and it is done, to command and it stands fast. Go on brethren in peace and love, let your light shine in all your expressions and communications, to do good and communicate forget not, for with such sacrifices God is well pleased, and may the Lord bless your labors of love.

J. D. HUBBELL.

Kellys Corners, New York.

EXPERIENCE.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I have been impressed for some time to write a few lines for your paper, the LANDMARK, but feeling so unworthy I put off writing till now. I will try to write if the blessed Lord will lead my mind and direct my pen.

I have been reading some of the dear sisters pieces which have done my poor heart good. If I could write as well as they I would love to write. Well dear sisters, I want to talk about love—love to one another, and love to God. Sometimes I look around and see brethren disputing over small matters, and talking about one another. Oh I fear we have not that love that our Savior had. He loved his children so much that he gave his body to be crucified. Oh such love as this. We should love one another as he loved us. Oh dear sisters, I fear we have not got the love we ought to have when we talk about one another and say hard sayings about each other. The bible says, blessed is the peace maker. I feel so unworthy, so prone to evil. When I look at myself there is no good in me. When I would do good evil is present. So the things I would do I do not, and the things I don't want to do I do. My mind seems to be dark and gloomy. I fear some-

times that I am deceived, and fear I have not that love as I should have. Some times I feel that I love the Primitive Baptists with all my heart, and it does my heart good to meet them, and then sometimes when I meet them I feel so cold and sinful it seems like my love is nearly gone. No one knows what troubles and trials I have in this life. Do any of you have such troubles? If I did not have a hope that I would meet that blessed Jesus whom I saw in a dream. Dear brethren, permit me to tell the dream. I thought I was in a condition I could neither talk nor even move my tongue, nor even move a limb, and could not see at all, but knew there was an angel by my side, and the angel said, put your trust in Jesus, he will lead you safe through. I thought I then said Lord Jesus save me, and then my eyes were opened and my tongue was loosed, and I began to praise the Lord. It seemed like I was going up when I saw my Savior, and I still rejoiced and shouted and praised his blessed name. When I came close to him he was the loveliest man I ever saw. I thought his children were all seated around him, and above him so as to make a house, and he was in the midst. I thought Moses and all the prophets and the apostles were on the first seat, and the balance were above till they built a house with the people. Oh dear sisters, I cannot express the feeling I had when he reached his hand and said to me, come, and my Savior smiled. Oh how dear he looked. I then awoke, and found it to be a dream. Sometimes I feel so unworthy I am not fit to belong to as good a people as the Old Baptists. Then I think where can I go? There is no other church that I can get a morsel of food only with the dear children of God, the

Old Baptists. Some of our brethren say that a woman ought not to write to be published except it is her experience of grace. What did the Savior tell Mary when she went to his Sepulcher early the first day of the week? He told her to go and tell the disciples that he was alive, that he had risen from the dead. So the Savior sent Mary the first one that was sent to tell the brethren the good news and glad tidings, and it is good news to us, as it is to know that our blessed Savior has risen from the dead, and he will take care of all his sheep. He will hunt them up and take care of them. If I knew that I was one of God's little children I would not fear, but sometimes I fear that I am not a child because I am so unworthy. If any of my dear sisters or brothers whom I have met read these lines, please write to me and tell your feelings and experience. I send my love to all the children of God. Pray for me when it goes well with you. May the mercies of God be with brethren Gold and Lester, and cause them to fight boldly for the truths' sake, and that ZION'S LAND-MARK may publish the truth as the Lord wills.

Your sister, if a sister at all,

MARY S. NEEDHAM.

Colman, Texas.

BROTHER GOLD:—I have just returned from my appointments, and I felt that the presence of the Lord was with us, tho' I have been feeling of late that I would quit trying to preach, for surely I know as little about the gospel as any one could to know any thing, and some times I fear I don't know any thing about Christ and his kindom. I read and hear so much from the stand and papers that I don't think is profitable to the poor saints of God. Some have a hobby of one

thing and some one another. I wonder what is the matter? Some times I think I can see that some poor fellow wants to make a display, and I think such most always do that; but nine times out of ten they make a display of their ignorance, for that is what the spirit of the flesh always shows. But my brother, I have long since decided that I had better preach what I have seen and felt in my own experience. As for writing I never felt that I had sense enough to write, and I do not feel that I am spiritual minded enough to write, though I have often been asked to write my experience. But if I had ever so much wisdom I could not write what I have seen and felt, for every day of my life is an experience, and has been from my 21st year, different from what it was up to that time. I know that I was a condemned sinner before God, and I did not believe then that God was accountable for my sins then, nor neither do I now. But I was shown that there is a hell, and I felt that it was prepared for me, and I was prepared for that, and was enabled to see that nothing but the grace of God could reach such a case as mine. I was enabled to see that there is a heaven, but I thought that was for good people, but I was a bad one and I feel to be a bad sinner yet, and therefore I know if the doctrine of election is not true I am gone, and the longer I live the more beauty I see in it. Then I am sure that the chosen of God according to election will be drawn to Christ at the right time, and if we as the saints of God could preach to the comfort of the little ones and those that feel to be poor in spirit, such as feel to need the bread of life, I think we would have more peace. Sometimes I think I know I love the people of

God, and they are my people, and when I get with them like I did today, and have a good meeting, and see the love of God made manifest I think surely I will do better. I thought this evening coming home that surely I would be a better husband and a better father to my children, and a better neighbor, and felt like I loved them better. But I know I have got to go back to the new ground and to the ditch, and that if I am not kept by the power of God I shall fall. But for that little hope I should faint by the way. But may the God of all grace keep us in obedience that his people may pray for each other. My brother, I do not know why I have written as I have for I never felt like I could write any to you that you would have any confidence in. But the strong are to bear the infirmities of the weak.

ISAAC JONES.

Chinquepin, N. C.

EXPERIENCE.

DEAR BRETHREN GOLD AND LESTER:—I have been impressed to write what I hope the Lord has done for my soul, but have put it off from time to time. If not deceived I still have the same desire, and with a feeling of unworthiness I now make the attempt, hoping that God will guide my pen. I was raised by Primitive Baptist parents and I believed that was the true church, and I believed that one had to be born again before he could enter the kingdom of heaven, and I had some serious thoughts about my soul hereafter. I believed God had a chosen people and they would be saved to the uttermost, and I had wondered if it would ever be my lot to be one of them. It would give me some trouble for some little time, but it would wear off and I would enjoy myself as ever. I dreamed that I

saw a train pass by in the air, and I dreamed that the Lord was standing in the cab and part of the engine around him shone like gold, and just as it passed me he turned his face toward me and waved his hand and passed on out of sight. This dream troubled me for some time, but in the Fall of 1889 I hope I was shown my condition. One night it seemed to me the Lord appeared to my view or to me standing in the air. I was not asleep. At this moment a strange feeling passed over me, and my heart seemed to sink and right here I was shown my sins, if I ever was, and then I went to crying and trying to pray to the Lord to have mercy on me a sinner. For I hope I saw my lost and ruined condition. I never did believe in works, but I went to doing all that I could, and that was begging for mercy. I thought there was a chance for others but none for me. I had no hope. I was without God in the world. I felt to be cut off, one to myself, all I could do was to beg for mercy. I would try to pray, but it did not seem that my prayers reached higher than my head, and the more I tried the worse I seemed to get. Every pulse of heart was Lord, have mercy upon me a sinner, Lord, save I perish. I thought I was committing more sin by trying to pray, for I believed if I was saved at all it would be by grace and mercy through our Lord and Saviour Jesus Christ, and not for any thing that I had done. I thought that if I was to die that I would be forever lost. I felt justly condemned, and I craved conviction, but I did not take this for conviction. I concluded I had heart disease and I might die suddenly at any time. One night a fear came over me and I thought, suppose the Lord was to take me away, or kill me this night I would be forever lost. Dear child

of God, I trembled with fear. I dropped off to sleep that night sitting on my chair, and when I awoke I was standing up crying and begging for mercy. I do not know when I got off the chair, but I craved a hope after death above all things in the world. I went to preaching one day and when I walked in the house and saw the members sitting together, I craved to be with them. I thought I would be willing to bear any thing the Lord saw fit to put on me for a hope after death, for I believed when the Lord commenced a work he would finish it. I would read the New and old Testaments but the promises seemingly were for some one else, and not for me. I had just about given up. I saw my righteousness was no more than filthy rags and if my soul was sent to hell thy righteous law approved it well, and at an unexpected time my burden of guilt was taken away and gladness and joy sprang up in my heart, and I went on my way rejoicing, but it was not long before I was doubting and fearing that I was deceived. I prayed to the Lord if I was deceived to undeceive me. My prayer was different now from what it had been before. This seemed to come to my mind,

Come we that love the Lord,
And let our joys be known;
Join in a song of sweet accord,
And thus surround the throne.

I had impressions to go to the church but I felt so unworthy that I hesitated. With my unworthy feeling I went and offered to the church and was received and baptized by Elder D. R. Moore. Some times I get very low down in my feelings and fear that I am deceived in the whole matter. At others I am lifted up and rejoice for a while. But I cannot live like I want to live. The things that I would not that do I, and the things

that I would that do I not. Oh for a heart to praise the Lord, to praise his glorious name. I can see a plenty of others that live up to their duty, and I think if I could live like they do I would be better off.

"Oh for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads me to the Lamb."

Your brother in hope,
W. R. BLALOCK.

Roseville, N. C.

EXPERIENCE.

ELDER P. D. GOLD, MY DEAR FRIEND AND READERS OF THE LANDMARK:—I have been impressed for some time to write some of my experience, as there is so much said in this vicinity about your dreams. When you have dreams they make sport of you. When I say they I mean all denominations except the old Primitive Baptists. I hope that I am actuated by the proper Spirit. I know that I will not receive any thing in a pecuniary way, and, I am confident that there will be no display of intellect, but it is only to show or describe the way in which I received a hope. In my boyhood when by myself I would meditate on my future destiny, but after going through the late war I become more sensible of my condition, and trouble grew worse until the year 1879, on Monday after the 4th Sunday in August it seemed to me that day like that I could not live. Still I labored hard sucking tobacco, keeping it all to myself. I could not tell what was the matter: but at some time of the night there appeared to me a light beyond the brightness of the sun in the shape of a large wheel, and my thought was that light was Christ, and my inclination was to go, and when I reached the light I was aroused from my sleep with tears

flowing and made to think that surely the Lord was in this place and I knew it not. To my surprise my burden was gone. All the next day I was made to wonder what a great change had been wrought in me, and my desire and prayer was that I should be shown whether this was the work of the true Spirit or not, and at some hour of the night it was made plain to me that my sins had been pardoned. From that day to this I have had a little, humble hope fearing the Lord all the time, but oft times have thought I would like to have my burden back again. I am confirmed in my own opinion that he works everything after the council of his own will, not only in the day but also in the night: for you hear it said by Job 33: 15, 16, In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men and sealeth their instructions. So if it had been left to my carnal notion I would not have been changed in this way, if changed I am. It shows to me that he has the power to raise the dead, and quicken them, and also the Son quickeneth whom he will. I have been too lengthy but pardon. I am still a sinner, and if saved it will be by grace. Remember me and mine when it goes well with you.

Respectfully,

WM. H. HODGES.

Sontag, Franklin Co. N. C.

EXPERIENCE.

DEAR BROTHER GOLD:—I have been thinking some time of writing what I hope has been the dealings of a merciful God with me; but feeling my unworthiness have put it off from time to time. When about the age of 14 I had a dream of seeing the world on fire. I felt I was not prepared to meet my

God in peace. I had a favorite Aunt that I firmly believed was a christian, and thought I would go and fall at her feet and perhaps the Lord would spare me for her sake. Then I awoke and thought what an awful time it would be with the ungodly sinners at the last day, and felt if I knew how to pray there would be a chance for me to be saved; but I still kept on in my sinful ways. I would promise the Lord that I would do better, but would break my promises. About 4 years from the time of my dream I got in so much trouble I could neither eat nor sleep, but did not know what was the matter with me. I would go to preaching thinking I would ask brother Burch to pray for me, but when I would get there it seemed that I could not, and would go home feeling worse than ever. I would try to pray, but all that I could say was, Lord be merciful to me a sinner, Lord save, I perish. I greatly desired the prayers of my dear mother, but was ashamed to ask her to pray for me: but I thought she knew how mean I was, and I did not ask her until one morning I was going to leave home. I didn't expect to live to get back, and felt like I had to ask her to pray for me before I left, and I did so. I believed I had committed the unpardonable sin. Surely there was no mercy for me. I was in trouble about eight years when I hope it was the good Lord's will for Christ sake to forgive me my sins. While at home one day with my little babe I thought that was the day I had to die and go for my sins. I thought if I did die I would die begging for mercy. I knelt to try to pray as I thought for the last time, and it seemed that I viewed the Lord as he was. I saw that he was true and just. I gave myself up in his hands for his will to be done. I

EXPERIENCE.

felt if I was damned it was just, if saved it was mercy. While in that condition these words came to my mind, be ye not afraid, ye shall rest in heaven. Then I arose to my feet. I doubted it being of the Lord. I believed if I would ask him again I would receive, and these words came to me with power, "For it is of my voice," and the voice of the Lord came from heaven. It seemed that I could rejoice for a while. It was a dark cloudy day, but everything seemed to look brighter and I felt my burden gone. I then had an impression to offer to the church and tell the Lord's people what I hope the Lord had done for me, and then I got in doubts and fears, and thought it all of the works of satan and myself, but I still had impression to join the church. I was crossing some water one day and thought it was the most beautiful water I ever saw, and had the strongest impression to be baptized that I ever had in my life. I tried to pray if it was of the Lord to impress it on me, and give me a brighter evidence of it. Just as I crossed the water these words came to me,

"Hark my soul it is the Lord,
 'Tis the Saviour hear his word,
 Jesus speaks and speaks to thee,
 Say poor sinner lovest thou me?"

I continued in this way for about nine years living in doubts and fears. I went before the church at Wheelers and was received and baptized by Elder J. D. Draughn. The next day after I was baptized seemed to be the brightest day I ever saw. I felt like I wanted to see all of the Primitive Baptists and tell them how I loved them.

Please remember me in your prayers. Your unworthy sister if one at all.

SARAH S. WAGNER.
 Gordonton, N. C.

DEAR BROTHER GOLD:—With the help of the Lord I will try to write my little experience, if I have any at all. I feel like if I have a hope at all that it is the least of all. When about 25 years of age I got in a poor state of health, and death seemed to trouble my mind. All I studied was dying and leaving this world without a hope for my poor soul. I felt like I was a sinner. I would have different dreams from what I ever had before and became so troubled about my condition I would forsake my work and would often ask the Lord to have mercy on me, for my sins burdened me, but my sins never were made plain to me like I have heard people speak of. With great fear I would go doubting and mourning over my condition. My health grew worse instead of better. I went on in this condition for 6 months. I gave up all hope, and thought death would be my portion. I lay down at night with prayer in my heart to the Lord to have mercy on my soul and felt like my time was about out here in this world. When I dropt to sleep there spoke a loud voice at my bed-side. It said, if you are never delivered, or never receive your pardon, you need not be uneasy, for you shall go to Jesus Christ. My eyes flew open. I did not feel like I had been asleep, but thought then I was willing to die. My trouble all banished away. I felt happy and was willing to forsake this world and my family to follow Jesus. Soon after that I got in better health. There seemed to be a great change in me from what there had been. I loved to go to preaching, and wanted to be with the Old Baptist, for I loved them better than any one else. I would go and hear them preach, and they all

looked happy to me. I thought if I was only fit to be a sister I would be the happiest soul in this world, but oh I have found it different from what I took it to be. There are times that I feel happy and do not dread death. Those sweet words will come in to my mind, you shall go to Jesus Christ when you die. What more could I want, but to go to Jesus when I die, but these happy feelings would seem to pass away, and I would feel like I had no hope at all, and that song would seem to bear on my mind,

"I am a stranger here below,
And what I am 'tis hard to know.
I am so vile, so prone to sin,
I fear that I'm not born again."

It seems that if I was what I profess to be I would not doubt so much, but if I felt happy all the time I would not try to pray to the Lord for relief. I would be happy enough with thought of him, but I have been made to feel that I could do nothing within myself. All my help must come from him.

"Father, I stretch my hands to thee,
No other help I know."

I went on this way wondering about myself about 13 years. My husband joined the Methodists. It was his pleasure for me to join them too, but I did not believe in their doctrine, but I followed him, and remained with them about 3 years, but I had no love for them and it became to be great trouble to me. I would go and hear them preach, but everything seemed cold and dull to me. I would go to hear the Baptists and it would seem to fill my heart with love and fed my hungry soul. I became so troubled I could not eat nor sleep, and felt like I never could see any more pleasure like I was, and it appeared to me if I kept on like I was where Christ was I never should go. I tried to keep my trouble hid the best I could. My

family was all gone from home one Saturday evening and I lay down with tears in my eyes and prayer in my heart to the Lord to show me some bright evidence of my faith, and I dropt to sleep, and received in my sleep the brightest, clearest water I ever saw in my life, and there appeared to be white rocks all over the bottom of it. I awoke in much joy and felt like I wanted to be baptized. I had often thought if I ever offered to any church at all it would be at Pleasant Hill, but it would come to me so plain, there is no difference. Oh how could I have any choice, so the first Saturday in July 1891 I went before the church at Hopeland and felt like my hope was so little that I could not go before the church, but it appeared to me that I never could go back home like I was feeling then, so with great fear and trembling I went before the church and was received, and on Sunday I was baptized by brother Andrew Moore, the pastor of my church. That was the happiest day I ever met with. Your unworthy sister, if one at all.

ELLEN TAYLOR.

REPUBLISHED BY REQUEST.

ELDER P. D. GOLD, DEAR EDITOR:—As I desire to converse with you upon a subject that much concerns me—deprived of an opportunity—I take my pen in hand to give you an outline of what I have seen and felt, but you must not expect much from such a weak vessel of mercy as I am, if one at all—religion is the subject that I speak of. I hardly know where to begin, but would like to commence where conversation first commenced with me. I was reared up by pious parents and taught to read my Bible, and revered it as God's word. Soon I was made the owner of a small

Bible, and being in possession I commenced for the first time to read it through, and kept on reading and after a long time read it through, (including both old and new) but could not understand but very little of it. I also read "Bunyan's Pilgrim's Progress," and "Baxter's Call" and many other books too tedious to mention, and in reading them I learned that I was a sinner; and, I had read where Jesus said "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." I partly knew the meaning of conversion, but how we were to become as little children I could not understand. About the commencement of the war I began to reflect more seriously concerning the welfare of my soul, thinking if we were overrun by our enemies and perhaps killed, was I prepared to die or fit for the kingdom of heaven which I desired to be?—Conscience would condemn me by saying—no—you have not undergone any change of feeling or felt happy on account of forgiveness of your sins. Well do I remember the place and with what fear and perhaps trembling, where I first bowed to God to beg for mercy, and I kept on trying to pray and would read one chapter if no more in my Bible every day, and would go to preaching to hear both Baptists and Methodists but seemid to have more love for the Baptist than any other denomination—and, at length the war closed, but this did not close the warfare that was going on with my soul. Often would I seek some lonely place to read and meditate and weep over my sins, and at other times I would take no pleasure in reading, and it would become such a task that I would lay my Bible down and beg sister to rove the plantation with me to seek for wild flowers or to

search for some amusement that would perhaps dispel the gloom that was disquieting my mind, and oft' would I return with that same sadness and loneliness as when I went. Thus my days passed and but little comfort could I find, until it pleased the Lord to give me a kind companion who sympathized with me in all my affliction; but yet, there was that same condemnation hanging over me, and often did I kneel with my dear husband in prayer to beg the Lord to make me a christian, but still my troubles grew more severe—not only in mind but in body—nor was this all, my dear husband who then had the bronchitis grew worse and worse and was soon taken from me. Oh! what grief and sorrow at this time, my pen fails to describe. It seemed that I had no comforter in heaven and none on earth, except little babe, who needed my care; and as soon as proper arrangements could be made I moved back to Guilford to live with my parents, February 17th, 1870. And being parted with my dear companion and that quiet home that I learned to become familiar with, caused such grief that only a widow's heart can feel, but I commenced reading the Testament and trying to be reconciled to the Lord's will and earnestly desired that the Lord would convert and make me a christian. Up till then I had been as it were hoping for a hope, but it seemed that I had read and tried to pray and sought for more than eight long years, and it all availed nothing. I had almost given up in despair of ever obtaining favor with the Lord; for, I felt to be such a poor helpless sinner—but at a time when least expected, my deliverance came—if I am not deceived. On the night of the 11th of September 1870, I had a dream which is as follows: I dreamed that I set out to

travel alone and on foot, and on my journey I came to a creek and there was no way to cross it except on a very narrow bridge but it was so well erected that one need not fear to cross it, and I crossed over without any fear, and as I went on I thought it was made for school children and to school was where I was going but did not know who my teacher was, and awoke up. This dream was one that was not soon forgotten. It bore so heavily on my mind all that morning that I did not fail to tell it to my sister and others, and, as my father was to have his wheat threshed that day and mother not being able to see about preparing dinner, the care fell upon me, and while assisting I took a chill and felt but little like aiding any longer. I forsook all and went up stairs to my quiet little room and lay down, and being alone I commenced thinking over my dream and wondering if it could be me that was to walk in that narrow way. I commenced praying to the Lord to turn me in the right way—if it was to the right or to the left, or whithersoever he would have me to go, so that he would only lead me in that straight and narrow way that led to eternal life. Yes, I was made willing to be led by the Lord and kept on praying "Lord save, I perish." Oh! Lord, calm these troubled waters.—What else I said or how often I repeated this I cannot say, for it seemed that my very breathing was in prayer to God, and before I knew it I had ceased praying—I was rejoicing and praising the Lord.

Dear editor, words fail me to describe any feelings at this time, but how long I had been praising him before sister came up to see me I do not know, but I was still rejoicing. She asked me if I 'did not want some dinner—I said to

her: Oh! sister I have meat to eat that ye know not of! She came to my bed and I threw my arms around her and felt that I never had loved her as well before, and not only her but I felt like I loved everybody, especially the Old Baptists, and did want to see some of them and tell them how happy I felt. From this I commenced repeating scripture; text after text would present itself to my mind.—I seemed to know the meaning of a great many texts that I cannot repeat exactly as they are written. Oh! that they all could be written down that I and others might have seen what was presented to my mind, but I will only give you what few I can remember: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."—John 10: 16. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."—Rom. 8: 1. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—St. John 3: 8. And, there was a beautiful verse of four stanzas that I did repeat as it came to me and have craved since to know that verse, but it was only given me to feast upon then. And that old familiar hymn ('When I can read my title clear,' &c.,) that I had learned to sing in childhood, and had never been able to 'read my title clear' until then. Yes, it was then that I could 'read my title clear to mansions in the skies,' I have 'bid farewell to every fear' and have wiped my weeping eyes.' Truly did I wipe my weeping eyes against all sorrow, for I was then rejoicing in the Lord.

Why do I wonder that I did rejoice when sin did not dare to present itself, for it was buried in the sea of oblivion. Sister went down and soon spread the glad news that I had obtained a hope in Christ, and then mother and my other sister and one of my brothers came to see me. I do not remember what I said to them but they all left my room weeping as little children. I kept on rejoicing in the many precious promises that had been given me or were still presenting themselves to me. I hardly knew how to recount them there seemed to be so many and too great for my mind to comprehend, and believing the Lord was with me and that he had commenced a work in my case, and time and again did I leave it to his care to finish it, for it seemed too wonderful and great for me, for I felt to be so weak and helpless; and, if ever I was made to feel as a little child it was then. And, I do rejoice in that sweet promise where the Lord commences a good work—he will carry it on till the day of Jesus Christ—and can witness with that beautiful hymn in saying:

"God works in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm."

Indeed there was a storm with me! if not, why did I so earnestly pray to the Lord to calm these troubled waters? And I do believe my troubled soul was quieted by the same power that rebuked the wind and said to the sea: "Peace, be still!" Oh, what calm and peace of mind which I had never felt before. I arose and went down where my father was still lying in his bed (for he was sick at the time) and gave him my hand, for I felt to love him with a peculiar love and wanted to tell him as near as I could how I had felt, but it seemed too much for me to tell

then, for I felt so quiet, and everything around me was so calm and tranquil, even the Sun seemed to shed forth its beams so mild and gentle. But, oh my soul, before the sun had risen and set on her again she was doubting and fearing, doubting whether so many great and glorious promises could be for such a poor, feeble dying worm of the dust as I felt myself to be, and fearing that I was deceived I began to beg the Lord, if I was deceived, to undeceive me. I tried to find my burden again but could not. I would reflect on the feelings that I had and do know that they were something more than sinful self. I cannot base my little hope on anything else but the word of God which is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.—I began to read my Bible again as if for the first time, and could read with pleasure and delight more than I had ever done before, and rejoice in many of its sweet promises; and, earnestly did I search the columns of your paper to see if there was any experience like mine, and I hope I am taught of the same Spirit if not deceived.—During this time Elders Bodenhamer and Oakley stayed all night with us, and oh! what warm affection was felt toward them. Elder Oakley held family duty that night but that was not enough. Oh! I did wish so much to hear Elder Bodenhamer preach one sermon, as I had before I obtained my little hope, but never had the privilege of hearing him until on Sunday of the Association at Hillsdale last Spring. He preached from these words: "Behold, I stand at the door, and knock: if any man hear my voice,

and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3: 20. I will not try to describe my feelings regarding this text, but will only say, I enjoyed it together with the many other able sermons that were delivered, and at the close of the meeting I was made to rejoice with them so much that I could not refrain from shaking hands, for I felt that my home was with these dear people of God. Oh! what love was kindled and seemed to glow from each heart the world can never know, for it is written "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea! the deep things of God." I have dreamed of being at preaching and shouting together with many others, and it seemed that I wanted to raise my hands higher in praise to the Lord than any of the rest. I do not know why, without I had been forgiven much. I was blessed last year (more than any one year of my life) to hear you Old Baptists proclaim that glorious doctrine that did feed my hungry soul. If not deceived, I was made to feast on some of that rich food with which that little flock is fed upon. I am made to wonder if I was not one of them.—During this state of great anxiety I had a dream of trying to tell you my little experience and thought while I was telling it Elder Bodenhamer came in and I also told it to him and it seemed that he gave me some little comfort, but you made me no reply. Not long after I had another dream (not remembering anything about my first) which was this: I dreamed that I was at meeting and you got up and commenced preaching, but, on ac-

count of its raining you stopped, and while you were waiting for it to cease raining I thought some one told you that I wanted to join the church and brought you to me (I was at the door of a house that was near by) and you gave me your hand and asked me if I wanted to join the church. I told you that I did not then, that I only wanted to tell you my little experience, and we then went in the house and sat down together and I commenced telling it to you, but did not proceed far before you told me you thought I ought to join the church, but kept on telling you, if possible, nearer-how I felt. I even told you that I was lying on my bed with some fever when I obtained this little hope and you shook your head, but, I still continued until I came to where I had wiped my weeping eyes and was then rejoicing in the Lord when I awoke. I thought I told you that I had some fever. I did not want to be deceived nor to deceive you, and would not have you think that I was out of my head as some people are when they have fever. Being yet without a decided answer is why I enquire so earnestly of you, believing you to be one of the Lord's watchmen upon Zion's walls who will not fail to give me such warnings and comforts as shall be given you, and trust you will not despise one who feels herself poor in spirit. Since Jesus has not failed to bless such by saying: "For of such is the kingdom of heaven." If this (blessing) be mine and I can only awake in his likeness I shall be satisfied.

Yours, in much weakness,

MOLLIE A. EVANS.

Brown's Summit, April 1st, 1874.

Remark.

My feelings and impressions of this friend are, that she has a good

christian hope in Jesus—I trust she may find the sweet blessings of Ruth in cleaving unto the Lord and his people: and my advice to her is to cleave fast by the Lord's people and walk in the ordinances of the gospel. What doth hinder you from being baptized, if you have not been? Ed.

OUR OFFER.

As there are some subscribers to the LANDMARK behind, and to encourage them to pay up, we have decided to make the following offer until June 1st: Every subscriber on our books who will pay up his subscription and renew one year in advance, will receive a copy of the "Treatise on the Book of Joshua free," also any one getting up a club of eight new names with the cash at \$1.50 per year, will receive a copy of the LANDMARK free for time club is paid for, and a copy of Joshua free, and every member of the club will receive a copy of Joshua free. Also every new subscriber who sends the cash for one year will receive a copy of Joshua free. All subscribers who are one year ahead from Jan. 1st '92 on notifying us that they desire the Book, will receive one free. This Book contains 175 pages in good readable type, clear print, and we hope all those who are behind will take advantage of this offer, and also those who feel so disposed will procure us all the new subscribers they can. Those desiring blanks and sample copies to solicit subscribers, will please notify us and we will send them as many as they wish.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXV.....No. 11.

WILSON, N. C., APRIL, 15, 1892.

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EDITORIAL.

A CONVENTION.

Elder J. M. Harris' communication, appearing in Feb. 1st. of this paper for 1892, contained among other matters a suggestion for a Convention of Baptists to determine what we shall preach and practice. I added some remarks condemning hobbies &c. Brother Harris is puzzled, he writes me, to know whether I meant to state that he held to hobbies. Now I wish to state that I did not mean to state that he held hobbies or advocated them at all, for I do not consider that he does. I meant that such as had their hobbies had helped to bring about the state of confusion that brother Harris is lamenting. One brother writes and preaches all the time on one subject, for instance on feet-washing, and cannot preach or write but he gets on that to the neglect of numbers of things taught and preached far more by Jesus and the apostles than that subject, (although it is right to wash feet;) or suppose he preaches and writes all the time on what is

called the absolute predestination of all things, and gets the minds of the brethren confused and distressed, still every time he preaches or writes he runs right into this subject, and dwells on it all the time; that is what I call a hobby. If one preaches the word, Christ crucified and risen, giving respect to ALL the word or revelation, living by every word of God, then is he a good workman rightly dividing the word of truth, and giving to each his portion in due season. When one is feeding the flock of God he does not want to give the sheep what they cannot eat, or what will choke them, or cause vomiting or nausea, or to scatter the flock, nor does he want to become some great notorious one himself. How sad to see one want to be called rabbi or great.

We need repentance and a return to the old paths wherein is the good old way. Brother Harris' article is a good one I think. There is however one thing it seemed to me in it objectionable namely, a call for a convention. Let us look at that meeting that was composed of the apostles and elders recorded in the Acts of the Apostles. Some had preached that believers must be circumcised and keep the law of Moses or they could not be saved: (See Acts 15: 5-24.) Now the Apostles and elders were gathered to consider THIS QUESTION. This gathering was composed of INSPIRED men or apostles, as well as others. Have we any apostles now? No. What they did and said or wrote is PART OF THE SCRIPTURE.

Can we make scripture? No. Besides their decision was to reject what had been preached by false teachers to subvert the hearers.

The scriptures thoroughly furnish the man of God unto all good works. Then why do we want any thing else? Why call a convention to decide what we shall preach or practice? Look at the history of Conventions. Who began them? The Catholics gathered to decide what to preach and set forth their creeds. In 1830 the Missionary Baptists—three years after the separation—assembled in Greenville, N. C., and organized their first State Convention to adopt new things not practiced by Baptists of old, nor warranted or taught in the bible. See where these people have drifted to as dead wood. How far out of the way they have departed teaching things for filthy lucre.

Can one man tell another what to preach? Then let us have Sunday Schools and teach Moses. For he hath in every city them that preach him being taught every Sabbath day. Let us also have theological schools to teach men what to preach and how to preach. Who taught Paul to preach? Did Peter, or James, or John? No. He was not taught it of man neither by man. Jesus was revealed in him and at once he preached Christ. When Peter, James and John heard him they gave him the right hand of fellowship because they saw he ALREADY had the root of the matter in him: (See Gal, 1st and 2nd chap.)

In our day when God calls one to preach he feels like hiding in the wilderness, for Paul went there, and John was in the wilderness untill the time of his showing forth. When deeply weighted and oppressed with this burden he begins to cry out as the one crying in the wilderness. What is he crying? He cries all flesh is as grass, but the word of the Lord endures forever, and he preaches Jesus. He is thus MANIFESTED to Israel, and when the people of God who are witnesses of these things see this gift they receive him as a servant of the Lord Jesus.

You cannot teach a man to preach Jesus. But suppose two meet that are both called of the Lord Jesus to preach him. When they come together it is manifest that they, ALREADY before they were gathered together, both believed and preached the same things. Or if one hundred come together, or are all assembled in one place, as they speak it appears that they all speak the same things, and that ALREADY, before they were gathered together, they were of one mind. Was it not so when the apostles and elders were gathered together? Peter related his experience, and Paul and Barnabas declared what had been shown them. Then James gave his mind and it was manifest that they were all of one mind, and AFTERWARD they preached just what they did BEFORE they were thus gathered.

When we are gathered in Associations or religious assemblies or

ordinary meetings it is to declare or preach what we have ALREADY seen and handled of the word of life, not to add to or take one thing from the word of God. If one comes and preaches what the brethren have not seen or felt they cannot receive him into their house or bid him God speed. If the root of the matter is in him it is at once perceived. Should there be some point of that word imperfectly understood by one others will take him to one side or PRIVATELY expound to him the word of God MORE PERFECTLY.

But there is no example or authority in the Book for an assembly or convention of Baptists to agree what to preach or practice. But as we declare to others of Israel who are judges what God hath wrought in or by us they at once own the gift or work. For all God's children are taught of him and have great peace.

If churches would WAIT until they SEE PLAINLY a gift of preaching in one, and also if he has a good report of them without, (that is lovers of the truth not yet baptized, and whosoever fears God outside of the visible church would see that such are of good character, not meddlers, but honest and peaceable, prudent and humble, so that such have confidence in them) before ordaining any to the ministry, and then even after such considered worthy are ordained, if they should afterward depart from the faith, or become heady and contentious, corrupting, subverting the hearers, the church should stop them from

preaching there would be less of this strife and confusion among us; for it comes generally from false or unfaithful preachers. Churches cannot be too faithful about the kind of preachers they have, and when the Lord sends them they should be highly esteemed for their work's sake. But the craft of the devil lies much in getting false preachers in the flock to scatter them. Perverse preachers, ah what havoc have they wrought among the flock of God.

We cannot fasten rules on the church. Confessions of Faith, Rules of Decorum &c are worthless and hurtful except as they are an embodiment in brief of bible doctrine and practice.

We are to preach Jesus and follow him. As we do this we make full proof of our ministry. Take heed to thyself and the doctrine, for in doing this thou shalt both save thyself and them that hear thee. Take heed to the doctrine that it is the doctrine of Christ you preach. Let each walk according to this rule. In our preaching, writing &c we show forth what we have received and believe, and all others of like faith believe and love these things, and thus our fellowship is strengthened and the union is preserved.

If true Baptists therefore meet together they find they already agree. If they do not agree when each speaks what he believes they may go home and part asunder for they are not one. In unity there is strength.

It would be good for us when we

meet to confess our faults one to another, and pray one for another.

A few men have stirred up the Baptists for they are so joined together that when one member suffers all feel it. But the great bulk of Baptists believe the same things. If you will tell what you have handled and felt of the word of life you will agree—, To be carnal like the Corinthians were, Some of Paul, and some of Apollos, and some of Cephas, and some of Christ causes much strife and distress. Where each one loves the brotherhood and prays for the peace of Jerusalem, and abhors himself, and is distressed for the affliction of Joseph there is hope. This trouble will pass off and Israel shall yet worship in love and peace, for God will not cast off forever, nor shall his heritage forever lie waste.

P. D. G.

RECONCILIATION.

The need of reconciliation grew out of the transgression of Adam, whereby all have sinned and come short of the glory of God. This transgression placed no barrier between the glory of God and man, but did place one between man and the glory of God. Man became an enemy to God by wicked works, but God has never been an enemy to man. The corruption of man has made his carnal mind enmity against God, but the mind of Christ has never been enmity against man.

What I mean is that reconciliation pertains to man and not to God, or that it is man who is or must be reconciled to God and not God to

man. God was never an enemy to man from the cause by which man is an enemy to him. We are not taught that God was ever reconciled to man or ever needed to be.

I restrict the term "man" to those who are reconciled unto God by Jesus Christ, to whom he gives the word of reconciliation

Under the law the displeasure and wrath of God is made manifest against all sin and unrighteousness of men, as it is also revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness, changing the truth of God into a lie.

For the removal of sin and all its consequences, it behooved Christ in all things to be made likened to his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

In paying the penalty consequent to the sins of his brethren he must suffer that which was required of them, before the favor of God could rest upon them. They must be brought nigh unto God by the blood and sufferings of Christ. The same power, sufferings and virtue which brought the Jews and Gentiles together as one flesh, so making peace, brought those who were aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world, and

were sometimes far off, and made them nigh unto Christ. We being Gentiles are those who are thus made nigh unto Christ. This being made nigh unto Christ is the work of God, whereby we were created in Christ Jesus unto good works which God hath before ordained that we should walk in them. We having been created in Christ Jesus unto good works are termed the workmanship of God. To walk in these good works is to be made partakers of this creation in Christ. Our sufferings are the result of our sins which he bear. The consolations of which we are partakers are consequent to the sufferings which he endured in putting away our sins, thereby breaking down all barriers and reconciling us unto God.

Walking in good works is a peculiar idea. It is one thing to do good works and another thing to walk in those already done. We are not created in Christ Jesus nor ordained to do or work good works, but are created unto them and ordained to walk in them. This class of good works does not seem to me to belong to that class referred to where we are commanded to do good unto all men. It means much more than that. We ought to do good unto all men, but some times we do not and thereby become disobedient, but the good works in which we should walk, the walking therein is ordained of God and it is as utterly impossible for us to fail to walk in them as it was for Christ to avoid the sufferings which were laid upon him.

ZION'S LANDMARK.

(SUPPLEMENT.)

APPOINTMENTS.

ELDER GARDNER BRYANT.

Will preach if the Lord will

South West, Saturday before the 3rd Sunday
in April.

April Bay.....Sunday.

Stump Sound.....Monday.

Yopps.....Tuesday.

Wardswill.....Thursday.

North East.....Friday.

Oakly School House, near Elder Job Smith's
Saturday night and 4th Sunday.

Pollocksville.....Monday night.

Newbern.....Wednesday.

Will W. Brinson meet him?

Bethel.....Thursday.

Sandy Grove.....Friday.

Blounts Creek.....Saturday.

Galloways.....Monday.

Red Banks.....Tuesday.

Handcocks.....Wednesday.

Cross Roads.....Thursday.

LaGrange.....Friday.

Sandy Bottom.....Saturday.

Beaver Dam.....2nd Sunday in May.

In the hour of his intense sufferings the very elements in which he walked were to him the pangs of death, and the pains of hell. His soul was exceeding sorrowful even unto death.

The work of Jesus for the reconciliation of his people was a work wrought in sorrow, sickness, pain and death. "He was a man of sorrow and acquainted with grief."

The Lord said of Paul, "I will show him how great things he shall suffer for my name's sake." Paul was a man full of good works, and walked in them, and yet he was crucified with Christ, and there was nothing good in his flesh, and the thing that he would do he did not and that which he would not do he did, and when he would do good evil was present with him so that he could not do the things that he would. But when the time came for him to be offered up, he said he was ready, and that he had fought a good fight, he had finished his course, he had kept the faith." In his afflictions, perils, sorrows, conflicts, trials, distresses and tribulations, he was bearing about in his body the dying of the Lord Jesus, whereby he was exercised in the sufferings of Christ, and was walking in the good works unto which he had been created in Christ Jesus, and which God had before ordained that he should do.

This I understand to be the process by which we are experimentally reconciled unto God. This is the strait difficult gate which openeth into the narrow way, and few there be that find it. This

gate seems to me to be just as long as are the sufferings and trials of this life, and these are as long as is the narrow way, therefore the strait gate is in the way and the way is in the gate. One is as long as the other. Otherwise having once gotten through the gate our difficulties would cease, and our distresses would be things of the past, while perpetual peace and unbounded happiness would richly pervade our entire being. But who of all of God's children have attained unto such a state?

Who is the one that is the most reconciled unto God? It is the one who can say in deed and in truth, "thy kingdom come, thy will be done in earth as it is in heaven." Who can thus say that? The one who has been made partaker of deep and sore trials and afflictions, who has tasted the worm wood and the gall. I would suggest our dear sister Ruth Taylor, the reading of whose letter suggested these thoughts as being one. Her letter is full of the spirit of reconciliation and resignation even to rejoicing in tribulations. What a wonderful demonstration of the sufficiency of the grace of God.

I would not be understood as claiming that bodily pain or suffering is indispensable to every manner of reconciliation. No amount of suffering in the flesh could reconcile one to the will of God, whatever his will might be, without an exercise of mind and heart in the Spirit. Tribulation must reach the soul in order to work

patience, and patience must possess the soul in order that experience shall be truly wrought, and experience must be well grounded in the Spirit and love for the banishing of shame and appearing of hope.

In the work of reconciliation there are divers operations but all of the same spirit and each to accomplish the end designed, which is to bring the individual into a readiness of mind and heart to submit to this or that according to the will of God.

The exercise which reconciles one to God in the hope he has, and moves him to deny himself and take up his cross and follow Jesus, is not in manner like that which humbles and moves another to stand up and preach that which God has bidden him to preach.

From a sense of unfitness I did not feel that I could baptize any one until I heard our dear departed sister Laura Cobb tell her experience in the sufferings of Christ when I became willing to do the bidding of the church, and have since I believe seen the hand of God in bringing about that obedience which I have never regretted.

P. G. L.

ELDER P. D. GOLD, DEAR BROTHER:—You will please publish in the LANDMARK that the next Association of the Fishers River District is to convene with the Church at Zion Hill, in Surry County, N. C., about nine miles west of Mount Airy, near the Road leading from Mount Airy to Sparta in Alleghany County. The Association meets on

Friday before the fourth Sunday in April, next and closes on Sunday. We invite all of our brethren that have a mind to come to visit us, and we will gladly receive them. We would be glad to meet Elder Isaac Jones and many of our brethren there.

WILLIAM GOLDING, Clerk.
Round Peak, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—The Spring Session of Mayo Primitive Baptist Association will be held with the church at State Line, Stokes Co, N. C. commencing Saturday before the third Sunday in May 1892. Those wishing to come by rail will be met at Pilot Mountain Depot on Thursday evening preceding. Brother Gus Key, a merchant in Pilot Mt, will take care of the brethren until conveyance can arrive. All brethren wishing to come will drop the undersigned a note at Francisco, N. C. All the preaching brethren are cordially invited.

JAMES A. LEAKE.

The Bear Creek Primitive Baptist Association will hold its next Spring Session at Philadelphia, Rutherford Co. N. C. commencing on Saturday before the 1st Sunday in May next. The nearest depot is Ellenboro about 2 miles from Philadelphia, on the Carolina Central R. R. Trains reach Ellenboro about 8 o'clock p. m. Visitors will be met there.

A. F. HONEYCUTT, Cl'k.

The greatest trust we read of in the bible was when Joseph owned all the corn or provisions, houses, land, cattle, tools, people, every thing in Egypt, and all men were renters. How would you like for

this government now to own every thing and you be a renter? It was not to be this way in Israel.

P. D. G.

CHANGE OF ADDRESS.

Elder Isaac Jones has changed his Post Office from Chenquippin to Maple Hill, Pender Co. N. C.

BOOKS.

We have some copies of Elder Welborn's Book. Those wishing the book can have it by ordering. Price \$1.00 per book, 6 copies for \$5.00.

Orders are solicited for sister Mary Parker's Book. She is a constant and surprising sufferer, and the sale of her book will aid in her natural support. Besides the book is remarkably interesting as setting forth the trials and divine help given this strangely afflicted child of God.

P. D. G.

OBITUARY.

MRS. C. D. ROBERTSON.

Mrs. C. D. Robertson, a consistent member of Mt. Arrarat church, Pittsylvania County, Virginia, departed this life December the 5th, 1891. She was about 54 years of age, and had been an active church member some 17 or 18 years. Her death is said to have been caused by that dread malady, called LaGrippe. Being naturally of a delicate constitution, she sank rapidly after the first symptoms of the disease were made manifest.

She was devoted to her church; her seat being seldom if ever vacant.

I have been with her a great deal since she married my brother, Chrispen. Nearly all her conversation was of Christ, his goodness and his kingdom.

I spent the night with her on the fourth

Saturday in October. Next morning as we were leaving for church, she said that she would ride with me, as we might never have a chance to ride together any more. Her feelings appeared to be very much stirred up that day. She said that she had so many things to bother her in life, she was afraid that she was not a christian. I told her that if she knew that she was one she would have nothing to hope for. This seemed to revive her. After this I never saw her again. When I heard that she was dead I felt that another good soul had gone to rest.

When my husband and I joined the church she said that she had always loved us, but now her cup was full. I could not help believing her, for she had always shown her affection for us. Her daughter writes me that she believes that her mother was fore-warned of her death. Just before her death she told her daughter, Annie, to trust in the Lord Jehovah; for in him was everlasting strength. Yes, trust HIM; for who could you trust but him. After this she looked around the room, and smiling sank quietly into the arms of her last sleep on earth. Truly a good woman has left this vale of tears.

She leaves a husband, six children and many friends to mourn her loss, but our loss is perhaps her gain. But why need we prolong this obituary.

We will call not back the dear departed,
Anchored safe where storms are o'er;
Though now we're broken hearted,
We shall meet to part no more.

MRS. C. M. HINES.

Vance, Va.

ALICE, NORMAN R. OCTAVIA AND DEXTER W. COX.

By request I send the obituaries of four of James E. and Veleria Cox's children, of Dug Spur, Carroll Co. Va.

The first, Alice born Nov. 20th, 1879. Second, Norman R. born July 2nd, 1882. Third, Octavia, Sept. 18th, 1884, and Dexter W. April 3rd, 1888.

In the latter part of Oct. 1891 the angel of death in the form of the dreadful disease Diphtheria made its self visible at the residence of Elder Thos. Dickens and in the family of Mr. and Mrs. Cox, and on the 26th of Oct. three were called to the land whence no traveler ever returns. Little Alice though her sufferings were great seemed to bear it with patience,

while her sickness was of short duration the pains were excruciating to the last, and when her eyes were swimming in death she called her Ma to bring her some cold water, and though her lips were parched by fever's heat she stayed off the cooling fluid and said "wait till I pray," then the spirit was soon basking on the evergreen shore of Jordan. Oh, in a few more hours again while the spark of life was fast fading away, Norman's Papa with tearful eye was caressing him Normie looked up with an angelic smile saying, O Papa laugh, then the spirit took its flight across the cold abyss of life and flew upward and onward to the home of the christian. In a few more minutes Octavia's spirit had taken its flight through the silvery clouds and touched their golden lining with the tips of another angel's wing and alighted in the bosom of the "Holy one." Nov. 4th, 1891, again came the grim tyrant death and took for his victim Dexter W. and again were the hearts of the sad parents draped in mourning, for in less than ten days four little children had been taken from the hearts and homes of their dear parents and carried across the billowy sea of time and launched on the shores of a boundless eternity to bask in the sweet fields of immortal glory. Mourn not dear parents for Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." While their seats at eventide are vacant around the hearth stone and their prattling voices you cannot hear, but oh to think they are safe at home, where Wintry blast nor Summer heat will ever mar their rest while waiting and watching for the beautiful ones to swell the anthems with those who have gone on before.

"We look on the sweetest flower,
 'Tis withered soon and gone;
 We gaze upon a star to find,
 But darkness where it shone."

"There is a bright region above,
 We long to reach its shore;
 To join with the dear ones we love,
 Not lost but gone before."

J. P. WORRELL.

SILAS HOPKINS.

ELDER P. D. GOLD:—Please publish the death of my kind father, Silas Hopkins, who departed this life Oct. 14th, 1891 in his sixty seventh year, at his comfortable home in Orange Co. He has been a strong believer in the Primitive

Baptists for many years and he had a hope near ten years before he joined the church. He offered to the church at Wheeler's Saturday before the second Sunday in May 1890, was received and baptized on Sunday by Elder Draughn. He leaves a kind wife, one child and five grandchildren to mourn their loss, but we mourn not as those who have no hope, for we believe he has entered into that rest prepared for those who love the Lord. He was an industrious, hard working farmer and provided well for his family. We all sadly miss him, for he was kind to his family and obliging to his neighbors. He has been afflicted for many years, and he has been a great sufferer all the past year. He went to Wheeler's in June and seemed to be improving; we were all cheered up hoping he would get well, but alas, our hopes were soon blasted, he was taken worse the next day and never was as well any more. He was confined to his bed near four weeks before he died. I stayed with him all the time he was confined to his bed. Two good physicians waited on him, and we all did all we could for him, but could not stay the hand of death. Mother stayed by his bed side nearly all the time and he would often with tears in his eyes put his arms around her neck and tell her she had been a good wife and the time had been sweet they had spent together, but it would soon be over, but said she must press on. Many of the brothers and sisters in the church came to see him, he seemed to be glad to meet with them, and he said he would be glad to meet with the church again if it was the Lord's will, but he wanted the Lord's will done. Although his sufferings were great he seemed to be rejoicing, and would sing many sweet songs, his voice seeming to get stronger toward the last. Only a few days before he died I was sitting on his bed side and he sung a part of "How happy are they who their Savior obey," speaking the words out distinctly. I thought it the sweetest singing I ever heard, and he would repeat the scripture "As the heart panteth after the water brooks so panteth my soul after thee O God," and he prayed we all might be brought in before it was too late and said that was all he could do, and I hope his prayer will be answered. He often spoke of dying and leaving us, but said the Lord had promised to be a husband to the widow and a father to the fatherless. He selected a place near his

house where he wished to be buried. He also spoke to Mr. Brooks, a brother in the church to make his coffin. He would often say he would be glad for the change to come, for he felt like he would be better off. He prayed that he might pass away easy and I feel his prayer was answered for he died as one going to sleep without a groan or a struggle. May the Lord fit and prepare us to meet him on that happy shore.

His daughter.

BETTIE TERRELL.

SUSAN J. ELLIOTT.

Susan J. Elliott was born May 6th 1830, and died Nov. 9th 1891. She was married to John Elliott in the year 1848, and by this union were born 8 children, 5 boys and 3 girls, 5 yet living. She joined the Primitive Baptist church at Hadnott's Creek in Carteret County in the year of 1860, and was baptized by Elder Josiah Smith. Sister Elliott was a good and pious christian lady, ever adorning the profession she had made. She ever without Providentially prevented filled her seat at her meetings. All that knew her loved her. She was a kind, loving, affectionate and obedient wife, also a tender and affectionate mother. Dear husband, take the advice of the dying wife and meet her beyond the River where sorrow never comes. Dear children, take the advice of your dying mother, and when your days are numbered here, when it is yours to bid a last advice to all the joys and sorrows of earth, you too shall rest with mother in that home where all is joy and peace forever, and to the church I would say, Oh may it be our blessed lot to join our dear sister in the upper and better kingdom where parting will be no more and death is unknown.

B. W. TROTT.

ABSCILLA TOLER.

ELDER P. D. GOLD:—By request of the church at the Chapel I send you for publication the life and death of sister Abscilla Toler. The exact time of her death I have not got. It was some time in September 1891 I think. She was twice married. She leaves four children, three sons and one daughter to mourn their loss. She was received in the church at Chapel in Sept. 1844 by letter from Salem, and remained in full fellowship until death. A more devoted christian wife, mother

and neighbor I have never seen. She always attended her church when it was possible for her to get there. She went because she loved to go. She had a bad case of Pneumonia about 4 months before her death, when all that saw her did not think she would live many days. She did not want to get well, would often say, if I could only leave this world and go home how much better it would be. After she got well she said my time had not come. I am willing to wait the Lord's time, and then I want to go where I believe I shall be at rest. I have been with her much, and never heard her use a cross word or seem to be the least out of humor. Sister Toler has been sorely tried in many ways. I have heard her say she lived seven years at one time since she was a member of the church and never saw a Baptist in the time. But that and all other trials caused her faith to be the stronger. When her time came to die her sickness was short. She past over the River and we have good grounds to believe that she is now with her dear husband that went before her reaping the reward of all those that die in the Lord. The half has not been told, but I will stop. May all her children and the rest of us live and die as she did in my prayer, Amen.

Yours in love,

JETHRO HOWELL.

JOHN E. VAINRIGHT.

ELDER P. D. GOLD:—Please publish the death of my dear father, John E. Vainright. He was raised in Pitt Co. N. C., and was born Nov. the 23rd 1838, died Nov. the 15th 1891. He was first married to Elizabeth Briley, and unto them were born six children, five boys and one girl. Then she was taken from him, and he was married to my mother, Della Brily. She was spared to him until the 12th of Feb. 1890. Then it pleased the dear Lord to take her from us. His death was caused by a yellow chill. He was taken sick on one Sunday night and died the next Sunday night. He left almost a house full of poor orphan children with nothing to help them on in life. He said just a few moments before he died he was perfectly willing to give up everything in this world. He said when the yellow chill was on him that he didn't feel like he should ever get well any more, but if it was the Lord's will to take him he was willing to go. He was a poor, hard work-

ing man, and labored hard for his family. I hope he is at rest where there is no work to be done. He was nursed tenderly by his family, neighbors and friends, and a good kind doctor, but he had to be taken away. When death lays its cold hands on us we must go. Just a few moments before he died he asked us all to pray for him. There were two or three chapters in the Bible read for him and then he fell asleep.

MAMIE VAINRIGHT.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

J. E. ADAMS.

North Lake.....Saturday and 2nd Sunday in April.

Brethren may arrange appointments to suit themselves so he can be at Beulah on 3rd Sunday and Saturday.

Goose Creek.....Monday.

Cedar Island.....Wednesday and Thursday.

Hunting Quarter, Saturday and 4th Sunday.

Straits.....Tuesday after.

North River.....Wednesday.

Ruhamah (Morehead City), Wednesday night and Thursday.

Newport, Saturday and 1st Sunday in May.

He will need conveyance when off from R. R.

A. GARDNER AND BROTHER LANE.

Bethany.....April 1st and 2nd

High Ridge.....3

Liberty.....4

High Hill.....5

Watson.....6

Crooked Creek.....7

Meadow Creek.....8

Bear Creek.....9 and 10

Flat Creek.....11

Toms Creek.....12

Brother Workman's.....13

Pine.....14

They will need conveyance.

A. N. HALL AND YANCEY MONK.

Falls.....Saturday and 2nd Sunday in April.

Williams.....Monday.

Lawrence.....Tuesday.

Deep Creek.....Thursday.

Kehukee.....Friday.

Conoho.....Saturday and 3rd Sunday.

Hamilton.....Monday.

Spring Green.....Tuesday.

Flat Swamp.....Wednesday.

Briery Swamp.....Thursday.

Great Swamp.....Saturday and 4th Sunday.

Little Creek.....Monday.

Tarboro.....Tuesday.

Old Town Creek.....Wednesday.

Autry's Creek.....Friday.
Meadow.....Saturday.
White Oak.....1st Sunday in May.
Wilson.....Tuesday.

They will need conveyance.

L. H. HARDY.

Thursday night and Friday before the 2nd Sunday in April, LaGrange.

Mewborn.....Saturday and 2nd Sunday.

Nahunta.....Monday.

Meadow.....Tuesday.

Autry's Creek.....Wednesday.

Town Creek.....Thursday.

Tarboro.....Friday.

Little Creek.....Saturday and 3rd Sunday.

Cross Roads.....Monday.

Conoho.....Tuesday.

Lawrences.....Wednesday.

Kehukee.....Thursday.

Deep Creek.....Friday.

4th Sunday, in April brother Joseph Broders

of Alexandria, Va. may arrange an appointment.

He will need conveyance.

B. GREENWOOD.

Greenville.....Tuesday May 3rd.

Great Swamp.....May 5th.

Skewarkey second Sunday and Saturday before in May.

Flat Swamp.....Tuesday May 10th.

Jamesville.....May 12th.

Morattock.....Third Sunday and Saturday before in May.

Concord.....Tuesday May 17th.

Bethlehem Tyrrel county 4th Sunday and Saturday before.

He will need conveyance.

I. J. TAYLOR.

Wilmington.....Friday night before second Sunday in April.

Mt. Pleasant.....Saturday and Sunday.

Columbia.....Tuesday and Wednesday.

Jeptha Watkins.....Friday, Sat. and Sunday.

Cool Springs.....Tuesday and Wednesday.

Philadelphia, Fourth Saturday and Sunday.

B. WOOD.

Mingo, N. C. Saturday and 2nd Sunday in April.

Harnett.....Monday.

Seven Mile.....Tuesday.

Reedy Prong.....Wednesday.

Hickory Grove.....Thursday.

Oak Forest.....Friday.

Hannahs Creek.....Saturday and 4th Sunday.

RECEIPTS.

ARK.—J. W. Simus, 1.00.

GA.—Mrs Rebecca Daniel, 4.00; By Elder W. T. Everett, 1.50.

KEN.—By J. T. Clayton, 4.00.

N. C.—T. I. Waters, 2.00; Mrs. V. E. Kerner, 2.00; Mrs Mary L. Whitehead, 1.50.

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WILMINGTON & WELDON RAILROAD and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

DATED	No. 25, Daily.	No. 27, Fast Mail Daily.	No. 41 Daily, ex- Sundays.	No. 15, Daily.
March 25, 1892.				
Lv Weldon	12:30 p. m.	5:43 p. m.	6:40 a. m.	11:00 p. m.
Ar Rocky Mt.	1:40 p. m.	6:35 p. m.	7:47 a. m.	12:04 a. m.
Ar Tarboro	2:15 p. m.	6:50 p. m.	8:17 a. m.	12:33 a. m.
Lv Tarboro	2:45 p. m.	7:00 p. m.	8:47 a. m.	1:03 a. m.
Ar Weldon	3:15 p. m.	7:10 p. m.	9:17 a. m.	1:33 a. m.
Lv Weldon	3:30 p. m.	7:20 p. m.	9:47 a. m.	1:58 a. m.
Ar Fayetteville	3:50 p. m.	7:40 a. m.	9:00 a. m.	1:15 a. m.
Lv Goldsboro	4:14 p. m.	8:40 p. m.	10:14 a. m.	2:17 a. m.
Lv Magnolia	4:27 p. m.	8:45 p. m.	10:14 a. m.	2:17 a. m.
Ar Wilmington	6:00 p. m.	9:55 p. m.	11:15 a. m.	3:45 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 75 Daily.	No. 49 Daily, ex- Sundays.	No. 60, Daily.
Lv Wilmington	4:00 a. m.	9:15 a. m.	4:00 p. m.	5:31 p. m.
Lv Magnolia	4:35 a. m.	10:57 a. m.	5:40 p. m.	7:14 p. m.
Lv Tarboro	5:11 a. m.	11:11 a. m.	5:55 p. m.	7:27 p. m.
Ar Goldsboro	4:35 a. m.	12:05 p. m.	9:39 p. m.	8:30 p. m.
Lv Fayetteville	5:10 a. m.	12:10 p. m.	9:40 p. m.	8:31 p. m.
Ar Weldon	5:14 a. m.	12:15 p. m.	9:45 p. m.	8:36 p. m.
Lv Weldon	5:37 a. m.	1:30 p. m.	10:11 p. m.	9:12 p. m.
Ar Rocky Mt.	6:30 a. m.	2:15 p. m.	10:15 p. m.	9:40 p. m.
Lv Tarboro	6:30 a. m.	2:15 p. m.	10:15 p. m.	9:40 p. m.
Lv Fayetteville	6:30 a. m.	2:15 p. m.	10:15 p. m.	9:40 p. m.
Ar Weldon	6:30 a. m.	2:15 p. m.	10:15 p. m.	9:40 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p. m., Halifax 4:22 p. m., arrives Scotland Neck at 5:15 p. m., Greenville 6:52 p. m., Kinston 8:00 p. m., returning leaves Kinston, 7:10 a. m., Greenville 8:25 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Local freight train leaves Weldon Monday, Wednesday and Friday at 10:15 a. m., arriving Scotland Neck 1:05 a. m., Greenville 5:30 p. m., Kinston 7:00 p. m., returning, leaves Kinston Tuesday, Thursday and Saturday at 7:20 a. m., arriving Greenville at 9:55 a. m., Scotland Neck 1:20 p. m., Weldon 5:15 p. m., daily except Sunday. Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 7:25 p. m., 4:50 p. m., Plymouth 8:30 p. m., 5:20 p. m., returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williams ton, 7:30 a. m., 9:25 a. m., arrive Tarboro, N. C., 10:10 a. m., 12:00 a. m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 7:30 a. m., arrive Rowland 12:15 p. m., returning leave Rowland 12:15 p. m., arrive Fayetteville 5:15 p. m., daily except Sunday.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m., returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p. m., arrives Nashville 5:55 p. m., Spring Hope 6:30 p. m., returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p. m., and 11:15 a. m., returning leaves Clinton at 8:20 a. m., and 3:10 p. m., connecting at Warsaw with Nos. 41, 40, 23, and 75.

Southbound train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will stop only at Rocky Mt., Wilson, Goldsboro and Magnolia. Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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J. R. KENLY, Gen'l Manager.

T. M. EMERSON, Traffic Manager.

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The Twenty Seventh Session will open, the Lord willing, the Third Monday in January 1892, and continue Twenty weeks. For further particulars inquire of

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January 1st, 1892.

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VOL. 25.

MAY 1, 1892.

NO. 12.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

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By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

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It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

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P. D. GOLD, Wilson, N.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

BORNE ON EAGLES' WINGS.

Come all ye weary sons of zion,
Come look to God for rest,
To the God that built the heavens,
To Him your sins confess.

He who made the earth and heavens
Made for Himself a few,
He to them Himself has given,
To Him all praise is due.

He was God before creation,
Is just the same to-day,
He to His is great salvation,
Oh, never from Him stray.

Let not wordly things delude you,
No trifle fill your heart,
Look above to God for refuge,
He'll ne'er from you depart,

He in all your times of trouble,
Though in the deepest gloom,
Will in love and sweet compassion,
Your weary path illumine.

He will bear us on and upward,
While vital breath may last,
Give us strength in every trouble,
Will conquer death at last.

Then let us spend our days on earth
In praises to that God.

March on in paths of righteousness,
Till laid beneath the sod.

—Written by Eliza Smith.

WILL THEY NEVER CEASE TO MISREPRESENT.

DEAR BROTHER GOLD:—I have been confined pretty closely at home for several days on account of cold, snowy weather, and bad roads. During this time I have been reading some old papers, the Primitive Baptist and Signs of the Times. These papers were printed some of them in the year 1840, consequently are over fifty years old.

The writers in these papers of the above date have passed away, but their writings are still here and speak for them. When these old veterans wrote these New School or Missionary Baptists (so called) were giving the churches much trouble by bringing in or striving to bring into the churches their new schemes, modern idols, and misrepresentations. Nearly all those old writers for the Primitive Baptist in nearly every letter published over their name ceased not to warn and encourage the churches to stand fast in the doctrine of God our Saviour, and to keep aloof from these new schemes, such as were then and are now resorted to by the New School, or soft shells, for what they call the spread of the gospel, and the evangelizing the world. They admonished the churches to cleave to apostolic precept and example, not to let the praise of men, the love of money, or a thirst for popularity cause them to leave the old Landmark, set by the fathers, but to "Earnestly contend for the faith once delivered to the saints;" to let the bible be their guide. But the New School Ministry denounced them then as Bigots, Fatalists, Drunkards and enemies to the spread of the gospel. Notwithstanding these old soldiers of the cross traveled and preached without purse or scrip over broad streams and high mountains,

through heat and cold, wet and dry, enduring all the hardships incident to that day. Yet the foul tongue of slang and abuse was often heaped upon them, and that by those who had once stood apparently shoulder to shoulder with them. These New School folks in those days did not boast much of their age. There were living witnesses then. The New School then were only seeking to divide or destroy what these old servants of God had built up. Hear what Elder Joshua Lawrence said of their teaching then. He said, speaking of their doctrine, "I know their nature, they are as poisonous as hypocrisy, as deadly as division among brethren, as painful as the sting of discord and non-fellowship, and disunion; as dangerous as the blast of the east wind to the fruits of the tree of life, and as cursed as the serpent who goes on or for the belly; more painful than the points of thistles, and worse than the sting of nettles; as dangerous as the berries of night shade, and as distressing as war in a nation; as parching as drought on the plants of grace, as miserable as the famine of Egypt, or as locusts which eat up every green herb, and ravage a whole country for hire. Such are my thoughts of a hired ministry." See Primitive Baptist, Page 201, Vol. 5, No. 12, June 27th, 1840. Now if this old servant of God looked upon the teaching of the New School in the above light when he wrote fifty years ago, how shall Primitive Baptists look upon it now? If in its infancy the effect of it was as Elder Lawrence viewed it, can we suppose that it has grown better by age? If it was at war with those who stood firm in the Apostolic doctrine and precepts and who were abused and misrepresented then, how shall we expect to be treated by the same

class now? Shall we be astonished and discouraged because such sheets as the Biblical Recorder publish us as "Hard Shells," and ask is it too much to say that the "Hard Shell" Baptists, as they are called, are the enemies of religious progress in this State &c. Read LANDMARK, Vol. 25, No. 9, Page 219, March 15th, 1892. He says they never invite people to join the church or to make a public confession of religion of Christ, saying that if you are one of the elect you will be compelled to come when God gets ready to call you. In short they are Fatalists &c. Well, well, that will do for a whole year. That poor man certainly is deranged. Does he expect any person of sound mind to receive what he said as recorded above to be the real state of things among Old Baptists? Certainly not. And Primitive Baptists have reason to rejoice and be exceeding glad when they read such expressions. For they are false accusations. I have lived with the Primitive Baptists over forty years. I have never heard a Primitive Baptist preacher oppose the spread of the gospel, or the spread of true and vital religion, neither do they oppose education. Neither are they Fatalists. Neither do they fail to invite people to join the church if they can give a reason of the hope that is within them with meekness and fear. Neither do they teach people that if they are one of the elect you will be compelled to come when God gets ready to call you. These and similar expressions are what caused the old fathers who are gone to declare non fellowship for them. They will misrepresent us, yet they pretend to love us, but their pretensions to love are about as shallow as the expressions referred to above. Now I know that Primitive Baptists with whom I have and do now mingle

are not guilty of what this man charges. I know that they invite any that may wish to join the church to come forward. I know they preach repentance in the name of Jesus. I know they send their children to school. I know they are not Fatalists. But I know that the system of Sabbath School training is and should be opposed by every lover of truth. A Sabbath School probably could be taught that would be profitable to children. But the present system of Sabbath Schools is but little if any better than solemn mockery. There is one within four hundred yards probably of my house, and the Lord deliver my children from it if it is a fair sample of Sabbath Schools. I know the teachers in this School, and I know their course of life. I know that Primitive Baptists stand opposed to the Theological Schools of the day, because they are unscriptural. God sends his gospel by whom he will. Man cannot prepare man to preach the gospel of the grace of God. It is folly to contend that he can. Just take money out of it and the wheel will never turn again. But take all the money out of the world, and yet the gospel will continue to be preached to the glory of God. If there was no money on the globe the church of Christ would not be diminished, no not one. "For she is not redeemed with corruptible things as silver and gold," &c.—See 1st Peter 1: 18. "But with the precious blood of Christ as of a lamb without blemish and without spot."—19th verse. "And he was verily fore-ordained before the foundation of the world."—20th verse. "And they believe by him."—21st verse. If Peter is right then these men who are forever crying money are wrong. Indeed Peter is right, and they are wrong. They may

boast of their King Bee. But the church will glory in Christ who is the head of the body the church. See Col. 1: 18. Christ is the head of church and head over all things to her. See Eph. 1: 22. Consequently the church acknowledges no King Bees among the ministry which God has given her. No, no. But she does rejoice in Christ her King, Saviour, Law-giver and keeper, rejoicing that she is saved by grace through faith. Therefore she will never be a beggar for money. Believing her King can and will call from darkness to light every soul for which he made special atonement, not one will be left out. He will have the whole treasure. Yea the church believes her King when he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6: 37. Read 38 and 39. Did he not do his Father's will? Yes verily. He needs neither king bees, or money to effect his purpose in the salvation of sinners. His blood is sufficient. Because Primitive Baptists believe what Christ said they are held up before men as enemies of his cause and stigmatized as Hard Shells, Fatalists and so on, and that by people who profess to love every body. And not withstanding they say all these things of us they will brother us seven times out of ten when they meet with us. Can I believe when they brother us that they are free from hypocrisy? I cannot. Then if they Hypocritically brother those whom they denounce as enemies to the spread of religion, and who they believe to be fatalists, will it be saying too much to say that they will hypocritically call men King Bees, and call for millions of money to evangelise the world? I think not. Now Primitive Baptists never object to benevolence.

They teach it. They exhort the members of the several churches to give for the relief of the poor members either black or white, in fact they teach the only bible plan of giving taught by any people in my knowledge. But they are not found teaching that money little or much has any thing directly or indirectly to do with the saving of souls. No, but they do teach that "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."—1st Tim. 1: 15. They do teach, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts 4: 12. Why name money? Why not talk of blood, since they that walk in the light have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."—1st John 1: 7. He, Jesus, obtained eternal redemption for us."—Heb. 8: 12. Will any perish for whom he obtained eternal redemption? If so, of what benefit was the atonement to them? The song of the redeemed runs thus: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out every kindred and tongue, and people, and nation."—Rev. 5: 9. Will any of the redeemed fail to sing that glorious song, even if men give the money? Does money make their salvation more certain? Certainly not. Suppose all the money that was ever coined by the mints of the world was given into the hands of Missionaries of every stripe and hue, could they add one to the list of the redeemed? If it was all withheld, not a cent given, would the redeemed be less thereby? Would

not all the redeemed be called, justified and glorified, even if the Heathens never heard or saw a Missionary? Or if every Sabbath School and Tract Society, with every other institution of men, were wiped out, would not Christ and all his redeemed ones of every nation meet in glory? I think so. If this is fatalism then call me a fatalist and welcome. The task remaining to Missionaries may be dollars and cents. But still it is written in the Sbriptures, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."—Acts 8: 20. Primitive Baptist believe that, "There is an appointed time to man upon earth."—Job 7: 1. "That God is in one mind and none can turn him, and what his soul desireth even that he doeth."—Job 23: 13. That "The Lord hath made all things for himself; yea even the wicked for the day of evil."—Prov. 16: 4. "That God declares the end from the beginning, and from ancient times the things that are not yet done, saying, my council shall stand and I will do all my pleasure."—Isa. 46: 9. That "Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand."—Isa. 53: 10. "He shall see of the travail of his soul, and shall be satisfied."—11th verse. And I ask if one of his seed is eternally lost can any God-fearing man believe he, Christ, could be satisfied? They believe "He shall save his people from their sins."—Matt. 1: 21. They believe that the atonement is sufficient, and that God will not withhold his elect bride from his son even if Missionaries fail to get the money.

They believe that whom he did predestinate he calls, and whom he calls he justifies, and whom he justifies he glorifies, and cite to Rom. 8: 29, 30 for proof. They believe that all the saved were "Chosen in Christ before the foundation of the world, that they were predestinated unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved," "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." And refer to Eph. 1st chapter. Not a dollar in the whole glorious way. If a belief of these things constitutes a fatalist then I think Primitive Baptists will plead guilty, and never murmur, even if Missionary Baptists stand to-day at the Kadesh Barnea of Foreign Missions, and ask for \$240,000,000 for evangelizing the world in this generation.

But "They are gradually but surely dying out." Thus saith the the Recorder man speaking of the ant-mission baptists as he styles us. Oh, murder, what an old song. I heard that when I was a boy, fifty years ago. It was said they were fast "dying out," that ten years would witness the last of them, and some of the New School men said they expected to live to preach the funeral of the last one of them. What an old song. Blessed be God they will have to sing the old song dying out a while longer. It is my earnest and firm belief that there will be a people upon the earth and preaching the identical doctrine, salvation by grace, sovereignty of God, effectual calling, particular atonement, and final perseverance of the saints, up to the time that the commissioned angel shall sound the final knell of

time. Not bad scared are we while we have evidence that Christ is yet on the mediatorial throne. "DYING OUT" It may be so in Eastern North Carolina. But the little Association of which I am an unworthy member, the New River, numbered 573 members, 12 churches and 12 ordained ministers in the year 1873. At her fall session in the year 1891, there were 17 churches, 969 members and 17 ordained preachers, and yet we sometimes hear the New School folks say they are on the decline. How is this? Are they guilty of misrepresenting? Is that a disease among them, or is it because they are bad calculators? I guess they are not good in figures, only when they are counting dollars and cents. Or probably it is not recorded in the Cronicles that they know all things. I know that the Scripture saith, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency! and thine enemies shall be found liars unto thee. And thou shalt tread upon all their high places."—Deut. 33: 29. I guess it will be so, for the servant of God said it. Primitive Baptists may be numbered with the Israel of God, and may yet rejoice in the fulfillment of this Scripture before the Missionaries Evangelize the world. But let us ever be humble.

But somebody said of Primitive Baptists in fifty counties of that part of North Carolina East of Raleigh and North of Greensboro, "A majority of the country people are Primitive Baptists. Who are Fatalists, and who make whiskey and drink it for a livelihood, and who are opposed to both schools and Sunday schools," &c. This, if so, is a deplorable state of things, and Primitive Baptists if you are guilty for the sake of Christ and

his cause stop it. But I am persuaded better things of you and things which accompany salvation. I heartily wish that Primitive Baptists never would distil whiskey, and never use it to excess. Shun every appearance of evil, keep out of dram-shops if you are guilty of going in. And if any persist and will not desist after being warned, let them be dealt with as transgressors. "But they make it and drink it for a livelihood." I doubt it. Mark you that is that the majority do this. One says dying out, the other says majority. I said they were not good in figures. The Lord pity our enemies for Christ's sake. Make and drink it for a livelihood. Livelihood means for means of living. Wonder what sane mind can believe this. Drink liquor as a means of living. Well, well. Who comes next? Well in my county we have Primitive Baptists, Missionary Baptists, Presbyterians, Episcopalians, Campbellites or Disciples, and different orders of Tunkers and Methodists. And if the use of whiskey and brandy is a sin, then let them who are without sin cast the first stone at Primitive Baptists. To my own certain knowledge some among all these sects use ardent spirits, and use it as a beverage. My neighbors can accuse me if I lie. There are honorable exceptions. I have traveled in different states. I have found it so in them all. I do not aim to justify dram drinking. But I am only endeavoring to show how sinful and hypocritical it is for men to aim to slander one denomination when all are guilty of the same thing. There is a cause. And it is my opinion that it is because "All that will live Godly in Christ Jesus shall suffer persecution."—2nd Tim. 3: 12. "The son of man came eating and drinking and they

say, behold a man gluttonous and a wine bibber, a friend of publicans and sinners; but wisdom is justified of all her children."—Matt. 11: 19. "For John the Baptist came neither eating bread nor drinking wine; and ye say he hath a devil. The Son of man came eating and drinking; and ye say, behold a gluttonous man and a wine bibber, a friend of publicans and sinners."—Luke 7: 33, 34. Wine bibber means one who drinks much wine. So dear brethren we see that the great Head of the church was not free from the vile tongue of slander. Pharisees are no better now than they were then. And if they do these things in the green tree what will they do in the dry? Who is it that does not believe that they lied on Jesus. Now dear brethren of the Primitive Baptists, because we do not organize Temperance societies and patronize their Sabbath Schools, some people slanderously report us to be drunkards and enemies to schools, and injurious to society. But let none of these things move you. Only let your lives be such as to prove it to be false. I have taught 23 schools. If I had been an enemy to schools why would I have done this? I can truthfully say I do not know what they keep in Bar-rooms. Why then should I be stigmatized as a drunkard? I rejoice that I am free from the charge. And now dear brethren, let me exhort you to live soberly, deal justly, love mercy, and when they shall say all manner of evil of you, let it be false, so that you can rejoice and be exceeding glad. I will close this now too lengthy letter with the language of the Apostle Paul, "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent I may hear of your affairs, that ye stand

fast in one spirit, with one mind striving together for the faith of the gospel. And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation and that of God. For unto you it is given in the behalf of Christ not only to believe on him, but to suffer for his sake."—Phil. 1: 27, 28, 29.

Yours in gospel bonds,

J. C. HALL.

Gogginsville, Va.

TRIALS, AFFLICTIONS AND DIVINE DELIVERANCE.

DEAR BROTHER GOLD:—Through the tender mercies of an omnipotent and all-wise God, my life is yet spared for some purpose known only unto Himself, for could my will have been accomplished, my existence would have terminated long ere this. But our God is a God of wisdom, of might and of purpose, and He will accomplish whatsoever he desire. When I contemplate this frail, carnal, sinful, vile and insignificant nature of mine, I am filled with wonder and astonishment that such an holy, upright, just and pure God, should deign to notice, and preserve me. Yet he has chosen just such insignificant, vile creatures to be everlasting partakers of his glory in that blissful abode eternal in the heavens. And 'tis done by the unmerited, unconditional and sovereign grace of God that we are to be thus exalted. But we are to be called, qualified and made vessels meet for the Master's use while here in this tabernacle of flesh, and (1) what pruning, purging and refinings are absolutely indispensable, ere we can shine in the glory of the Lord with such resplendent beauty and holiness, as to equal our blessed Redeemer. I feel more impressed to write of the preparation needful to prepare us

for eternal felicity, having as you know, been "under the rod," and in the furnace so long myself, and while I claim no gift, yet I am inspired with the sincere belief that some poor afflicted child of my Heavenly Father will be encouraged to press on through fiery trials and sore afflictions with the assurance of a glorious deliverance when done with earth and earthly things. Dear tempest-tossed, time-tried and care-worn children of my Heavenly Father, think not strangely of the fiery trials that are to try you, because they are sent by a dear loving Father who knows your needs infinitely better than you do, and He has promised to give strength in proportion to the day and trial, and will never leave nor forsake you, and

"What he speaks is surely right,
The strength of Israel will not lie."

For about ten years after I united with the church my life, with but few exceptions, was as free from trials, troubles and disappointments as any one could desire. My opportunities for attending the house of worship, visiting the brethren and sisters, attending and ministering to the sick (of which I was exceedingly fond) were very good; thus speaking often of the kingdom of the Lord and His goodness and mercy to sinners, kept my spirits lively and hope bright. But I have been warned that "the race is not to the swift, nor the battle to the strong," and our blessed Lord has promised neither ease nor friendship, nor a smooth path to his children while passing through this wilderness; but we must endure many hardships, trials, losses, bereavements and much tribulation, ere we have our robes made white in the blood of the Lamb. Thus I went with such a smooth sail, clear sky, and pleasant breeze, that I was not prepared to endure hardness as

a good soldier, yet the Lord who I hope has called me to battle under our glorious conquering Captain, saw fit to test my faith, by sending sore bereavements upon me four years ago. O, how my nature shrank when I saw that my dear companion must be taken from me, how I prayed, "My Father let this cup be taken from me." What a struggle and what anguish of soul I endured, as the answer seemed to tarry. Here was the first severe trial of my life, and how graciously did my Father "temper the wind to the shorn lamb," and while the cup was placed to my lips, yet in drinking it I realized a sweet resignation to my Father's will; for not only did His arm sustain me in that trial, but so triumphantly did my dearest one pass over the river, I felt to rejoice that his sufferings were o'er, and that he had "gone to the Father," where I hoped soon to meet him in that union that knows no separation. But ah, when I realized that I was alone in this cold wide uncharitable world, with my little one, how my heart swelled within me, in anguish, yet I was forced to attend to my farm and endeavor, if possible, to gain the necessities of life. I tried to submit humbly to the rod, look to, and trust my heavenly Husband for guidance and support, being confident that He would not let me suffer. At times the trials of life seemed so hard, and my faith grew so faint, that I felt I should faint by the way, but ere I sank into final despair some precious promise would sweetly flow into my soul, reviving my spirits, strengthening my hope, so that I could rise above my troubles, discerning the rays of light beaming from the clouds. Thus I passed three years, receiving ample rewards of the Lord for my labors, and after accumulating enough to render my earthly home

comfortable, thought to renew my energy, and efforts, so that with the continued blessings of my indulgent heavenly Father, soon to be environed with many luxuries, but ah, how little do we know what we need, or how soon our earthly possessions may be taken from us. After planning my affairs, and picturing out great success in the end, I set out in good earnest to put my plans in execution. But ere I was aware the hand of the Lord was laid heavily upon me, in bodily afflictions, and in one week after I was laid prostrate upon my bed, my little boy fell and broke his left thigh. Surely I felt, and exclaimed, "all these things are against me," and "the Lord hath forgotten to be gracious." Here was the cup again placed to my lips, O, how I prayed for submission as there was no visible way of escape, but my blessed Savior could strengthen me and sustain me. How humbly was I brought to the feet of my merciful Master, and how sweetly did His precious words "Your heavenly Father knoweth that you have need of all these things," comfort me. I here realized that it was for my good, that infinite love and unerring wisdom ordained my trials, appointed so many bitter cups from which I must drink, and was given the sweet assurance that His hand would sustain and provide all things needful for us. And notwithstanding my home was far from my own dear kindred, yet the Lord sent many dear sisters and kind friends to help in time of need. How my heart burns with gratitude to those dear friends for their uniting kindness to me and my child, and most of all to my dear covenant-keeping God, for his rich provisions and tender watch-care-for and over me. While my sufferings were intense, yet He blessed me many times with His own dear presence, sancti-

fied my afflictions, and made me willing to die or live, though at times I longed to lay this suffering mortal coil aside, and prayed many times that He would take me out of my suffering and thus remove the cup I so much dreaded. But I had to wait upon Him, who saw fit after fourteen long weeks of wearisome days and nights, to partially restore my health, and on the fourth Sunday in April my father brought me to his home, where I continued to improve slowly, until about the middle of July; then I found my health rapidly on the decline, and, in spite of medical aid, was forced to take my bed again the first of last August. O, how I dreaded the trial. I felt sure my physical strength would not last many days, and made up my mind that death would surely come ere long. Then, I began to meditate over my future destiny; all seemed dark, mysterious and doubtful, whereupon I cried unto the Lord for some evidence of my acceptance. O, how graciously he did send his precious peace to my soul, in these dear words of Rev.; "Blessed and holy is he that hath part in the first resurrection, for over such the second death hath no power." What a halo of bliss came over my soul; death was no longer a terror, but I felt that I could most welcomely embrace the dear messenger, and rise above earth to that blessed home above where all is peace and love. I was there given the assurance that I had been killed to sin, (the love of it) and raised in newness of life, in Christ Jesus, my Lord; therefore having past with Him in His resurrection, how secure and safe my hope was in Him; and that when the corporeal death came, I should be triumphant over death and the grave, and be "wafted above on the wings of his love," to appear with Him who is my resur-

rection and my life. I grew worse, was brought low down. Many times have my friends gathered around my bed to witness the final dissolution of soul and body, yet my cup of sufferings was not filled up. God's time did not come to deliver my soul from its prison of clay, and to-day I am to all beholders a miracle of saving grace. For thirteen weeks I lay, apparently, at death's door, having convulsions and in a semi-conscious state, yet the family tell me that my conversation was of heaven and divine things, many times planning to attend church meetings, especially the Association at Autrey's Creek. To me it was as "lying in green pastures and beside the still waters," drinking freely of that fountain of love whose waters are healthful to the soul. The night on which I had the last convulsion, when the doctor and all those around me thought me passing away, I was given a beautiful and most wonderful vision of the 23rd Psalm. The tender Shepherd appeared, gave me one end of his cane while he held the other, bidding me follow him. Then he led me to large verdant pasture, on which were many sheep and lambs, some feeding and some lying down, in the midst of which was a strait, narrow path that the shepherd led me, not stopping till we reached a limpid sparkling brook on whose banks were many trees, full of fruit. Here I asked the dear Shepherd if I could drink. His reply was, "yea, abundant, and of the fruit thou seest eat also, 'tis thine." O, how sweet and satiating those waters, how my strength was renewed. As I was walking upon them in the power of his might, (for there was no visible crossing) a rumbling sound broke forth from behind, and as I looked, behold! those sheep and lambs were running

and leaping o'er the water, and lo, what a change, they were now heads, human looking, and the shepherd poured something upon my head, and lo, I was changed, just as those sheep and lambs, and oh, such a bright, beautiful and lovely place. What a glorious light encircled that scene, in the midst of which was a table prepared, many of whose heads going to and fro, basking in the light of that glory without sun, moon, stars or any sublunary light, no earth, no ground, yet walking in the strength of the Lord who was the light thereof. I can never describe the beauty and glory of that scene, nor the sweet rest and felicity of my soul in realms of such bliss. But 'tis sweet yet to meditate upon. And I was also given the assurance that I should not have any more convulsions, and while I was speechless for several hours, yet was conscious and told my physician the next evening that I would not again suffer convulsions. I was given faith to believe, and it was so. For several days my mind was filled with precious promises that I must not consume space to mention. Already I fear that I am trespassing on the time and feelings of some one, but dear kindred, bear with my weakness a little longer, for my mind has been heavily impressed to write out my past years' experience and I have offered many excuses to my dear master, but have not felt to be excused, and this may be the last work he has for me to accomplish, for I do feel forcibly that my time cannot be long; at times I view the distant beacon light which so cheerfully speaks of a better and brighter home by far than the most elegant mansion of earth. I have been a slothful, unprofitable servant, for which the rod has been sorely placed, and is as needful for my

back (it was made for the fool's back) as His staff is to support. But to return. I was blessed of the Lord to share the visits of six of His faithful heralds. Elders Pitt, Hardy, Gold, Chick, Hall, and Roberson who came to my bed side in the fullness of the glorious gospel of God our Saviour and did me much good, but being full myself, I could not hold my peace and instead of giving way to them I consumed the most of the time myself. Brethren forgive me. I was glad indeed to see you, and feel that if you would come to see me now, I could contain myself better, and listen to your words which might be "as apples of Gold in pictures of Silver." Again, I was given a vision. I was traveling alone at sunlight in a small coach that moved by an invisible power. Soon after I entered the coach a nice looking middle-aged man came to me, and insisted that I should have a traveling robe; in vain were my reasons for not wanting it; he heeded not my saying but disappeared; soon returned with a robe of black and white and put it on me. I was filled with wonder and admiration that a stranger should thus notice and care for me; finally the coach stopped, this man helped me off and carried me to a new building. As I entered the door, (he having opened it for me) I observed several people whom I knew at prayer; fearing to interrupt them I remained at the door 'til they raised from prayer, then advanced towards the pulpit, but was prevented by this same man who met me again saying I could not enter with that robe. O I felt, have I gotten this near the kingdom to be ushered out into everlasting woe. No, this dear friend said, I have a robe for you, bidding me stand still until he returned which I did, and behold he brought forth a beautiful robe of pure white,

placed it around me, put a crown upon my head, saying; "Enter into the joys of your Lord forever." As I advanced towards the place that before seemed a pulpit it was changed to the Throne of God, those people were also changed to be a set of heads, and behold I was like them and thought I knew several of them at first. I could no longer tell one from the other, and dear brethren I am persuaded that it will be thus as earth recedes and heaven appears, while the change is going on we may catch a glimpse of the loved ones gone before; but when we get fully into that home the change will obliterate all faces, and we shall be as a set of heads all alike, 'til the resurrection morn, when these vile bodies will be raised and united to the head, fashioned like unto that of our glorious Redeemer. Again, after feasting so long upon this glorious vision, with many precious promises to confirm my hope, I fell almost into the "Castle of giant Despair," suffering intensely, and speechless for several hours. The clouds rolled back and I reviewed Christ suspended in the air, beckoning me to come to him. O how hard I tried to go, my friends held me on the bed to keep me quiet, and though speechless could utter the words indistinctly "Go to Jesus." O how anxious I was to go; but a little longer to suffer here below. The day following about five o'clock in the evening a very strange cold feeling came over me, my tongue was loosed, and ere I was aware was talking, told the family I was passing away, rebuked their weepings assuring them that my hard battle of suffering would terminate in a glorious deliverance, and talked as fast as I could, but strength gave way, and this poor heart felt as though every pulsation would be the last, and just at the moment I thought

the last beat was struck, the heavens opened and I beheld the promise land and its exceeding glories. But even here I was not allowed to cross the river, and oh how sad my heart was at turning back. I knew it meant more trouble, more trials, cares, sorrows and suffering, but the Lord's will must be done in this poor earth and I desire to stand still, wait upon the Lord, with the hope that He will sustain me in the future as in the past, and in the end which will surely come give me a peaceful entrance into his blissful abode. Dear brethren and sisters, I must bring this unconnected scribble to a close though I have not told the half of what I could tell if space would admit, for so inexpressably great and glorious are my deliverances that I could only give you a feeble insight, and I know not how many doubting Thomases may read this, yet God is my witness, 'tis true and most precious to me. I have been made to love the rod and the furnace, because 'tis there we obtain the precious pearl and gold, 'tis there we realize the most paternal love our heavenly Father can bestow. His hand lights the flames, his love is the fire, and he places us there because he loves us, and when his will and purpose is accomplished the rod will be removed, the flame quenched, and we will exclaim, "just and righteous are thy ways thou king of saints." No chastening at the present seemeth good; nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." O what sweet fruit, what gracious unfoldings of God's love, and what patience and holy submission and resignation to his will in all things, enabling us in child like simplicity to say, "Even so Father," content to know He wills it; therefore it must be

right. And again, if we are without chastisement, whereof all (God's children) are partakers, then are we bastards and not sons. Thus dear afflicted ones, don't think unkindly of that loving hand that has not only marked out your ways and leads you into it, for He has been before us and the way is known unto him from beginning, and however rough and thorny that way may be, it is the right way and will lead to the city of habitation. 'Tis not as some say, rough driving; no, no; but 'tis gentle leading. And whatever may befall you, remember your heavenly Father gives as a warning, "It is through great tribulation you are to enter the kingdom," and "He will never leave nor forsake you." True there may be times when like our Saviour, you may exclaim, "My God, my God, why hast thou forsaken me," but his ear hears and his arm is ready to rescue at His appointed time, and while he is invisible trust his promises, for he is faithful. Remember that trials bring the honey from the comb, and water from the Rock and are only conclusive evidences of your adoption into that Royal family, and forget not the purpose of pruning. Do not judge the Lord by feeble sense, but trust him for his grace; he knows your weakness and will not impose one unnecessary burden, nor exact any sacrifice too great. O that I may ever rely implicitly upon his great and glorious promises. I have given you only a few of my trials for the half can never be told, and some of you may think you have no such experience, hence 'tis not true. God says, "I will leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord," again, "In the world ye shall have tribulation, but in me peace." Please read Job, Ezek.

Jer., Isaiah and even the life of our blessed Lord who had all power, yet the poorest of the poor, trials and crosses he encountered and bore that no human could endure. Again, there may be some who think their trials worse than mine, they have more experience, better evidence, can describe it better, but remember, that I am not done with earth yet, the future is unknown to me, and you must not lose sight of the gifts. Your gift may be great, if so be thankful and give him the praise and glory. Mine I am aware is small, or I should certainly make a greater display than I do, but is it not as much as my duty to cast in my mite, add my testimony that salvation is of the Lord, as it is the most gifted. Most assuredly the least piece of timber would be missed in the construction of the holy Temple, and while I may be the least stick, yet I am as much needed in my place as the stately columns are. Again, dear brethren and sister, let me admonish you to cast all your care upon the Lord and He will sustain you, whatever the cup may be drink it, and it will pass away. I have suffered loss of dearest ones, loss of some property, loss of health, have been tempted and tried above measure, but the Lord has not cast me off, but still holds me by the right hand of his righteousness, and I desire to live near his bleeding side, thank him for past mercies, leave the future to his kind provision, and continue to suffer with Him that I may reign with Him in eternal glory. These dear kindred are some of the preparations we undergo in this life to prepare us for eternity. Of course you do not understand me to mean that you must not first be born of the Spirit, but these are some of the trials for the children after they are born in-

to the spiritual kingdom. If any who may see this have any desire to see me I would most gladly receive them and could tell them much more than I've written. I never expect to be much better in this life. Surely with the Poet I can say,

"Affliction is a stormy deep,
Where wave resounds to wave;
Though o'er my head the billows roll,
I know the Lord can save,

Here will I rest and build my hopes,
Nor murmur at His rod;
He's more than all the world to me,
My health, my Life, my God."

'Tis only when the felt presence of the Lord is with me that I lie passive in the hands of His chastening love, for notwithstanding I have suffered so much, and realized so many rich visits in the "garden of my Beloved," yet my heart is as sinful when left to self, and need subduing grace to keep me at the feet of Jesus as ever; hence I find it entirely beyond my power to direct my steps. But "the Lord is good, and a strong hold in the day of trouble." I feel to tender my sincere thanks to all my brethren, sisters and friends both in Martin and Edgecombe Counties for their kindness and untiring attentions, and ministrations to me and mine in my afflictions. Surely my long extreme illness brought many more friends than I knew I possessed, but God be praised for it all, and may He bless them for their kindness to this poor little one of His, and save them in the world to come for Christ's sake.

In afflictions, bonds and strong hope of life eternal I am I trust your little sister,

RUTH TAYLOR.

Old Sparta, N. C.

"But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."—Ps. 5: 11.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

ELDER P. D. GOLD. DEAR SIR:—Please explain in the LANDMARK the 17, 18, 19, 20, 21, 22, 40, 41, verses of the 24th chapter of Matthew and by so doing you will do me a great favor.

G. W. HARDISON.

Friendship, Tenn.

Remarks.

This concerns the escape of the elect followers of Jesus from Jerusalem just before its destruction, and symbolizes the escape of the redeemed from this corrupt world in the regeneration.

Let us refer briefly to each case. Jerusalem was the place chosen for the Lord to put his name, and was the city of David, Solomon and the royal line of the kings of Israel. It was here that the people gathered to worship at the temple. But this place had become corrupt beyond almost all places in that land. For the nature of man is to defile the worship of God. Such had become the stench of that corruption that the offering of a lamb was as the offering of a dog: See Matt. 23rd chapter. The rulers that sat in Moses' seat devoured

widows' houses and for a pretence made long prayers. They compassed sea and land to make one proselyte, and when made he was twofold more the child of hell than themselves. Their works were all corrupt. They shut up the kingdom of heaven against others and caused the way of truth to be evil spoken of. They built sepulchres to the prophets whom their fathers had slain, making glaring the wicked acts of their fathers, and proclaiming that they were their children. They made false distinctions between the temple and the gold of the temple saying, the gold was greater than the temple. As much as to say that Jesus typified by the temple will not save sinners, but money or gifts of money will. Is not the temple greater than money, is not the altar greater than gifts of the altar? The Lord Jesus is greater than all gifts and sanctifies them and saves his people.

They tithed small matters and neglected great or weighty matters. They would strain at gnats and swallow camels. The nature of some is to harp on little matters or forms and gray-headed traditions or ceremonies, even right in themselves, while they neglect the weighty matters of justice, righteousness and truth.

They make clean the outside of the cup or the outer appearance and profession is good, while within is full of dead men's bones like whited sepulchres outwardly appearing unto men to be clean and pure, but inwardly full of iniquity and hypocrisy. They offer them-

selves as guides and leaders of others, but they are blind leaders of the blind. Such characters as these ruled Jerusalem. The temple was occupied by a den of thieves. The money changers were bartering on the sacrifices of the temple, and had defiled the worship. Jerusalem was rotten as a carcass. Jesus spent but little time in the temple. It is not plain that he ever spent even a night in Jerusalem except when he was a prisoner delivered into the hands of these wicked men who had him at that time on trial for his life. But its measure of iniquity was about full, and the time of its destruction drew near. This Jesus describes in the 24th. chapter of Matt. The abomination of desolation spoken of by Daniel the prophet is the Roman army, a most ungodly nation of the world, one of the most terrible and fierce that has ever lived, (the abomination of desolation.) Their pleasure was to destroy and make desolate. Their glory was in war and to make nations desolate. There is nothing scarcely more wicked.

Jesus said to his disciples when you see the Roman army invade Jerusalem then you may know that its destruction is nigh. Then is the time for him that is in Judea to flee to the mountains, and for him that is on the housetop to flee at once and not come down to take any thing out of his house. Such was the necessity of urgency in effecting an escape that the one fleeing had no time to take any thing with him, nor must he be cumbered

or weighted with any burden in his flight, or he would be overtaken by the pursuing host. It would be a great calamity for any to be with child at that distressing time, since that would impede the flight of such. They were to pray that their flight should not be in the winter when it would be so much more perilous and laborious to flee. The Sabbath was an unfavorable day for flight as the highways were not then open for the travel, or the law forbade long journeys on that day.

The greatest tribulation ever known would be on those days, but for the elect's sake those days were shortened, or no flesh would have been saved.

At that time there was such a discriminating separation that two might be in a field at work, and one would be taken and the other left; or two women might be grinding at the mill, and one would be taken and the other left.

All these things were literally fulfilled soon after the crucifixion of Christ in the destruction of Jerusalem.

What do these things represent spiritually? The end of this world in the experience of each child of God, as he sees the vileness of his own nature, the desecration of all his powers in Adam, the utter depravity of his heart and nature, the power of the law that he once thought to be unto life now he finds is the strength of sin, the righteous display of divine wrath against all his former supposed goodness. Then he finds no home in the flesh,

but must flee to the mountains of God's holiness. One is taken and another left. The whole man is condemned, yet the man escapes. The man is a sinner, yet the man is saved. "I die, yet I live, yet not I but Christ liveth in me. We are passed from death unto life." Rachel dies, but Benjamin is born. The sinner is what is saved. One is of the earth earthly, the other is a new man.

Then woe to them with child or giving suck. If one is in confederacy with the world, or is tied up to earthly measures woe to him. As Lot must take nothing with him, nor even look back when he flees from Sodom, (Jerusalem that now is and is in bondage with her children,) so must not the child of God take any thing as he flees out of the fleshly bondage. He cannot be hampered with the legal notions of a worldly Sabbath day, nor the rigors of mid-winter legalism in which there is no life or summer fruits of the Spirit. Nor must one attempt to take any thing out of his own house, or depend at all on his own doings for sustenance or food, shelter or protection. Nor can he take his own clothing to cover himself therewith. This is a time of great tribulation wherein is the destruction of all once held dear to the fleshly nature.

It also refers to the end of this world at the last day, a time yet in the future. When the earth shall be full of violence and corruption, and the time for it to be destroyed approaches; when not one thing of earth shall escape. But

the elect shall be saved. For the coming of Jesus shall be in great glory and all the Holy angels with him. Then the living in Jesus shall be caught up to meet the Lord in the air, and shall ever be with him. The coming of Jesus will be as the lightning with exceeding brightness and glory. Then shall the righteous shine in the kingdom of their Father above the brightness of the sun. Then the New Jerusalem shall appear in the glory of God and the Lord God shall be the light of that holy city and abode of the blest.

Jerusalem ever since its destruction by the Romans has been a vile place of pollution and filth, and it is in bondage, while the church of God has been free and justified and glorying in the Lord.

There is still a deeper destruction awaiting the ungodly in the destruction of the world, while there is still a more glorious estate awaiting the elect of God in the resurrection at the last day, when all that offend and love and make a lie shall be cast out into everlasting destruction from the glorious presence of the Lord; while the redeemed shall walk in the light of the Lord in the New Jerusalem in glory forever and ever.

P. D. G.

DIVISIONS.

In Paul's day the Corinthians were of Paul, and of Cephas, and of Apollos and of Christ they said. He calls them carnal. Whence come divisions? Come they not of your carnal nature? Was Paul or any

other man crucified for them. This partnership was utterly condemned by the apostle.

They did not proceed so far then as to get up different denominations, such as Methodists, Episcopalians, Missionary or Primitive Baptists, Catholics or Presbyterians. They were first called christians at Antioch describing them as followers of Christ. What would you think to find in the bible a sect called followers of Paul, and another following James, and another following Peter. You never expect any such a thing at all. Christ is the only name set forth in all the true book. No true servant of Jesus ever would allow his own name set up or even thought of for one moment as dividing the glory with Jesus Christ. Think in that day of some of his followers being called Methodists, as holding that one may be born of God and then fall away as Judas and be lost, and denying election, and preaching for baptism sprinkling a little water on the head, whereas Jesus showed by passing down into death that we are not allowed to represent his death by any light or trivial thing as the sprinkling of a little water on the head, for every part of Christ suffered and he went down into death fully, and was buried in the billows of wrath. His soul was exceeding sorrowful even unto death, and his body was nailed to the cross when his soul was made an offering for sin, and as the passover lamb was wholly roast with fire, so the complete man Christ Jesus suffered the just one

for the unjust. Now a little water sprinkled on the head could not represent or set forth such a baptism of suffering as Jesus passed under. Nor do we expect to find in the bible any recognition of a denomination holding circumcision to represent baptism, and that baptism therefore insures spiritual membership in the kingdom of heaven. He is a Jew that is one inwardly, and circumcision is of the heart. Nor do we find in the book of God any set of men college bred who are to teach others to preach, and that a man called of God to preach must have a classical education before he can preach the gospel. It is not at all in that book. Nor do we find the theory allowed at all in the bible that the ultimate, eternal salvation of sinners depends on man, or on men's going into all the world and preaching. The theory of the Missionary Baptists is that Jesus died as much for those that are never saved as he did for those that are saved, for they hold to an universal atonement of all mankind but that men must go and preach this every where, and they must have money and unless it is preached men cannot be saved. According to their theory it is not the death of Christ that saves sinners in any certain, definite sense, since he died equally for all but many will not be saved.

The Primitive Baptists have been forced to adopt this title because the Missionary Baptists claim this ground, though they pretend not to go to the bible, but to human

expediency for many of their articles of faith and their practice. It has not been 200 years since their first Sunday School, theological school, and Mission board were established. It was the bringing of these things into the Baptist ranks that forced a division. They say such things were practiced JUST BEFORE the division. OF COURSE THEY WERE OR THERE WOULD NOT HAVE BEEN A DIVISION. The question is not what was done just previous to the division, but the question is WHAT does the word of God warrant.

Some say there will be another division among the Baptists. No, there will not. The true Baptists will not divide. If any go out from us it will be because they are not of us. No true man wants to be a leader or to get up a party. Every one that is of the truth and knows Jesus loves him above all others, and sees in him fullness of perfection and desires to worship him alone. Every power and desire of the redeemed is to give all the glory to Jesus and take none to himself, nor give it to any other man. There can therefore be no room or ground for a division among the true followers of Jesus. The humblest man is the greatest in his blessed kingdom. He that wants no honor is the happiest. He that truly seeks the peace of Jerusalem is the most useful.

Christ alone was crucified and he bears all the glory. Hence we cannot be of Paul or Peter, or any other and also of Christ.

Mark them that cause divisions and offences contrary to the doctrine you have received and avoid them.

P. D. G.

DEAR MR. GOLD:—I have felt for a long time that I wanted to write you. I thought perhaps you could give me some consolation. I think some times I am the least on earth, that I am doomed to die for one angry thought toward my God. It was a year ago, and I never thought of it until one day I saw where you had written about Blasphemy against the Holy Ghost, and it called it to my memory with such a shock I could not sleep, that I had been angry or vexed with my God. I thought one day why could not he stop it from raining, that he had all power in heaven and in earth to stop it if he just would; but oh, Mr. Gold, I have suffered so much, no body knows but myself. I can throw it off sometimes, and I think I will not think of it again: but it comes back with greater force. I feel sometimes, though if my heavenly Father wills that I shall be lost eternally it is but just and right. He knows all things best. I am not a member of any church, and I am afraid I shall never be fit. I have tried so hard to lead a better life, but all my good resolves are all broken. Remember me at the throne of grace.

Remarks.

We do not not think one that feels the guilt of sin in this life shall ever suffer its consequences in eternal death: because those that realize the nature and burden of sin are not dead in trespasses and in sins. The dead know not anything. If one is dead in sins he has no feeling of the guilt of sin: but when

such are quickened then they feel the guilt of sin and are made sensible of their state and condition. Why should our friend be so grieved because of that thought of murmuring against the providence of God in sending rain? That thought would not grieve one that fears not God. It is those made alive that so keenly feel the guilt and pain of sin. Have we any right to conclude that one that has committed the unpardonable sin is distressed on that account? Such are left in total unconcern of their conduct and its consequences, and never feel guilt or distress on that account. Why are they distressed for what they have done?

When grief of heart for ones wrong conduct is given repentance follows and forgiveness also. When one truly grieves and loathes himself for his wrong course he repents or turns away therefrom. One never truly repents or turns away from what has not grieved him at heart. To mourn for sin therefore is as sure proof of mercy for that one as any other sign of salvation. Hence the promises are to such as mourn, and the gospel is preached to that sort of poor and distressed ones.

Our friend has no hard thought toward God. How is it with those that blaspheme that worthy name by which we are called? They hate God and ascribe his holy work to satan, while this writer feels that the God of heaven is just in all his dealings even though that one is sent to hell. This is the language of a humble soul that owns the justice of God and the

vileness of man. May our troubled correspondent be led to the cross of Christ where sins are blotted out and sure heavenly mercies are given. P. D. G.

A PURE MIND.

By a pure mind is not meant a natural mind, or the mind of any one that is not of God. Every natural mind is impure. However free one may have been kept from actual contact with such as are commonly considered impure and vile, or however well one may have avoided the evil communications that proceed from others whose words are filthy, still by nature every mind is impure. The imagination of the thought of man is only evil and that continually.

There is only one character born of woman that was without this impure mind, and that is Jesus. He knew no sin, nor was guile found in his life. No impure thought was ever in him. He could not know what sin is as we do, for he was holy, any more than we could know righteousness as he does for we are unholy by nature.

What can we know naturally of a pure mind, or the mind of Christ? Nothing at all. Can we conceive of a mind that knows no sin, yet knows all that is in our vile hearts, and knows all things? He (Jesus) knew no sin, and God made him who knew no sin to be sin for us. He was in the likeness of sinful flesh, and was tempted in all points as we without sin. To be a bearer of our sins does not make Jesus a sinner. He was as pure while thus

bearing the sins of his people as he was before he was made flesh, or is now. Such was the grace and holiness of Jesus, that though he felt the temptations of flesh and blood and was made sin for us, yet he knew not sin in thought or nature; still he felt the guilt and shame of it unto death, for he was made a curse for us.

There are two kinds of wisdom. One is earthly, sensual, devilish. It has envy and strife. It is cunning and hates and envies others, and glories in its own knowledge. It cherishes, hates and seeks the destruction of others. It is selfish and cannot bear to see others prosper. It never forgives an injury, and often fancies it is injured when that is not true. It is evil surmising, and cunning to make a false impression, and often makes a show of great humility when it is full of hate. Pride often appears in a humble garb and makes much pretense of humility.

The learning of the world that harnesses up one to compete with others or get an advantage in business, that has for its aim the equipment of one to drive sharp bargains and outwit others in traffic, or to obtain a living without labor, or that causes one to exult over others as being their superiors, is not that heavenly wisdom or pure mind that comes from above, but is of that wisdom that is from beneath.

That deceitful spirit that beguiled Eve with the hope that if she ate of the tree of the knowledge of good and evil she would be as

gods is certainly not from above. The knowledge and learning of the schools is of that nature to puff up and flatter mankind. An axiom is, "knowledge is power." That power may be for good or evil, and this is determined by the quality of that knowledge. If it is to develop and strengthen the natural, carnal mind of man it is that devilish knowledge that descends not from heaven, but is from beneath.

The wisdom that is from above is first PURE. That is its character always. It rejoices not in iniquity. It thinks no evil. It suffers long and is kind. It is full of love and forgiveness, gentle, peaceable, without partiality, without hypocrisy, or intrigue. It does not prefer one above another. It does nothing for strife or vain-glory. Its fruit is love, joy and peace. It is the lowly, pure mind of Jesus that knows no wrong, and cannot do wrong, for it is of God. Now do I know any thing of this pure mind of Jesus? Have I his mind? This is a deep question with me. Sin appears to me to be mixed with all I think or do. How readily vile thoughts may be presented to me, or it seems have their birth in me, and what other sort have I?

One says, I hate vain thoughts. They are a sore annoyance and grief to me. Is there a hidden man of the heart found in me? Do I love the truth and am I of the truth?

I know I have a carnal mind. Oh wretched man that I am. I know there is no hope but in Jesus

Christ for me.

Neither that impure mind, nor any thing of it, or that is produced by it, can enter heaven, or desires to do so. What a purging and cleansing of the sinner there must be that he may enter heaven.

P. D. G.

QUESTION.

A brother writes me of an objection to a remark made in the Treatise on the Book of Joshua. The entire sentence reads (pages 172 and 173) "The same man that is born of the flesh is the same one that is born of the Spirit, or born again, but how different the quality and manner of the births; one is flesh and the other is Spirit." He says he wishes to know "how that which is born of the flesh can be born of the Spirit." Observe, I do not say that which is born of the flesh is born of the Spirit—but I say the same man that is born of the flesh is the same man that is born of the Spirit. For instance, we say Saul is the man born of the flesh. Now was it Saul that was quickened and made to cease persecuting the church, or was it another man that never did persecute the church, that said in his old age that he was not meet to be called an apostle because he persecuted the church. Was Paul so much mistaken that he was not speaking of himself, but writing of another man when he said, he was not meet to be called an apostle because he—not another man—persecuted the church. What became of that Saul that once persecuted the

church? How did the disciples understand the matter then?

Ananias answered the Lord, I have heard by many of this man (Saul) how much evil he hath done to thy saints. But the Lord said to Ananias, Go thy way for he (Saul) is a chosen vessel unto me to bear my name before the Gentiles. Now the Lord calls him Saul, not some body else, and it is this same man born again that afterward preaches the gospel. The brethren then had not got to speculating and hair-splitting and being wise above what is written. What a pity they ever did get so.

Nicodemus said, how can a man enter his mother's womb and be born again? If he could have done so it would have been a birth of the SAME KIND, flesh still. But he must be born of ANOTHER KIND of life. He must be born of God to make him spiritual. If he is born of woman he partakes of her nature. When he is born of God he partakes of HIS NATURE.

P. D. G.

OUR OFFER.

As there are some subscribers to the LANDMARK behind, and to encourage them to pay up, we have decided to make the following offer until June 1st: Every subscriber on our books who will pay up his subscription and renew one year in advance, will receive a copy of the "Treatise on the Book of Joshua free," also any one getting up a club of eight new names with the cash at \$1.50 per year, will receive a copy of the LANDMARK free for

time club is paid for, and a copy of Joshua free, and every member of the club will receive a copy of Joshua free. Also every new subscriber who sends the cash for one year will receive a copy of Joshua free. All subscribers who are one year ahead from Jan. 1st '92 on notifying us that they desire the Book, will receive one free. This Book contains 175 pages in good readable type, clear print, and we hope all those who are behind will take advantage of this offer, and also those who feel so disposed will procure us all the new subscribers they can. Those desiring blanks and sample copies to solicit subscribers, will please notify us and we will send them as many as they wish.

ELDER JOHN R. MARTIN.

This famous preacher of the Primitive faith, the faith of God's elect, has passed off the shores of time. He was known far and wide in the mountains of Va. as a wonderful preacher. Ed.

UNION MEETINGS.

The Skewarky Union is appointed to be held with the church at Williams Friday, Saturday and 5th Sunday in May next.

The Contentnea Union is to be held with the church at Lower Town Creek Saturday and 5th Sunday in May.

The Black Creek Union is appointed to be held with the church at Wilson, Saturday and fifth Sunday in May.

The Toisnot Union is to be held with the church at Meadow Saturday and 5th Sunday in May.

The New River Primitive Baptist Association will, "the Lord willing," hold its next Session with the church at White Oak Grove, Floyd Co., Va., commencing Friday before the 1st Sunday in June 1892. Brethren of sister Associations are cordially invited to be with us. P. G. LESTER.

ELDER P. D. GOLD, DEAR BROTHER:—The Spring Session of Mayo Primitive Baptist Association will be held with the church at State Line, Stokes Co, N. C. commencing Saturday before the third Sunday in May 1892. Those wishing to come by rail will be met at Pilot Mountain Depot on Thursday evening preceding. Brother Gus Key, a merchant in Pilot Mt, will take care of the brethren until conveyance can arrive. All brethren wishing to come will drop the undersigned a note at Francisco, N. C. All the preaching brethren are cordially invited.

JAMES A. LEAKE.

OBITUARY.

DEBORA ANN BARRIGER.

Sister Debora Ann Barriger was born in Jessamine County, Kentucky, October the 16th, 1825, and died of apoplexy at Peyton, Shelby County, Kentucky, December 31st, 1891. She was the oldest child of William and Lettie Thompson. She was baptized by Elder John Holland in fellowship with the Old School Baptist Church, called Bethel, Shelby County, Kentucky, at about 15 years of age, and remained an orderly, consistent, faithful member of that church up to the time of her death. She was married to brother W. T. Barriger December the 3rd, 1845. There were born unto them nine children, six of whom survive her. As obituaries are of local consideration, I could not speak fully of

the befitting qualities of this mother in Israel and occupy but a reasonable space. Doubtless but few of the many of our ministers who have preached at Old Bethel Church during the present generation failed to see sister Barriger there, and to see in her face evidence of a response by the Spirit which was in her, to the truth of the gospel when preached, and on the contrary dissent when it was not clearly and fully brought forth in its power and sweetness, untinged by an uncertainty in the sound. Her judgment as to the truth as it is in Jesus, and that which was not sound doctrine, was quick and decisive. She fed upon nothing but that which was sound and well seasoned. She was as faithful in expressing her dissent as she was in her assent as to what was sound doctrine and good discipline. There were none in the church more careful, watchful and vigilant for the peace and prosperity of the church than she. She was notable in the church and community for her firm convictions of the truth, her untiring zeal for the cause, her faithful attendance on the church meetings, her wholesome counsel in a private or quiet way, her love for the brethren and her devotion to God. She did not do things by halves, but was whole-souled in the discharge of duties and privileges and in manifesting the fullness of her heart and soul in her regard for all things pertaining to the church, the pastor, the sick and the distressed. Her house was truly a Baptist home. Her hospitality and liberality were as large as her capacity. To have the brethren and sisters at her house was one of her greatest delights. What her exemplary christian life has written in the hearts and minds of those who knew her best is better written and far more indelibly fixed therein than anything I may spread upon paper. To know her was to know more than I can here express. May the Lord be with her aged and bereaved husband, and children, and give them the sufficiency of his grace and finally gather them unto her and unto all the blood bought throng. And the name which is above every name be praised forever and ever. P. G. LESTER.

*.*Signs of The Times please copy.

MRS. M. A. BRASWELL.

Without seeing death, without an expression of pain, without a struggle or a sigh, the blood-bought and blood-washed soul of Mrs. M. A. Braswell ascended to

its God. Years ago she had prepared her own wardrobe for the grave and relying on the precious promises of God through Jesus, she was prepared for the translation of the mortal to immortal, from earthly to the heavenly. She died in her seventy fifth year, and was buried in Elm City by loving friends and sorrowing relatives.

Her devotion to the church of her choice, Primitive Baptist, was beautiful, simple and consistent.

Mrs. Braswell was no ordinary woman; she was a woman of force and endowed far beyond the average. She had a holy ambition to succeed in all her enterprises. She was true and faithful to her friends, and all the interests committed to her. Hers was a bright sunny nature, always cheerful and hopeful, carrying sunshine wherever she went. Her sympathies were with the poor and suffering, white or colored, and as far as she was able, meekly and quietly, and often unobserved as a heavenly messenger kindly administered to their necessities, seen only by Him who observes all things. Self sacrifice for others was with her no hardship, but a joy. It may be truly said of her, "she hath done what she could."

Mrs. Braswell was born of good parentage. Her fine natural endowments had not the best advantages of early education and culture, but they had the sustaining inspiration of the highest ambition. These rich gifts sustained through life by lofty aspirations for the beautiful, pure and good, ever held her life upon educational and refining processes, and did much to mould and fashion her life and character. She was always learning, when not at work she was reading. I never saw her idle. Her life was intensely real, earnest, active and practical; but best of all, it was by the redeeming and sanctifying grace of God applied by the Holy Spirit through Jesus, that her character was chrystalized into the "Beauty of Holiness" and she was made a christian, possessed of a "meek and quiet spirit, which is in the sight of God of great price." The Bible with her was the Book of all books. She had read it through consecutively eleven times and was familiar with its subjects and characters and was wonderfully proficient in locating and repeating verses from the Scriptures.

Mrs. Braswell was married early in life, and was left a widow in moderate circumstances with four children, the two young-

est twins. In a short time after the death of her husband a widowed sister died, leaving four small young children, the youngest only a few days old. True to her convictions of duty and loyal to the tender impulses of her heart, she lovingly and bravely embraced these orphan children in her home and affections. By virtue of ceaseless, watching, untiring exertions with little outside assistance she managed, I know not how, to raise, clothe and liberally educate these eight children. Two sons and one daughter survive her, and though she left them but little of this world's goods, a vast mine of wealth in her honorable reputation, her successful life, wise precepts and exemplary character. May they prove worthy of the mother and follow her as she followed Jesus.

In the trying hours of the late war the writer passed under the darkest cloud and sorest affliction incident to this life. God in his mysterious providence took away his devoted wife, making his five little children motherless at an age when the worth of a mother's care and a mother's love cannot be estimated. A ray of light dawned on his sad bereavement at the suggestion of Mrs. Braswell coming to help him. He then as now thanks his Heavenly Father, loving relatives and sympathising friends that she consented and so cheerfully assumed so hard a task. These were times when the question of bread and raiment would not down. Clothing could not be bought, it had to be made. With her own hands she helped to clothe them, helped to nurse them and to train them. My children soon became attached to her, loved her and obeyed her. She was a model house-keeper, good manager of children and a fit companion for them, careful in teaching them by precept and example those principles and virtues that dignify and enoble humanity.

I have probably written enough and yet not enough: for my mind clings gratefully to the memory of such a remarkable woman and I would ever cherish her memory. In concluding this unworthy sketch I want to say to her surviving relatives and friends, let us all emulate her example, pray for her zeal and courage, live as she lived, that we may die as she died.

Thanks be unto God who still enables his people to live well and then die as they have lived.
J. R. MERCER.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

B. GREENWOOD.

Greenville..... Tuesday May 3rd.
Great Swamp..... May 5th.
Skewatuck second Sunday and Saturday be-
fore in May.
Flat Swamp..... Tuesday May 16th.
Jamesville..... May 12th.
Moratook..... Third Sunday and Saturday be-
fore in May.
Concord..... Tuesday May 17th.
Bethlehem Tyrrel county 4th Sunday and
Saturday before.
He will need conveyance.

ELDER B. WOOD.

Mingo..... May 7th and 8th
Harnett..... May 9th
Seven Miles..... " 10th
Reedy Prong..... " 11th
Hickory Grove..... " 12th
School House, near J. W. Parker's..... " 13th
Dunn, Saturday and Sunday, May 14 & 15th

I. J. TAYLOR.

Middle Creek... Saturday and 2nd Sunday in
May.
Brother James R. Youngs..... Monday night.
Oak Grove..... Tuesday.
Durham..... Tuesday night.
Eno..... Wednesday.
Jephtha Watkins..... Saturday and 3rd Sunday.
Cool Springs..... Tuesday and Wednesday.
Philadelphia..... Saturday and 4th Sunday.

GARDNER BRYANT.

South West, Saturday before the 3rd Sunday
in April.

Fay..... Sunday.
Stump sound..... Monday.
Yopps..... Tuesday.
Wards Will..... Thursday.
North East..... Friday.
Oakly School House, near Elder Job Smiths
Saturday night and 4th Sunday.
Pollocksville..... Monday night.
Newbern, Wednesday. (Will brother Brin-
son please meet him.)
Bethel..... Thursday.
Sandy Grove..... Saturday.
Blounts Creek..... 1st Sunday in May.
Galloways..... Monday.
Red Banks..... Tuesday.
Harracks..... Wednesday.
Cross Roads..... Thursday.
LaGrange..... Friday.
Sandy Bottom..... Saturday.
Beaver Dam..... 2nd Sunday.

R. W. SNIDER and I. P. BEAN.

Big Creek, Saturday and 1st Sunday in May.
Riley's School House..... Sunday night.
Toms Creek..... Monday.
Flat Creek..... Tuesday.
Bear Creek..... Wednesday.

Meadow Creek..... Thursday.
Liberty Hill..... Friday.
Freedom..... Saturday.
Sister Howard's..... 2nd Sunday, with Elder
Clark.
Jones Hill..... Monday.
Jernsalem..... Tuesday.
School House, near Coleman Stewards, Wed-
nesday.
Lawyers Spring..... Thursday.
Bethany..... Friday and Saturday.
School House near brother Tyson's, 3rd Sun.
High Ridge..... Monday.
Liberty..... Tuesday.
High Hill..... Wednesday.
Watson..... Friday.
Crooked Creek..... Saturday and 4th Sunday.
High Rock Stand..... Monday.
Sister Saffly will please arrange for an ap-
pointment near her house Tuesday at 3 p. m.

RECEIPTS.

ARK - Mrs. L. E. Pearson, 3.00.
FLA - Amanda Bennett, 4.00.
KEN - Henry Pyles, 1.00; J. T. McCown,
1.50; By A. F. Dixon, 3.00.
MISS. - A. B. Morris, 7.50.
N. C. - Ann Uzzell, 1.00; Mrs. Mary Powell,
2.00; W. W. Vick, 1.50; Elizabeth Walker,
1.50; J. F. Abrams, 4.00; J. A. Honeycutt, 1.50;
S. G. Fields, 2.00; H. B. Robinson, 1.50; Warren
Woodard, 2.00; Mrs. A. Cherry, 2.00; Mrs. A.
House, 2.00; Mrs. M. J. Ricks, 2.00; J. A.
Cobb, 1.00; Mrs. Sarah Redmon, 2.00; Mrs. J.
K. Hardy, 2.00; Mrs. Martha Knight, 2.00;
H. Haney, 3.00; John Smith, 2.00; Irene Cog-
gin, 2.00; S. Underwood, 1.00; Mrs. M. E.
Sutton, 2.00; J. W. Gilliam, 1.50; Eli Felton,
Sr., 1.00; By W. T. Comer, 3.00; J. L. Good-
win, 7.50; G. W. Johnson, 3.75; J. A. Crews,
1.00; Mrs. F. R. Ellis, 2.00; Elder Jesse A.
Ashburn, 2.00; Mrs. Maggie Bozeman, 1.50;
Wm. Daughtridge, 3.00; S. W. Outerbridge,
3.50; G. C. Farthing, 9.00; John W. Harris,
10.50; Elder F. L. Oakley, 3.00; Elder J. W.
Gardner, 7.50; L. E. Everett, 3.00; L. I. Har-
ris, 1.00; J. M. Howell, 2.00; S. J. Hall, 4.50;
R. G. Temple, 5.00; G. T. Powell, 1.50;
Joseph Moore, 1.50; Mrs. M. Pozenum, 2.00.
A. Beddard, 1.50; M. J. Fuquay, 2.00; J. R.
Bancroft, 1.00; R. Riley, 1.50; E. C. Lewis,
1.50; Thos. Tillery, 2.00; Mrs. C. S. Braswell,
1.50; Mrs. Messer, 1.75; Mrs. L. Page, 1.00;
By Elder Wm. Woodard, 4.50; B. Bullock,
3.00; W. S. Brantly, 1.50; Elder F. L. Oakley,
11.50; Elder J. A. Burch, 3.00; J. H. Norris,
1.50; L. B. Mathis, 7.50; Elder S. H. Gaddy,
3.00; John Eason, 3.50; C. Atkinson, 3.00;
Elder M. T. Lawrence, 1.50; Elder L. H.
Haddy, 2.00; G. W. Carter, 2.00; Calvin
Thomas, 6.00; Wm. Farmer, 2.00; Elder J. S.
Voodard, 1.50.
N. J. - A. S. Cook, 2.00; W. S. Crisp, 1.50.
S. C. - By Elder Thos. Bell, 7.75.
TEX. - Samuel Bryant, 8.00; S. Phelps,
1.50.
Va. - Jane Lavender, 1.50; By Elder J. C.
Hall, 3.00; G. H. Thomas, 1.88; J. R. Mitchell,
2.00; M. J. Davis, 2.00.

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WILMINGTON & WELDON RAIL ROAD and Branches.—Cond. Schedule.

TRAINS GOING SOUTH.

DATED	No. 23	No. 27	No. 41	No. 15.
March 23, 1892.	Daily.	Fast Mail Daily.	Daily, ex. Sunday.	Daily.
Lv Weldon.....	12:30 p.m.	5:43 p.m.	6:40 a.m.	11:00 p.m.
Ar Rocky Mt.....	1:40 p.m.	6:36 p.m.	7:47 a.m.	12:04 a.m.
Ar Tarboro.....	*2:18 p.m.	.....	.....	.....
Lv Tarboro.....	12:58 p.m.	6:00 p.m.	.....	.....
Ar Weldon.....	2:18 p.m.	7:00 p.m.	8:17 a.m.	12:33 a.m.
Lv Weldon.....	*2:30 p.m.	.....	.....	.....
Ar Selma.....	3:30 p.m.	.....	.....	.....
Ar Fayetteville.....	5:30 p.m.	.....	.....	.....
Lv Goldsboro.....	3:15 p.m.	7:40 p.m.	9:00 a.m.	1:15 a.m.
Lv Warsaw.....	4:14 p.m.	.....	10:00 a.m.	.....
Lv Magnolia.....	4:47 p.m.	3:40 p.m.	10:14 a.m.	2:17 a.m.
Ar Wilmington.....	6:00 p.m.	9:55 p.m.	11:45 a.m.	3:45 a.m.

TRAINS GOING NORTH.

	No. 14.	No. 78	No. 40	No. 66.
	Daily.	Daily.	Daily, ex. Sunday.	Daily.
Lv Wilmington.....	2:10 a.m.	9:15 a.m.	4:00 p.m.	5:31 p.m.
Lv Magnolia.....	3:37 a.m.	10:57 a.m.	5:40 p.m.	7:14 p.m.
Lv Warsaw.....	4:33 a.m.	11:11 a.m.	5:55 p.m.	7:27 p.m.
Lv Fayetteville.....	.....	*9:10 a.m.	6:50 p.m.	8:30 p.m.
Ar Selma.....	.....	1:03 a.m.	.....	.....
Ar Weldon.....	.....	12:10 p.m.	.....	.....
Lv Weldon.....	5:14 a.m.	12:58 p.m.	7:48 p.m.	9:12 p.m.
Ar Rocky Mt.....	5:37 a.m.	1:30 p.m.	8:31 p.m.	9:40 p.m.
Ar Tarboro.....	6:30 a.m.	*2:18 p.m.	.....	.....
Lv Tarboro.....	.....	12:53 p.m.	.....	.....
Ar Weldon.....	6:35 a.m.	2:55 p.m.	9:35 p.m.	10:40 p.m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p.m., Halifax 4:22 p.m., arrives Scotland Neck at 5:15 p.m., Greenville 6:52 p.m. Kingston, 8:00 p.m. Returning leaves Kingston, 7:10 a.m., Greenville 8:25 a.m., Halifax at 11:00 a.m.

Local freight train leaves Weldon Monday, Wednesday and Friday at 10:15 a.m., arriving Scotland Neck 1:05 a.m., Greenville 3:30 p.m., Kingston 7:40 p.m. Returning, leaves Kingston Tuesday, Thursday and Saturday at 7:20 a.m., arriving Greenville at 9:55 a.m., Scotland Neck 4:20 p.m., Weldon 5:15 p.m., daily except Sunday. Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p.m., Sunday 3:00 p.m., arrive Wilmington, N. C., 7:38 p.m., 4:20 p.m., Plymouth 8:30 p.m., 5:30 p.m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a.m., Sunday, 9:00 a.m., Williams ton, 7:30 a.m., 9:53 a.m., arrive Tarboro, N. C., 10:40 a.m., 11:20 a.m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 7:30 a.m., arrive Rowland 12:15 p.m. Returning leave Rowland 12:15 p.m., arrive Fayetteville 5:15 p.m. Daily except Sunday.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a.m., arrive Smithfield, N. C., 7:30 a.m. Returning, leaves Smithfield, N. C., 8:00 a.m., arrive Goldsboro, N. C., 9:30 a.m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p.m., arrives Nashville 5:55 p.m., Spring Hope 6:30 p.m. Returning leaves Spring Hope 8:00 a.m., Nashville 8:35 a.m., Rocky Mount 9:15 a.m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:00 p.m., and 11:15 a.m. Returning leaves Clinton at 8:20 a.m., and 3:10 p.m., connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clavton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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The 15th Session will open Tuesday, Nov. 3rd, 1891, and Continue 20 weeks. Rates reasonable.

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WHITAKERS ACADEMY, FOR BOTH SEXES. STRICTLY NON-SECTARIAN.

The Twenty Seventh Session will open, the Lord willing, the Third Monday in January 1892, and continue Twenty weeks. For further particulars inquire of A. J. MOORE, Prin.

MISS CORNELIA MOORE, Assistant.
January 1st, 1892.

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VOL. 25.

MAY 15, 1892.

NO. 13.

Zion's Landmark.

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The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.,

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

MY DEAR BROTHER GOLD:—If you will allow me space in your valuable paper I will write a few thoughts for publication. I was baptised (as all may see by reference to the LANDMARK Vol. 20. No. 18, page 415) in March 1887. Soon after I felt to have impressions to preach, which impressions would much disturb me, for I thought it was impossible for one so illiterate and ignorant as I to do it. But since then I have made several efforts and had many sore trials. I remember when I was first impressed to try to preach I did not know the impression was of the Lord, and I was anxious to know if any one else felt about it like I did, and I read with much interest and anxiety all I could find on the subject in the Bible, LANDMARK and Monitor, to see if any one had ever felt as I did. I often feel like there is no one else like me. But I suppose if I am what I hope I am others have felt as I do. I am not able to work or be out much to-day, and as religion and things pertaining to God's kingdom and my experience for the last five years is on my mind will write as my mind directs, and if it be of the Lord no doubt that some poor sinner's soul will find a word of comfort in it. In writing I want to be honest and tell the whole truth. But I shall fail to tell some of the truth, for if my brethren knew me as well as I know my self they would no doubt exclude me

from their fellowship, and I know if all my sins and faults were printed on the walls of this room I should want to get out and leave town before any one came in. Some one will say, if that is your case that proves the deluded and corrupt state the Primitive Baptists are in. But if the Saviour should say to such a one if you are without fault cast the first stone I would doubtless be left alone. From the time I received a hope until I joined the church I felt to be alone. I was cut off from the world, and when I looked on the church it was all fair and no spot in it, and being a sinner to myself I thought I was not a fit subject for the church. But I loved them and wanted to live with them that I might have a resting place for my weary soul. Not long after I joined the church I began to have impressions to have family worship, which thing I thought I could never do. But the burden grew more heavy and I would promise the Lord when I got home again I would try (I was building away from home.) When I would get there I would wait for my wife to ask me and she would not. I believed my wife was a christian and would conclude if my impression was of the Lord he would impress her to ask me to pray with with her. Then I would conclude it was all a notion and not an impression, and again I would go back to my work without making

an effort. But at about the end of twelve months the impression grew more heavy and broader, and there seemed to be something whispering to me in these words, study to show thyself approved unto God. I was not sure they were scriptural words and I searched to see and found them to be the words addressed to a young minister as follows, "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." As I read it all seemed to apply itself to me, which somewhat excited me, for I thought with all my ignorance I never could stand in the presence of a congregation, and how to preach I did not know, but the next week I was made willing to humble myself and to pray with my family. For I had now got to the place where I thought it was go and live or die. I thought when I had made an effort I would know if the Lord was with me, and if he was I would continue, and if not I would stop. But I have been trying nearly four years and do not know yet if it is of the Lord. The brethren would come in and sit 'till bed time with me, and we would try to pray together, and when we would meet at the church they would ask me to open the services, which I would try to do; but oh how scared I was of the folks, and especially of the preachers. But since then I hope I have felt the fear of the Lord so much that the fear of man seemed but little. If I ever have prayed it has been to the Lord to take the fear of man away, and give me the fear of God only, and I hope to a great extent that prayer has been answered. About this time I went to Tarboro, N. C. to do a job of work, and while there I got very low spirited and for a week or so every thing I did seemed to be a sin, until I had almost lost all hope.

I was in an awful condition. I tried to pray to the Lord one night with all the earnestness that I ever tried to do anything to show me that night my true condition, and that night I dreamed I had a lot of money that belonged to another and I was very much troubled about it, so much so I went and gave it to him, and when I awoke I thought I had the answer from the Lord that I was a thief, and the following day was the most miserable day of my life. I verily thought at our next meeting I must go before the church with shame to myself and disgrace to it and tell them who I was, and ask for my name, which I thought they would grant without a question. The next night I again tried to pray to the Lord for relief, and I believe I had a vision. I dreamed I was at Fellowship church, and several of us went home with brother Grimes and just before we got to his house it seemed to be my duty to stop and remain there until they all went to the house and returned to me, which I understood they would do soon. Near by me I saw a small house and went into it, and while in there three of brother Grimes children who had been dead for sometime came to me. Two of them I do not remember seeing in life, but I knew all of them well in my dream. They were all very small and all naked, and beautiful. I was much rejoiced to see them, and sat down and embraced them, and we altogether shouted praises to God. I told David, for that was the oldest one's name, that I must be dreaming, but he assured me that it was not a dream, and soon he said they must be going. I did not watch to see where they were going, so I was left to myself. Soon the folks began to come back from brother Grimes to where I was, and I began to tell what I had seen, but

it occurred to me that I might be telling a dream, and that it might not be true as I thought it was, for I did not know that brother Grimes had but one child dead. So I asked a sister who was sitting near-by, whom I knew to be acquainted with his family, if he had more than one child dead, and she told me that he had three dead. Then I could tell it as I felt 'it believing I had seen them all. At this point I awoke and behold it was all a dream but I awoke crying for joy. The horror of the first dream was swallowed up in the last and I believed from that day that brother Grimes did have three children dead, for I had seen them and since then I have learned that it is really so. I tho't that I felt the first dream interpreted to me soon after in this way, that I had something that belonged to others, and when I delivered it to them I would find peace. It would scarcely do if I could, to tell how good I felt for awhile. But soon after I got in trouble again. At this point I had not tried to speak in public in the way of preaching. I would try to open services sometimes, and to pray with my brethren, but I got in a valley and something seemed to whisper to me that I had never prayed, that I had only dictated to the Lord what he should do and I verily thought that it was so. I was so ashamed of myself. The very idea of my dictating to one so wise as the God of heaven, and I determined never to be guilty of such a thing again. I was boarding with a brother and we had tried to have family worship nearly every night. But I now told him that he had heard me pray perhaps the last time. So we passed the week. Saturday I went to the Falls church and was asked to open the services, which I thought I could not do. But when insisted upon I decided to try, but I thought

it would only serve to satisfy the church that I had no gift. But I believe until yet if I ever have prayed it was on that occasion. I found much relief again and spent the remainder of the day rejoicing. Sometime after this I was again at the Falls church and talked some in the way of preaching. Some of the brethren flattered me some which made me feel good. I went home with one of them, rode on top of the carriage, and when I got there the Lord put me in the cellar (so to express it) and Oh I felt so mean. I thought they all could see how mean I was. So I have been trudging along wondering if there was anybody else traveling the same road. Sometimes when I go to church I feel so weak and ignorant I tell the brethren I do not feel like I can preach, and they say to me, O well, if you do as well as you did yesterday we will accept it. But I know I must stand to do my talking in the presence of an offended God, and I do not know that he will support me, and I know that without him I can do nothing. I know it is the custom of most preachers to prepare their sermons in the week for Sunday. But I think that is a bad plan, for by Sunday it is all cold and would choke a sheep to death soon. Of course dogs can eat it, and if it is a little bony they digest it somehow. But lambs must have milk and it needs to be warm at that. the pure milk of the word direct from the fountain head.

But my letter is already too long perhaps and I must close. I am not ordained, don't know that I ever will be. I don't know whether the Lord has called me to preach or not, don't know that I am a christian, do not know that any of my brethren know what my gift is, or whether I have a gift at all or not, don't know myself. We must all

walk by faith. The Lord leads his people in paths they have not seen and in ways they have not known. I would be afraid of a man that could see a week ahead, and would be afraid he would take some advantage of me. I have but little confidence in man. Yours in hope.

W. J. STEPHENSON.

Smithfield, N. C.

BROTHER GOLD:—I had a beautiful view of Jesus the other night. He was standing in the window of heaven in the shape of a man, a pure lump of gold. He was looking down upon me and I upon him: he was the meekest and humblest being I ever saw, a pure lump of gold. Then I looked at self and behold I was nothing but a poor frame, I will say nothing but dust. There were no words passed between us, but I rejoiced that I was permitted to look at him, and that he looked at me. Saturday night I was in a large field of tall green wheat. In the center there was some that was much taller and that bowed over and lapped to-gether. I walked under, it was a pleasant place, the heads were so closely united the sun shine did not pass through, there were always a few stalks of wheat under there. I was very careful not to step on them. What does all this mean? There are some things in it though I don't know what. May he who is able give us to understand at least some of his great mysteries. Oh that I could write, talk, walk, sing and preach like my brethren. May we all see and feel more of our faults, then we will be more able to bear with and forgive our brethren. It seems to me there is something wrong among us, and one of the great things is distrust. Baptists are not trusting in God. David said, "In thee, O God, do I put my trust. He

was not afraid then of his brother nor even of Saul.

JOHN W. GARDNER.

Saulston, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN HOPE:—Will you not forgive my oft repeated intrusions on your better time, and pray for me that I yet may learn to contain myself in silence upon gracious upliftings from the lurid hours and midnight tossings upon the wild rough billows of an angry Galilean sea? O the felt power of Jesus' love as it comes darting into the soul, and the sweet full reigning grace of God as it looms up through clouds of sin-fogs of unbelief, thus breaking the chains and fetters, bursting the doors of the prisoners, setting the captives free, exalting the soul far above "the beggarly elements of earth." What an all-powerful God is ours. All power in both heaven and earth. How unlimited! And He will do all his good pleasure, using his own (not man's) means for the accomplishment of "what his mind purposeth," for it is God that worketh both to will and to do of his own good pleasure. "He will save his heart's delight whether Jew or Gentile, Greek or Barbarian, heathen or saint; whether they be in Asia or America, China or Africa, or else where, his power will reach and save them. How wonderful is this salvation! How unsearchable are his ways? too high to be scaled, too deep to be fathomed. Yet poor frail man cries out for millions of dollars for the succoring of dying heathendom, in the very face of what God says that "it is not of him that willeth, nor of him that runneth, but of God who sheweth mercy." Not of works lest any man should boast, but by the revelation of Jesus Christ. What better evidence need we that these people

are strangers to grace, aliens to God and know nothing of the efficacious blood of Jesus Christ, and if possible would convert the house of God into a den of thieves. Alas, for them their arms are too short to reach the church of the true and living God, for it is securely built upon the "Rock Christ Jesus, and the gates of hell cannot prevail against it." Is it then any wonder that heathendom lies at their door unrecorded, since their salvation must come through the puny efforts of man, combined with what is termed "the root of all evil." Nay, the greatest wonder is that they are not consumed. The day is not far distant when the wheat and the tares shall be separated, and each assigned its proper place." God is the judge of all flesh; his dispensations are righteous. "Bless his holy name forevermore," "he hath done great things for us whereof we are glad" and will be our God and guide even unto death." My dear delightful theme is that "by the grace of God I am what I am;" that my life is hid with Christ in God, (how secure) and that the life I now live is by the faith (not of man) of the Son of God," who I hope, loves even me. Brother Gold, I am so glad you publish extracts and comments of "what our enemies" say about us." Does it not verify what our Savior said, "If they have hated me they will also hate you," "in the world ye shall have tribulation" but fear not, "be of good cheer, I have overcome the world." Should we not "rejoice that we are counted worthy to suffer persecutions, reproaches" and all manner of evil they may heap "upon us for the sake of Christ." From sad bitter experience have I learned that these Arminians are enemies to the truth and would deceive if possible the elect. Thank God for

the invisible security of his people. Jesus says, "they are in his Father's hands, and no man can pluck them out for God is greater than all." What a safe retreat, what a sure refuge, securely covered, under the everlasting "wings of the Almighty." How little do they preach, talk and write about the wonderful power, the great and precious revelations of Jesus Christ. Indeed how can they when their God "has never" taken of the things of Jesus and shown them unto them. May the Lord open their eyes and ears, give them hearts of understanding, ere they are called to render their final accounts at the bar of Divine Justice. I want to tell you how wonderful the power of God was displayed in the care and preservation of his people in the cyclone that demolished Jone's Chapel. A brother Baptist was on his way to my home in Martin Co., with a wagon and team, when in some distance of that Chapel, he heard the rushing winds, hurried up his team that he might reach and shelter under that building while the storm was raging. When in sight, about two hundred yards distance he saw the demolishing of that Church together with a stack of pea vines, and baskets of cotton. Such a destructive wind this brother says he has never seen, nor did it hurt either himself or his team, nor did he stop, but drove on, all the while holding an umbrella, reached his destination safely, only a little sprinkling by the rain. Is it not wonderful that the Lord is so mindful of even the tiny little sparrow, while great Churches are completely wrecked? Who can say God was not in the storm directing its course? "He maketh the clouds his chariot, rides upon the storm" and "walks upon the wings of the wind." This is a true statement

of the scene as told me two days after by the brother who was so graciously preserved while his eyes beheld the effects of the cyclone. May the Lord strengthen and comfort, keep and preserve us from every false way. Would love so much to see you and hear more of Jesus and his power.

With love in affliction,

RUTH TAYLOR.

EXPERIENCE.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—If such a poor sinner as I may claim such relationship with you. Soon after I joined the church at the Meadow September the 25th, I began to think something about writing my experience, but have put it off from one time to another, feeling my inability and fearing I have no experience of grace. About a week ago I began to think more about writing than usual, and I got so I could not keep from thinking about it day nor night when awake. One night I was thinking of the Lord and his good works, and what I hoped he had done for me, and I found myself repeating these words in my mind, "I will declare thy name unto my brethren." But if I have any spiritual brethren I do not feel like I could tell them any more about that precious name of Jesus than they already know. Though if there are any who are troubled and cast down in their feelings I would say to them,

"Take the name of Jesus with you,
Child of sorrow and of woe.
It will joy and comfort give you,
Take it then where ever you go."

And if there are any striving for the vanities of this world I would say to them,

"So let our lips and lives express,
The holy gospel we profess;
And let our works and virtues shine,
To prove the doctrine all divine."

Last night I dreamed of trying to tell some of the brethren some of my experience and I got troubled so I could not speak a word, nor shed a tear. Then I thought I could have expressed my feelings better if I had written; yet I do not feel able to express myself plainly; but I hope the Lord has made me willing to do the best I can. Brother Gold, I want you to judge what I write and deal with it as you think best. If not deceived I began to have serious thoughts about death and eternity when I was a very small child. I do not know that I have ever thought I could do any thing good enough to cause the Lord to save me from an everlasting punishment; but I have often found myself trying to beg the Lord to teach me to love him more and serve him better. If I could know that all my sins would be forgiven it would be a great consolation to me. I had a dream when I was small that I have thought a great deal about, for that was a sad time with me. I dreamed that one of my brothers was dead and laid out in the largest room of our house, and I would look at the white sheet over him and grieve because I was afraid that his soul was not at rest. I suppose I had heard people talk about sinners being changed or born again, and I was afraid that had not been the case with him; but when I awoke I found that it was only a dream, and I was glad it was. I do not see why I should have been thus troubled for I believe that if it is the Lords' will to convert a person he has as much power to do so while he is on his death bed as he has at any other time or place. Time passed on awhile I cannot tell exactly how, but the first man that I remember of hearing preach was that dear old brother Jesse Baker, who de-

parted this life some over fourteen months ago, of whom I would like to speak a few words, as there has never been an obituary written of him as I know of. I do not suppose there is a person living that can tell his age exactly, but I suppose from what I have heard people say he was some where about 85 or 90 years old. I suppose he was born in Pitt Co., N. C., and lived the most of his life in Wilson Co., N. C., and died in Green Co., N. C., January the 10th, 1891, while staying with his son about one mile from the Meadow church. I have heard him say that he never went to school a day in his life, and I think I have heard that the first reading he ever done was in the Bible. I suppose he has been a wonderful man in strength too. I have heard my father say that he had known him to cut timber and maul a thousand rails in two days, and walk 15 or 20 miles of a morning time enough to preach. In my childhood days he lived about one mile from my father's and would come and help him when he had any kind of a spell of work. I often think how he use to shake hands with me and the rest of the children, and call us babies, and the first song that I remember of hearing him sing was,

"Amazing grace how sweet the sound,
That saved a wretch like me;
I once was lost but now am found,
Was blind but now I see."

I think he enjoyed visiting his neighbors, and if he had one that did not enjoy his company I do not know who it was, and I believe he was glad for his friends to visit him.

When I was about 13 years old I learned to go to parties and dance in which I took great pleasure. I went to church too when I could, but sometime when I went to big meetings I would stay out in

the grove with my young friends to see and be seen. After a while I had a very bad spell of sickness, and I suffered so much I felt like maybe if I died I would be better off. I soon got up, but did not gain much strength. Time passed on awhile, and I began to have very bad feelings. I do believe I hated my own ways worse than any thing else, and I do not believe I had but very little desire to live if any. It seemed that there were no charms here for me. One day while I was in this condition I found myself singing,

"A few more days on earth to spend,
And all my toils and cares shall end,
And I shall see my God and friend,
And praise his name on high."

Then I had a hope for a better place than this. About three years before I joined the church I went to a Free Will Baptist meeting, and the preacher invited people to join them, saying come give me your hand and God your heart. I was talking to my mother about it one day and told her that one of the preachers said if a person earnestly prayed his prayers would be answered. She told me that no body could pray if the Lord did not give them the knowledge of prayer. That same day if I mistake not these words came to me almost like some one speaking like this, no man can come to me except the Father who sent me draw him. I was greatly surprised, and after thinking about it a while I asked if those words were in the bible. She told me they were. I suppose almost any bible reader knows they are in the sixth chapter of John. In April 1885 I thought I would go to church the next fourth Sunday at the Meadow, but when the time came I was sick. I stayed sick three months and my cry was Lord have mercy on me a poor, weak sinner, and oh Lord look

down on me with pity and tender mercy. People talked about what a strange condition I was in. One morning in June I was lying on my bed thinking how glad I would be to go to church, and what a beautiful place it was for baptism at Mr. Fields' old Mill, and these words came to me almost as plainly as if some one were speaking to me like this, Go ye there and be baptized and you shall be saved, and it seemed to me that I could see a beautiful face waving along in the room, and I thought it was the Lord, and when it disappeared it seemed that I could see a little angel. I have never been able to describe my feelings at that time. Before then I felt like I was going to die and I was afraid my soul would be forever lost; but then that was a commandment from the Lord I thought, and he would make me able to do what he had commanded me to do. But after awhile I began to think it was imagination. When I got so I could be up the doctor said for me to go to see the neighbors and be in lively company. Some time in August I went to spend 2 or 3 days with a cousin of mine, and she had a musical instrument and played some sacred tunes for me which I enjoyed. While I was there her brother and some young ladies went to see her, and her brother played a waltz for the girls to dance. Before then I enjoyed such amusement, but then this thought seemed to strike me in a forcible manner, shall I tread on Jesus' blood? I felt so weak I kept my seat, I do not know how long, and I never have wanted to dance a single step since that day. Soon after that I dreamed that some one was begging me to dance and I awoke with this thought on my mind again; shall I tread on Jesus' blood, shall I dare to tread on Jesus' blood. Soon afterward I could sing "Jesus, thou art the sin-

ners' friend, and Father I stretch my hands to thee." I went to the Meadow the fourth Sunday in August but did not tell to the church, but went again on Friday before the fourth Sunday in September, and told part of what I have written and was received and baptized the next day by Elder D. A. Mewborn, and came out of the water feeling that I had done my duty. Brother Hassell sang the 235th hymn, "By the water side," and prayed, and surely it was consoling to me. I am so afflicted I have to stay at home nearly all the time, but this does not keep me from loving the brethren and sisters. I am always glad when they come to see me. Brother Gold, I could write more, but I fear that I have written too much already. I will close hoping you will pray for your sister in a little hope if one at all,

FANNIE J. SPEIGHT.

Saratoga, N. C.,

DEAR BROTHER GOLD :—I never could see how the man with one talent could be a christian until last second Sunday evening. I was thinking about my disobedience, and unprofitableness in the church while on my way to see a sick man in the neighborhood, and while thus meditating the words, "Cast the unprofitable servant into outer darkness." In a few moments all the objections I had previously brought up to prove he was not a christian was answered, and I saw proof of his Sonship. My space is short, I will only mention a few features. He was not a hypocrite nor unbeliever, if so he would have been in such darkness already, but he believed in "Election," because he preached it at the appearing of Jesus, "Lo, thou hast thine." Jesus never objects to his people's trusting in "Election" but why not put

his talent into the bank (church) and thus glorify his name that he might receive his own with usury. "By works faith is made manifest." O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

Yours affectionately,

R. G. TEMPLE.

Myatt's Mills, Wake Co., N. C.

Remarks.

My dear brother, the Lord has shown you the meaning of that Scripture. For years I have considered him a disobedient child of God—or servant of the Lord,—an unprofitable servant.

No, the Lord never objects to his people for holding to election. They would not hold the truth if they did not hold it. But we are slack. We do not enter into the land and worship it, and enjoy the blessings of obedience. That is the trouble with our people. Israel was always a rebellious people. The children of this world are wiser in their generation than the children of light.

P. D. G.

DEAR BROTHER GOLD:—I have for some time thought that I would write to you a little concerning my feelings, concerning the church which I believe to be the church of Christ, which is the Primitive Baptist Church, the only true gospel church which contends truly for the true faith of our Lord and Saviour Jesus Christ. I am a poor beggar by day and night. I feel myself to be the weakest among you. I have seen myself a poor hell-deserving wretch; but I hope that I have passed from nature's night to this marvelous light. Dear brother Gold, I want to say to you

is it right for brother preachers to cut up weak members when they feel weak and unworthy to speak anyhow, feeling their littleness so great that they fear to speak and then when the brother preacher who should be an ensample to the flock in this matter; but it somewhat looks to me like showing themselves as an expert to the poor and weak-feeling brother, who when the brother should speak something to build up this weak brother, he seems to cut them up and maybe cause a great laugh. Poor brother, how little he then feels. Is this strength to such feeling members? If so then I am wrong. Brother Gold, I would like to say a little more about the poor brother at our quarterly meeting times when he would like to have some company, he is often denied because of his poverty. This leaves this poor brother in a sad and wondering condition; he feels that he is not recognized with the abler brother who has of this world's goods; then is it for fine eating or is it for brotherly love. If so then why not show the same love for all God's elect according to his own purpose in glory of himself. I would like to say something about traveling ministers. Why does not the traveling minister love to visit the poor churches as well as those rich churches? It seems as if they were shearing for the fleece and not for the flock. This does not show the full cause of Christ and his holy love. I do not accuse any one in particular, but if any are guilty let them consider that God is no respecter of persons. I will now say a little more about myself. When I was a school-boy about fifteen or sixteen I found the word God, and would spell it over and over. It seems that it was more than any other word to me. This is as far back as I recollect the precious

name of God ; and from then, I at times would have a desire to understand what I would hear preachers say concerning their travail from nature's night to this marvelous light. I often thought my case worse than anybody else. I sometimes was trying to pray; and sometimes I thought it all in vain, for I had sinned away the day of grace ; but when I had done all that I could and thought there was no chance for such a rebel as I ; at a time unexpected I hope the Lord showed me my condition and made me to rejoice in his great and holy name ; but after I had a hope I long suffered before complying with my duty, then I felt great relief that no one could tell me so that I could feel it like I did when I complied with my duty as I hope I did. I feel weak in the cause of Christ, not only now but every day's experience teaches me that I of myself am powerless. The Arminian world claims to save sinners, of whom no man is able. They will tell you that they can save themselves and all who will hear them, this is a mistake. There is none good no not one. There is no man that is able to make one gnat, much less making one soul clean. This is all in the dark, no one who knows they have been a sinner and has found rest to their soul in the name of Jesus Christ will ever believe such doctrine as this. All the world combined together cannot save one sinner, I am sure of this. Dear brethren and sisters praise the name of the Lord, yes, praise him all ye ends of the earth for he is all-wise and everlasting, a true and holy Savior, his will is that of his Father and he was with the Father from everlasting to everlasting. He was from all Eternity and ever with God. He in and through the will of his Father saved sinners of whom I feel to be chief. I sometimes feel like praying and

then at times I feel like I never should pray again, but it is all in and through our blessed Lord and Saviour Jesus Christ ; in him dwelt the whole God-head bodily. Dear brethren pin your faith to no man's sleeve but ever look unto Jesus Christ who is the author and finisher of your faith. We know nothing spiritually only as is revealed in and through our holy Father. We must look to him for time and Eternity. And yet in all God's appointed ways he has never failed to accomplish his will. Dear brethren and sisters beware of such things as claiming to have a revelation when there is nothing but a fleshly desire; this old flesh if not watched will teach you a lie and lead you astray. Every day all these things are to war with, but believe ye not those things, follow ye no strange gods, for there is no pleasure in them to the righteous in Christ Jesus the Lord. Dear brother Gold, I want you to consider what I have written concerning the love of God and his true and holy will. Beware of those little no-harm tricks, they are often an entrance for the devil to take a seat with us and then claim many no-harm things, which brings nearly all confusion. This is the way to bring trouble to follow every wind of doctrine. Jesus was every day the same and changes not. Now in the bowels of thy love O Lord remember me. And in the beginning of time there was nothing that was made only that which God made, but in the garden of Eden there was the devil, an opposite spirit to God and his holy will. Who shall lay any charge to God's elect. The coming of the devil is very mysterious. Who shall lay any charge to God's elect, the election of God was secure in him through all eternity. His everlasting will has no end, and in all his holy, heavenly host of Jehovah, we have no right

to charge God with any evil. Dear brethren and sisters, we have a sure plan of salvation in and through our blessed Lord and Saviour Jesus Christ who has made us one with God, and will lead us safely home where God is, and where it will be one eternal blessed and holy day that shines forever and makes us one with Christ. There is nothing that will unite a people but the love of God shed abroad in the hearts of his people. I am a poor brother, if a brother at all. Dear brother, if this be worth anything you can publish it. My membership is at Cypress Creek, in Duplin County, N. C. E. B.

EXPERIENCE.

ELDERS GOLD AND LESTER, BELOVED BRETHREN AND ALL THE HOUSEHOLD OF FAITH:—I tremble at the thought of trying to write that which I hope the Lord has done for my soul. Oh that I could write what I wish as I think it is. I am a poor scholar, and I fear I cannot write so as to be understood. There seems to be a dread within that bothers me. I cannot tell what it is. I am in bad health now and have been for sometime. For the last eight or ten months was in better health until the winter when I had the La Grippe, and I think it got a deep hold on me. For the last few weeks I have been weak and feeble, a very severe pain in my shoulders and side, my feet cold all the time nearly. I am compelled to almost give up work.

Well, beloved of the Lord, I have been for the past three months completely shut up in darkness, doubts and fears. I had no mind to say anything to anyone, nor did I care to be in any ones' company, no mind to work either. Oh my brethren, it has been impressed on my mind to write some of my troubles

and afflictions, sins and sorrows within my heart, but whether these impressions are from the right source or not I cannot tell: but one thing I do know, that things I once loved I now hate. I try to pray to the all-wise God to lead me in the right way out of that dark and crooked road that leads to death and everlasting punishment. I am buffeted and scorned at by some, but that does not bother me so much as other things, that is things pertaining to the holy kingdom of Christ. I will now go back a little to the late war of 1861. I was a soldier in that war; enlisted in 1862 and staid until it closed. I never was struck by a bullet. I hope I was guided by one that was able to save. I think I served there in faith and did my duty, and am still trusting in the Lord, and if I am not a soldier of the cross I hope to be one yet in time of need, though I feel to be vile and sinful. My road has been a crooked one the most of my life, and if I am not in the right road I hope to be brought in it and keep in the road that leads to life eternal. I have been in trouble for the last twelve months or more. About a month ago I was taken sick, had been in darkness for a long time, my sins and health caused me to see so much trouble and other things combined with it I hardly knew what to be at day or night, though if it is the Lord's will he is able to bring me out of it all. I sometimes think if I was what I profess to be I would not have so many vile and evil thoughts, but I cannot help that. The outer man will sin, though I have a mind to love and serve the Lord, and hope he will lead me right and his banner of love may wave over me.

"Rock of ages cleft for me,
Let me hide myself in thee."

Oh, sometimes I feel like an ea-

gle that soars high in the air, but there is something that brings it back to land again. She builds her nest on a rock and then she feeds her little ones and watches over them, so the Lord watches over all his children and keeps them from harm, but whether I am one of those little ones or not I do not know. Well beloved brethren and sisters, if there was any change in me it was about the 26th of August, 1865. I have never felt before or since as I did then. I had been in great trouble several years before that, felt to be a great sinner. If I was ever under conviction it was while I was in the army. The first battle I was ever in of any consequence was the 6th day of September, 1863. We went on the battle-field about one o'clock in the evening, and from that time until night I thought every report of the cannon the next would be mine. I was afraid from the time I went in until I came out and I never had any fear of being hurt by a bullet after that day. My post was No. 1 at the gun over 3 years. I was in many fearful places. After that my officers never commanded me to do anything but what I obeyed, and now I wish to obey the commands of my maker who is God, though I cannot do his commandments as I wish, but I wish the Lord's will be done, not mine, and that is all that I can do. I have to write as it comes to my mind. On the night of the 26th of August, 1865, I went to bed in a room by myself, after going to sleep I waked up and there was a beautiful light in the room where I was. I sat up thinking whether I must go downstairs and tell my sisters and Aunt what I had seen and felt. I sat still for sometime. I then thought may be it was best not to go and say anything to them for fear I was mistaken. I have often thought of my feelings, and wondered what it

was, whether it was an experience of grace or not. May the Lord be with you all. If we never meet here may we meet above in heaven. Yours to serve in bonds of love.

WM. T. RAGSDALE.

Pittsylvania Co., Va.,

ELDER P. D. GOLD, MY VERY DEAR BROTHER :—Having to send you a little remittance I thought I would write to you and the dear readers of the LANDMARK. I know that I am myself often comforted by the precious communications which I read in its column together with your apt and edifying editorials. It is of great comfort no doubt to many a hungry soul that has no means of hearing the gospel preached and to many it is about all the preaching they get. How my heart goes out at times for such and how much I feel for them. While there are many others that seem very little to appreciate that great blessing not enough to make a little sacrifice to go and hear it. If I am able to judge and am not mistaken the day in which we live is an important one in the history of the church as well as the world. It seems to me that some of the signs given us in the scriptures of the last days are fast fulfilling. Men departing from the faith and giving heed to seducing spirits and doctrines of devils, and others turning aside unto vain jangling, coldness and iniquity abounding and the love of money, waxing cold and they themselves falling away. Surely it is a time for every watchman especially to stand in his place and to have on the whole armor of God. Brethren let us think more of what we owe unto our God and to one another and be found more engaged in this service. Yours in hope.

M. T. LAWRENCE.

Hamilton, N. C.,

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

VIEWS REQUESTED.

Brother A. A. Jones requests my view of Rev. 18 : 4.

"And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

1st, HER. Who is this character so prominent in Scripture, whose movable ways and froward conduct have beguiled so many unwary. The character appears as a woman. In all ages woman, if disposed has manifested power in entangling men by her beauty, for man has but feeble power to repel her charms. Of course this applies to woman immodest, and to men void of understanding. See Prov. 7: 6—27, for a description of this woman, and her worst form appears in false religion. Women have always been active whether in false or true worship, and often in false worship. A noted case is Jezebel who supported so many false prophets in the Baal worship. But the most notorious of them all is shown to John as the mother of harlots and the abominations of the earth sitting on many waters, or ruling over many

people and nations. John was carried in the spirit in the wilderness and saw a woman sit upon a scarlet colored beast full of names of blasphemy. It is not with ones' natural eyes that such things are beheld. They are the embodiment of principles good or evil, and assume these appearances as typical incarnations. In their essence such forms best shadow them forth. A scarlet colored beast is emblematical of the warlike, ferocious and destructive nature of the spirit that sustains and bears along this woman. The seven heads and ten horns of this furious beast fitly show its wisdom of the combined nations of earth, yet it is confusion or Babylon. Its ten horns denote the great power of this beast. Its scarlet color shows its bloody, warlike nature committing ravages in its course so much that it is foul and reeking with the blood of the innocents.

The woman sitting on this beast sums up and contains every unclean lust of a harlot drunk or elated and gloating with the blood of saints that her appetite craves, and that is such a feast to her nature that when filled with this blood she is rich, happy and exulting as one drunk.

This is false religion in its full strength and gorgeous attire and feast of carnality. Belshazzar's feast dedicating the vessels of the temple at Jerusalem to Babylonish gods mars the works of God, and unveils the worship of the dead ; but deeper are the stains of guilt as this worshipper of mammon fully under the power of Satan appears

to John. The mother of harlots is this woman. By harlotry is branded the foulest service of falsehood in worship of idols. As there is only one true wife and her chastity is preserved in her felicity to her true husband, so there is one true church of Jesus Christ, and that one true church cleaves unto Jesus her husband and abides at home having her fruit unto holiness. Natural fornication is condemned in Scripture, and this sets forth that in true worship Christ has but one bride, but in false worship there are many vile and unfaithful forms of religious worshippers committing fornication with Jezebel the chief in wickedness.

Iniquity is set forth under the form of woman (see Zech. 5:5-11) heavy as lead resting on its own base in the land of Shinar (Babylon.) How heavy false religion is, full of burdens as lead, and causing death as lead often does. It also depends on its own works or rests on its own base. There appears two women in this vision given to the prophet showing that it is not as the choice ONE and only ONE of the Lord.

The principles, methods, ways and devices of this woman or false religion are seductive and attractive to the world. They are deeply laid and cunningly shaped so as to charm the desires of men, yet so disguised as to appear very religious and heavenly. So that all the world worships and wonders after this beast, that is those whose names were not written in the book of life from the foundation of the world, when they behold the beast that

was, and is not, and yet is. This is a great wonder to the world, a beast that was, once existed, and was slain, and yet lives. This is the imitation or counterfeit of true religion. The devil is a counterfeiter and all his coin is spurious, and is sharp, close. He is a deceiver. The effort of a counterfeiter is to appear as a genuine, and get people to receive him or his works or money as good and true. Would you suppose that a deceiver would come and show you plainly that he is a deceiver? Nay, anything but that. One having a spirit of discerning would see in him the most cautious effort to appear better than others, sanctimonious, scrupulously exact and correct. This would deceive the unsuspecting, yet it would beget in the minds of those who are judges a suspicion of the want of love and liberty of freedom.

In the transformations of Satan and his ministers there is a deception practiced which is a fraud on truth—a lie with the appearance of truth. There is enough of the letter of truth to beguile unstable souls, and fully enough of the poison of the serpent to put death in the pot. It may appear strange that mankind should love this worship. It is suited to their nature. They have a guilty fear of death and are possessed of a principle of pride which holds that they can atone for their sins by their own works. If they can please themselves that is enough. They will warm themselves by the sparks of their own kindling, and walk in the light of that fire. The doctrine

they love is that of justification by a mixture of works and grace as they call it. Here is an imitation of grace. A something they call Christ is preached, another gospel, yet not another—a beast that was and is not, and yet is, the counterfeit of Christ who was of old, and was crucified, yet lives—a reality, very Christ: but here is a sham, an imitation, yet no Christ—a gospel, yet no gospel. It appears to be grace, but it is not grace. It seems to be the power of God, yet is not that power. It satisfies these worshippers, yea it delights them for it fills them and makes them rich and happy, strong and wise, as one drunken feels rich and wise, strong and happy.

When Israel worshipped the calf as the gods that brought them up out of the land of Egypt, they ate and drank and rose up to play. They were very happy. They had all they wanted. Now why is this? Because here are gods they can manage. They have things their own way, and are free and can do as they please. They eat, drink and partake of the altar that they worship. There be gods many and lords many, and these gods are such as men imagine them to be, and when people worship them they are made drunk with their own ways, and are rich, strong, wise and happy in their own eyes. The great corner stone of their religion is free-agency and man's power. This they glory in. But the bible declares that Christ crucified and risen is the only way of salvation, hence Satan makes an image of a beast dead,

but yet living, in order to deceive the world, and this imitation of the true Christ the world worships. In this worship self is exalted and people boast of how much they are doing for the Lord, and how many souls they are saving. This flatters pride, and hence these worshippers glory in their religion or in themselves. There is no self-loathing or self-abhorrence—no repentance toward God, or faith in the Lord Jesus—no dying to self—no cross to bear. The world is not against this worship but for it.

Among these deluded people are some of the Lord's people. Hence the call to such is "Come out of her my people lest ye be partakers of the plagues. For God will judge this whore. Therefore his people should look to God himself for deliverance. Come out from among them and be ye separate, saith the Lord Almighty, and I will be to you a Father and ye shall be unto me sons and daughters, saith the Lord Almighty."

It is very bewitching to be beguiled by a false worship until the snare is exposed and the trap seen. But when God calls and shows his people that the wicked are to be destroyed and that their feet are set in slippery places, then they cry out for deliverance, and choose rather to suffer affliction with the people of God than to dwell in the tents of sin for a season. For Jesus is revealed to them from heaven as he that was dead and is alive and lives forever and because he lives they shall live also. Then the eyes of their understanding are opened

to see the difference between true and false worship, and they give glory to God who made heaven and earth, the sea and dry land, and he is their salvation. Then they rejoice that their names are written in heaven, and that he who was slain and is risen is worthy to receive honor, dominion and power forever and ever. P. D. G.

MR. P. D. GOLD, DEAR SIR :— Will you kindly give your views through the LANDMARK on the 5th chapter James 19th and 20th verses.

I was raised under Primitive Baptist teaching and therefore do not believe in man's agency in converting or saving souls, but find it hard to satisfactorily explain this passage of Scripture or make it correspond with what I have been led to believe was the true religion. Yours very truly,

C. E. HOLLAND.

Remarks.

The Scripture referred to is this :

' Brethren if any of you do err from the truth and one convert him: Let him know that he which converted the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.' James 5: 19—20.

There is not at all the same meaning in conversion and regeneration, for regeneration is a new creation, while conversion is a bringing back, a refreshing: regeneration is a creation in a new order or unto a higher life, while conversion is to be turned about and brought back. It is the same man that is converted that has departed from the right way. But in regeneration, there is a new creation, a new birth, a new order. Regeneration includes and embraces conversion as being a more comprehensive word, but a

conversion cannot include and embrace regeneration, because the less does not include the greater. One of the consequences of regeneration is conversion. Hence when Paul and Barnabas declared to the brethren the conversion of the Gentiles they stated a result of regeneration namely that God had visited the Gentiles to take out of them a people and had granted unto them repentance, and they had turned to God or repented, and were converted. But the regeneration is the making all things new in Christ.

Regeneration is the ground work of salvation given in the sinner, or the redemption in Christ Jesus: but repentance is preceded in the sinner by something else: See Matt. 13:15. This shows that one must see with his eyes, hear with his ears and understand with his heart, and be converted. Now what sort of seeing, hearing, and understanding is this? Is it that which is natural? Look at Mark 4: 11, 12. They must not only see, but they must perceive, they must not only hear with natural ears but they must understand: See Acts 28: 26-27. It is manifest from these scriptures that more than natural seeing, hearing and understanding is meant before a conversion follows, and that conversion is a result of these things.

In the case of Peter, Jesus said to him, Satan hath desired thee to sift thee as wheat (certainly wheat must be sifted;) but I have prayed for thee, said Jesus, that thy faith fail not, (and we know that God hears the prayer of Jesus for his people

always;) and Jesus said further to him, when thou art converted strengthen thy brethren. Here is a foundation for Peter's conversion, namely, the prayer of Jesus that his faith fail not.

Now, in the case our friend refers to in James, look at the reading. James is addressing Israelites, not unbelievers. How does the epistle open? "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting:—my brethren," &c. James 1: 1-2.

He sends them greeting. He calls them brethren. Is it not plain then the address is to those already born again or subjects of regeneration? Certainly, or language means nothing. Then in the verses we are considering how is the reading, "Brethren, if any of you do err from the truth." If any of you believers, any of you of the Lord's people do err from the truth, do wrong, sin, depart from the living God.

This is often done. How often do the Lord's people sin or err from the truth? If any man say he is without sin he is a liar. It is this Adam man that sins and in him is manifest the conversion or turning to God. When one of the brethren errs from the truth he is a sinner, and is the sinner here spoken of by James. Now if one of you brethren do err from the truth, and one of you do convert him from the error of his way, let him know that he hath saved a soul from death. If I am a brother and err from the truth, and another brother reforms me of my wrong, or labors with me,

or prays for me, and I heed his reproofs he saves me from death; as when Nathan went to David who had erred from the truth and reproofed him, and repentance was granted to David, was not David saved from death by this conversion, and a multitude of sins was hid.

We will suppose brother James is drinking to drunkenness, and brother John goes to this sinner and reproves him for his wrong in a brotherly way, and brother James heeds the rebuke and quits his drunkenness, or turns away from it, and lives soberly, now brother John has converted brother James from the error of his way and saved brother James from death—death not eternally, but from death to the comforts of church fellowship and peace of good living—and all the multitude of sins that would have followed from drunkenness are hid or prevented, and this soul is saved. The word soul in its comprehensive sense embraces or includes the entire man; see the first use or the first time it is used in the bible. Gen. 2: 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This word soul here includes the entire man, his body, mind, spirit and all. "Wherein few, that is eight souls, were saved by water." 1st Peter 3: 20. This refers to Noah and his family who went into the ark. See also Gen. 12: 5: & 17: 4: These are the sons of Rachel who were born to Jacob; all the souls were fourteen: Gen. 46: 22. This

is enough to show that soul includes the man in scripture. When we count persons or men we count souls, because soul is the word that comprehends the entire man in its most extensive use. To save a soul from death is to save an erring brother from the death typified by this that the disobedient Israelite shall die or be cut off from the joys and good of citizenship, so the erring brother that does not repent should die to the good of the church, to the peace of his brethren, and the peace of that soul that is obedient to Jesus. If ye walk after the flesh ye shall die, if ye through the spirit do mortify the deeds of the body ye shall live. This is addressed to God's people and it pertains to that time salvation we should work out with fear and trembling. Now this conversion is evidently not regeneration, nor does it cause eternal salvation. The one converted is ALREADY saved eternally. But the brother who has obeyed the Lord and acted faithfully has saved this erring brother from that death that follows transgression, for the wages of sin is death. He has served the Lord and done a good work.

Let him know this. He does not feel that he has. He is not like the vain boasters of our day who claimed that they have saved so many souls, and therefore will have such high seats in heaven. This one who has been faithful does not even know what good work he has done. Let him know it.

Brethren we should love each other, and when one errs do not go and talk about him, or against him,

but pray for him, and go and tell him his fault in meekness. Do good in this sense. Live in peace and pray for the peace of Jerusalem. There is a sense in which God's people are fellow-helpers to the truth as James here describes. Examine the references I have made and examine the bible and see if I am correct, and the Lord give you understanding in all things.

P. D. G.

IDLENESS.

We may speak and write upon all subjects appertaining to the good of Israel, and for the benefit of the country at large; and in forming or judgment we should always recognize the teachings contained in the bible as furnishing the only safe and infallible rule of our conduct. In what light do the Scriptures present idleness? They command us to labor or work. The same God that commands us to keep the Sabbath first worked six days in making the world and then rested or ceased from that work. He said, Six days shalt thou labor and do all thy work, and rest on the seventh day. So we are commanded to labor as well as to rest and as plainly commanded to labor by the same authority as we are commanded to rest on the seventh day. Is it a sin to be lazy or too proud to work? Yes, it is. For sin is the transgression of the law, and the law says six days shalt thou labor and do all thy work, so as not to do it on the seventh day. Many people have too slack a no-

tion about our duty to labor, and the sin or wrong of not laboring.

Let us note some Scripture condemning idleness or slothfulness ; "Behold this was the iniquity of thy sister Sodom, pride, fulness of bread and abundance of idleness was in her, and in her daughters, neither did she strengthen the hands of the poor and the needy : " Eze. 16: 49. Here idleness is called iniquity. Paul condemns the idle; "And withal they learn to be idle, wandering about from house to house, and not only idle, but tattlers also and busy-bodies speaking things which they ought not : " 1st Tim. 5 : 13. Jesus also uses the word to show that it is wrong. He says, "But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment:" Matt. 12: 36. It is here about equivalent to evil words : See preceding verse.

The wise woman Solomon describes eats not the bread of idleness : Prov. 31: 27. But the idle soul shall suffer hunger: Prov. 19: 15. The idler, the sluggard or the slothful find no favor with the wise man Solomon. Paul says he that will not work shall not eat. 2d Thess. 3 : 10. See from 7 to 12. Here Paul declares that he wrought or labored night and day that he might not be chargeable to any, or that he might not eat that which he had not labored for, and this was an example to others to do likewise. He even went so far as to command them when he was with them that if any would not work or labor he should not eat. He also wrote to Titus, "And let

ours also learn to maintain good works for necessary uses, that they be not unfruitful;" Titus, 3: 14. That is the believers should have useful occupations and labor in them, and provide an honest living, and not be burdensome to others by requiring others to support them. A man that does not provide for his own family or household has denied the faith and is worse than an infidel. 1st, Tim. 5: 8. Paul also told the elders at Ephesus that he had coveted no man's silver or gold or apparel, but that his own hands had ministered to his necessities and to them that were with him, and that he had given them an example that they should do as he had done, or labor as he had done, and support the weak or those unable to labor and support themselves for it is more blessed to give than to receive : See Acts 20: 17—38.

People too proud to beg (but that number is getting scarce,) and too lazy to work, (that number is on the increase,) but not too good to steal will do this rather than suffer. A sluggard will do something wrong rather than labor. There is great temptation to a lazy man to steal or unfairly obtain a living. Hence Paul says, let him that stole steal no more; but rather let him labor working with his hands the thing that is good that he may have to give to him that needeth. See how often the Scriptures require people to labor with their hands. The great multiplication of machinery that saves labor is a curse to mankind. For whatever is substituted for what the Scriptures require is

wrong. For one or many to obtain an education in order to get a living without laboring for it is a curse. The increase of such learning does not make men better in morals. The sharpest rascals are the best educated. There are more first-class rogues among learned than among unlearned men. There is a need for education that fits man to labor with skill, but not to evade labor.

It is my conviction that a downright lazy man is not fit to be a Baptist. We should not be slothful in business; but fervent in spirit; serving the Lord: Rom. 12: 11. Of course this does not apply to the feeble or those too weak too labor. Parents should bring up their children to labor even if they are rich enough to maintain them without laboring, because it is a duty to labor, and a violation of God's law not to do so. Even God works, and the agencies of nature serve him. The sun, moon and ordinances of heaven, rain, wind, the seasons, vegetation and all his works serve him. How ceaseless their labor. Jesus says my Father worketh hitherto and I work. A blessing rests upon a laboring man that the rich, failing to labor do not enjoy, and that the lazy and idle fail to reap. If one is not employed in some useful labor he is apt to fall into mischief. We see men and women often begging for each other so that they may obtain money to support each other in a lazy life, such as raising salaries for preachers. One will get an appointment as beggar or agent to raise money for others. He is paid to do this out of what he gets by

begging, and the overplus goes to support other men in a comparatively easy idle life. Mankind are sowing to the wind and will reap the whirlwind. Mark how restless and discontented the world is, and what methods are practised to amass wealth and what combinations are made to wrongfully obtain money, and how these things oppress the poor. All these things are a departure from the old method of laboring with your hands to obtain your bread and provide an honest living in the sight of all men. The tornado will be hurled on these ungodly men ere they are aware, for the righteous judge of all the earth will hear the cry of the needy and punish the transgressors of his laws.

P. D. G.

UNION MEETINGS.

The Skewarky Union is appointed to be held with the church at Williams Friday, Saturday and 5th Sunday in May next.

The Contentnea Union is to be held with the church at Lower Town Creek Saturday and 5th Sunday in May.

The Black Creek Union is appointed to be held with the church at Wilson, Saturday and fifth Sunday in May.

The Toisnot Union is to be held with the church at Meadow Saturday and 5th Sunday in May.

The New River Primitive Baptist Association will, "the Lord willing," hold its next Session with the church at White Oak Grove,

Floyd Co., Va., commencing Friday before the 1st Sunday in June 1892. Brethren of sister Associations are cordially invited to be with us.
P. G. LESTER.

ELDER P. D. GOLD, DEAR BROTHER:—The Spring Session of Mayo Primitive Baptist Association will be held with the church at State Line, Stokes Co, N. C. commencing Saturday before the third Sunday in May 1892. Those wishing to come by rail will be met at Pilot Mountain Depot on Thursday evening preceding. Brother Gus Key, a merchant in Pilot Mt, will take care of the brethren until conveyance can arrive. All brethren wishing to come will drop the undersigned a note at Francisco, N. C. All the preaching brethren are cordially invited.

JAMES A. LEAKE.

OBITUARY.

JOHN R. MARTIN.

ELDER P. D. GOLD, MY DEAR SIR:—It becomes my painful duty to send you a notice of the death of our dear father which occurred Jan. the 14th, 1892. The subject of this notice was born in Campbell county, Va., May the 11th, 1813, making his earthly pilgrimage 78 years, 8 months and 3 days. His parents moved to Henry county, Va. when he was quite young. He was married to his first wife, Susan L. Wingfield, August the 18th, 1840, by whom, five children were born unto them, three of whom survive him. His first wife departed this life Feby. the 27th, 1848. She was a Primitive Baptist and died in the full triumphs of faith. In 1850, the 20th day of May he was married to his second wife, Elizabeth S. Webb, of Franklin Co., Va., and the result of this union was six children, three boys and three girls, all of whom survive him. In looking over his books I find the following written by him which I send for publication believing that it will be read with interest by

the brethren and sisters. John R. Martin was baptised on the 4th Sunday in Sept., 1843, made his first effort in the pulpit on the 1st Sunday in December of the same year from Genesis the 22nd chapter and 8th verse, "And Abraham said, my son, God will provide himself a lamb for a burnt offering."

And oh, may I ever bear in mind
That I am poor, miserable and blind.
And learn to trust in Christ alone
For grace and strength, for years to come.

For Jesus is the sinner's friend,
He can alone the flock defend.
He alone deserves the praise,
And I here my Ebenezer raise.

Yes, I will proclaim his love,
And vie with Angels' harps above,
And tell poor sinners all around
What a dear Saviour I have found.

Yes, I trust he called me by his grace,
And gave my soul a hiding place.
And now from sin and satan free,
I'll sing His praise who died for me.

It will thus be seen that he tried to preach the glorious gospel of the blessed God for nearly 48 years, preaching his last sermon at Bethel church of which he was pastor the 1st Sunday in November last. He moved from Henry county to Franklin county, Va. somewhere between the year 1850 and 1860, where he lived up to the time of his death, with the exception of a few months moving back to Henry Co. in Jan., 1889, but became dissatisfied and only stayed a short while. He was a man of strong constitution, traveling far and near, through heat and cold preaching and marrying people. He had married about seven hundred couples. He always had the care of four churches until his health gave way, and hardly ever missed an appointment. He generally attended all the Associations and Section meetings in his district, and frequently visited other Associations. He served as clerk of the Association of his district for a good while. He did the business up till a short while back when his eyesight, becoming so bad he was compelled to give it up, though I don't think he was ever removed. It may be truly said of him that he was a bold and fearless defender of the doctrine of salvation by grace, not shunning to declare the whole council of God. He regretted very much to see any controversy arise among Baptists, said if brethren would just preach what was revealed that all this unprofitable discussion of ab-

solute predestination of all things would not be dividing the Baptists, and it only had a tendency to mar the peace of Zion. He had been suffering several years with something like chronic Diarrhoea, from the effects of which he gradually grew weaker and weaker. It was his desire to go as long as he could, and did go when it seemed like it was almost impossible for him to do so. His friends often remarked that they did not see how he could make it. He said he was like David of old, he was always glad when they said let us go up unto the house of the Lord, that he was always glad to meet with the brethren and sisters to speak of the glory of his kingdom and talk of his power, frequently remarking that notwithstanding his declining age and physical weakness, that while the outward man waxed old and decayed, the inward man was renewed day by day. His zeal for the cause seemed to be just as great as ever, like one of old he staggered not at the promise of God. It seemed that he was satisfied sometime before he died that the time of his departure was near at hand. He remarked on election day last Nov. that it was the last vote he ever expected to cast. He was only confined to his bed a week and one day. I went to see him Christmas day, saw that he was gradually growing weaker. On Wednesday evening the 6th day of January I received a message that he was taken considerably worse that morning, so I went to see him immediately, and found him better than I expected. He talked considerably that night. The next day some of the brethren came in to see him, and they got to talking on the subject of religion, and he got considerably warmed up. We sang two of his favorite hymns. He tried to join but was too weak. After we had finished the last one he talked very freely, saying that he remembered hearing old Brother Stadler say once that the sweetest tears he ever shed were riding along the road alone, and he thought he could say the same, that often of a night when the rest of the family were engaged in sleep he got to meditating upon the goodness and mercy of God and shed tears of gratitude, and he humbly hoped held sweet communion with his God, that the only thing he was unable to account for that one so unworthy of the least of his mercies as he had always felt himself to be should have been made an object of his love and subject of his grace. He didn't seem to suffer as many would suppose. Sometimes he would

complain of a griping in his bowels, but that would not last long. He was as helpless as a child. I stayed with him four nights during the time of his confinement. On Wednesday morning before he died the next evening he said he felt better, and ate more than he had in several days, remarking that it tasted all right. He was perfectly rational all the time and seemed to be glad to see everybody that came in. The day he died he became so weak that he could hardly talk above a whisper, and those who surrounded him saw that he was sinking very fast. So about 4 o'clock in the afternoon, almost without a struggle he breathed his last. I would here remark that all of his children that are living except one were with him in his last sickness, and that he had all the attention that kind friends and his children could give him, but that most dreaded of all enemies, death, had to be met, and we have every reason to believe from the evidence left behind that he was prepared to meet Him. On Friday evening according to his request amid the heartfelt sympathies of friends and relatives all that remained mortal of him was consigned to their last resting place at old Bethel there to await the summons of him who doeth all things well. And now while his children have lost a kind and affectionate father, his wife a loving devoted husband, his church an able defender we have every reason to believe that our loss is his eternal gain. That he will be among that multitude that John in prophetic vision beheld and described as having come out of great tribulation, and had washed their robes and made them white in the blood of the Lamb, yes in that city which hath foundations, whose builder is God, where every tongue finds sweet employ in that eternal world of joy.

JOSEPH A. MARTIN.

M. A. RADFORD.

By request of Mr. C. Radford, I send you a notice of the death of his dear wife, sister M. A. Radford. She was born Feb. 7th, 1840; married to Mr. C. Radford on the 7th of November, 1860; died the 2nd of January, 1892. There were born to them ten children, four daughters and six sons, four of whom preceded her to the grave, (one daughter and three sons.) Sister Radford was truly a good woman, and will be missed by her dear husband and family, and the church at Smithfield. In her early life she united with the Methodist church, and how long she remained with them is unknown to the writer, but for many years she was a regular attendant at the Primitive Church in Smithfield, often showing by actions, that she loved the precious doctrine of "Salvation by grace," and on Saturday before the first Sunday in November, 1887, she came forward, related her experience to the church at Smithfield, and was received into the fel-

lowship of said church, and on Sunday morning following, with four others, was baptized by Elder Wm. Woodard. My pen fails to describe the many virtues of this dear sister. Her walk was circumspect and her conversation Godly. She was a good wife, a loving mother, and, an orderly member of the church, never failing to fill her seat, unless providentially disappointed. No tongue can describe the remarkable patience with which she bore her afflictions. She seemed to be, from the very first of her afflictions, resigned to the will of her Heavenly Father, and I must say, she was the most patient sufferer I ever saw. It seems to me that she had the very image of Jesus in her, and much appreciated the many visits of the brethren and sisters, who failed not to heed the heavenly injunction "visit the sick." But our God who does all things well, saw fit to call her to that rest that remains for the people of God. Sister Radford has paid that debt that we all must pay, and has passed "over the river, to rest gently under the shade of the trees of that Celestial City," to range with heavenly delight through the great Eden of Love. Her remains were carried to her church (Regular Meeting Time) when the unworthy writer tried to preach to a large concourse of sorrowing friends, after which she was taken to the family burial ground, and there laid beside her children, to await the Trump of God. It will awake the sleeping dead, when we believe her dear body will be raised in the image of Jesus: Blessed rest. May God sanctify this sad bereavement to the good of her husband and children, and prepare us by grace divine to meet her where sickness, sorrow and pain are known no more forever, is the prayer of the unworthy writer.

J. A. T. JONES.

ROBERT LEE OLIVER.

ELDER P. D. GOLD, DEAR SIR:—Will you please publish the obituary of Robert Oliver, son of Asa and Delana Oliver. Bob, as he was familiarly called, was born June 20, 1873, and died June 23, 1890. He was a truthful, kind, affectionate, gentle, cheerful and obedient son. But alas, how fleeting the joys of earth. Death laid his hand on him in the form of a fever. After an illness of about four weeks, he breathed his last in the midst of many a sad heart and weeping eyes. He suffered much during his illness, but bore it patient-

ly. I went to see Bob several times during his sickness, and never once thought of his dying until the last time I went before he died. He appeared to be getting better, but growing worse in health every day. Weep not dear father and mother for your darling boy, for we feel he is at rest. "The Lord giveth and the Lord taketh away. Blessed be his name." I have known Bob for eight years and never have seen any one that had his disposition. He would leave his work any time to aid his mother who is always in poor health. He never spoke evil of any one that I recollect, was kind to all, and we feel that he is now free from pain, troubles and earthly trials, while we are left in this world to contend with and endure them. The deceased leaves a kind and afflicted mother, father, one brother, three half-brothers, two half-sisters, relatives and many friends to mourn his lost, which we hope is an eternal gain.

I. B.

MISS EMILY HYMAN.

"Blessed are they who die in the Lord." Truly this may be said of Miss Emily Hyman, who lived an humble follower of our blessed Saviour and died as she lived, in full fellowship of the brethren and truly devoted to her Lord and Master. She was the daughter of Elder William and Frances Hyman, and the sister of Miss Mary Hyman, her only surviving relative. On the 26th day of August, 1891, at the residence of Mr. J. B. Cloman, Hamilton, N. C., Miss Emily was stricken with paralysis, and after much suffering departed this life on the 24th of October, 1891, in the seventy-ninth year of her age. She joined the Primitive Baptist Church at Cross Roads, in Edgecombe county, N. C. She was baptized by Elder John Dainel on the Second Sunday in August, 1854. She loved her church and was faithful to attend her meetings. Her happiest moments were spent in listening to the proclamation of the gospel of God our Saviour. She not only enjoyed hearing His word but delighted in singing His praises. She was devoted to the church members, even in her last moments, though unconscious, she was constantly talking with the ministers and her brethren and sisters about Jesus. She loved little children and did everything in her power to make them happy. How we miss her kind words and loving counsel. She was so gentle and loving in her nature that she won many friends both young and

old, but we must be resigned to give her up for she has gone home to glory. All her cares are over and her sweet spirit has taken its flight to rest in the arms of Jesus and to rejoice with the redeemed in the "Land of Eternal Rest."

GATTIE D. CLOMAN.

NANCY HILL.

Nancy Hill, wife of Thomas Hill, was born April 11th, 1819, and departed this life January 29th, 1890. Sister Hill joined the church in North Carolina in the 19th year of her age, and moved her membership to Floyd county, Virginia, where she remained an orderly member, first of West Fork, and then Indian Creek church up to the time of her departure. Sister Hill may well be numbered among the true and faithful ones that follow the Lamb whithersoever he goeth. Midst the struggles of life, it was a common thing for her to walk seven miles once a month to attend her church meetings. There are to-day many members of our churches who have horses to spare and buggies and other means of conveyance who fall far behind this dear old sister in the per cent. of attendance upon their meetings. Age, lack of conveyance, or an infant too young to leave at home were no excuse with her for non-attendance at her meetings. When she was nearing her three score years and ten she walked these seven miles and back to attend meetings. Many of us, while reading this, should no doubt hide our faces in shame and ask the Lord to give us more faith and the Spirit in greater measure, and cause his word to be in our hearts like unto fire shut up in our bones, if necessary, that we may not refrain from preaching the Word and giving faithful attendance thereto.

Lord we are become as dry bones; revive thy work in our hearts, and the praise shall be thine.

P. G. LESTER.

THOMAS HILL.

Thomas Hill was born in Franklin county, Virginia, November the 28th, 1810, and departed this life in Floyd county, Va., June 26th, 1889. He was married to Nancy Cox October 17th, 1839. Mr. Hill was a quiet, peaceable citizen, holding his neighbors as his friends, and the good will of all who knew him. He provided an honest living for himself and family by the sweat of his face, together with the assistance of his faithful wife and four daughters.

He was a lover of the Primitive Baptists, and the doctrine of Christ Jesus whom they preach. He never joined the church, but we are authorized by his life to have hope for him that in his death he realized the fullness of hope for himself.

P. G. LESTER.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

I. J. TAYLOR.

Philadelphia, Cleveland county, N. C.
May 22

Ebenezer	23
Brother Yeltons' School House	24
Travel	25
Philadelphia, in Caldwell Co., N. C.	26 & 27
Hollow Springs	28
William Reaves	29
Wilksboro, 4 o'clock on evening	30
Cross Roads	31
Mulberry	June 1
Rock Springs	2
Meadow Fork	3
Laurel Spring	4
Cranberry	5
Union	6
Sparta	7
New River	8
Elk Creek	9
Antioch	10
Piney Creek	11
South Fork	12
Senter	13
Beaver Creek	14

If my health improves I want to be with brother Taylor at some or all of these appointments.

A. J. TAYLOR.

J. D. DRAUGHN.

Roxboro.....	Sat. and 2d Sun. in May
Ebenezer.....	Monday
O'Brient's School House.....	Tuesday
Wheelers.....	Wednesday
Sordons School House.....	Thursday
John Bustons.....	Thursday night
McRays.....	Sat. and 3d Sun.
Lynch's Creek.....	Sat. and 4th Sun.
Arbor.....	Monday & Tuesday
Country Line.....	Wednesday
Moons Creek.....	Thursday and Friday
Rock Academy.....	Sat. and 5th Sunday

M. F. STUBBS and J. S. COLLINS.

Mayo Association	Sat. and 3rd Sun. in May
Tom's Creek	Tuesday
Cedar Hill	Wednesday
Boyers	Thursday
Union	Friday
Fisher's River	Saturday
Stuart's Creek.....	4th Sunday
Flower's Gap.....	Monday
Chestnut Grove.....	Tuesday
Good Hope.....	Wednesday

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WILKINSON & WELDON R.R. and Branches.—Cond. Schedule. TRAINS GOING SOUTH.

DATED April 24, 1892.	No. 26 Daily.	No. 27 Fast Mail Daily.	No. 41 Daily, ex-Sunday.
Lv Weldon.....	14:30 p. m.	5:44 p. m.	6:00 a. m.
Ar Rocky Mt.....	1:40 p. m.	6:30 p. m.	7:09 a. m.
Ar Tarboro.....	2:05 p. m.	.....	.....
Lv Tarboro.....	12:55 p. m.	6:00 p. m.	.....
Ar Wilson.....	3:15 p. m.	7:09 p. m.	7:40 a. m.
Lv Wilson.....	2:30 p. m.	.....	.....
Ar Selma.....	3:30 p. m.	.....	.....
Ar Fayetteville.....	5:30 p. m.	.....	.....
Lv Goldsboro.....	3:15 p. m.	7:40 p. m.	8:30 a. m.
Lv Warsaw.....	4:14 p. m.	.....	9:30 a. m.
Lv Magnolia.....	4:27 p. m.	6:40 p. m.	9:44 a. m.
Ar Wilmington.....	6:00 p. m.	9:55 p. m.	11:25 a. m.

TRAINS GOING NORTH.

	No. 44 Daily.	No. 75 Daily.	No. 40 Daily, ex-Sunday.
Lv Wilmington.....	12:35 a. m.	9:15 a. m.	4:30 p. m.
Lv Magnolia.....	1:54 a. m.	10:57 a. m.	6:02 p. m.
Lv Warsaw.....	.....	11:11 a. m.	6:15 p. m.
Lv Goldsboro.....	2:55 a. m.	12:05 p. m.	7:10 p. m.
Lv Fayetteville.....	.....	9:10 a. m.	.....
Ar Selma.....	11:03 a. m.	.....	.....
Ar Wilson.....	12:10 p. m.	.....	.....
Lv Wilson.....	3:35 a. m.	12:55 p. m.	8:04 p. m.
Ar Rocky Mt.....	4:22 a. m.	1:30 p. m.	8:39 p. m.
Ar Tarboro.....	6:30 a. m.	2:15 p. m.	.....
Lv Tarboro.....	.....	12:55 p. m.	.....
Ar Weldon.....	5:05 a. m.	2:55 p. m.	10:00 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p. m., Halifax 4:42 p. m., arrives Scotland Neck at 5:15 p. m., Greenville 6:12 p. m., Kingston, 8:00 p. m. Returning leaves Kingston, 7:10 a. m., Greenville 8:25 a. m., Halifax at 11:00 a. m., Weldon 12:25 a. m., daily except Sunday.

Local freight train leaves Weldon Monday, Wednesday and Friday at 10:15 a. m., arriving Scotland Neck 1:05 a. m., Greenville 5:30 p. m., Kingston 7:30 p. m., Returning, leaves Kingston Tuesday, Thursday and Saturday at 7:20 a. m., arriving Greenville at 9:55 a. m., Scotland Neck 1:20 p. m., Weldon 5:15 p. m.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Wilmington, N. C., 7:15 p. m., 4:40 p. m. Plymouth 5:30 p. m., 5:20 p. m., Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday 9:00 a. m., Wilmington, 7:30 a. m., 9:58 a. m., arrive Tarboro, N. C., 10:40 a. m., 11:20 a. m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 7:30 a. m., arrive Rowland 12:15 p. m. Returning leave Rowland 12:15 p. m., arrive Fayetteville 5:15 p. m. Daily except Sunday.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m., Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p. m., arrives Nashville 5:55 p. m., Spring Hope 6:30 p. m., Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:30 p. m., and 11:15 a. m., Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 75.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 11 North will stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B's, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Kv.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Saxon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clanton, Ala.; Eld. Jacob Cloud, Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

P. D. GOLD.

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The Twenty Seventh Session will open, the Lord willing, the Third Monday in January 1892, and continue Twenty weeks. For further particulars inquire of A. J. MOORE, Prin. MISS CORNELIA MOORE, Assistant, January 1st, 1892.

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P. D. GOLD, Wilson, N. C.,

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BRETHREN:—It has been said by the enemies of truth and reiterated time and again that the doctrine of salvation by grace through faith is a do-nothing doctrine. That is if the whole work of redemption and salvation be of God, then nothing remains for the redeemed to do in any direction or for any purpose. Arminians of every denominational name profess to believe that this is the logical and practical outcome of this doctrine. Because believers in the grace of God say that we are saved by grace alone and that in this matter our good works can avail nothing, many therefore conclude that the believer is not to do any good works at all, for any purpose whatever. I can well understand how a legalist or Arminian (and they are in no way different from each other) can come to such a conclusion as this, because the whole spirit and the sum of all their religious teaching is purely selfish. It has in view not the glory of God as the chief end, but the salvation of their own souls. The spirit of this religion is expressed in the question put into the mouth of Satan in Job. "Doth Job serve God for Tnaught?" he highest conception of religion expressed in this question is that is it a matter of barter or exchange, that because of work done and service performed by man God will reward him with temporal blessings here and spiritual blessings in the next world. Heaven

and eternal joy are not gifts of grace in any proper sense of the word, but simply rewards for labor performed. And by natural and logical consequence it comes to be believed that the more faithful and hard working a man is in this world the greater shall be his reward in heaven. It is needless to say that this destroys the very notion of salvation by grace for the vile sinner. Under this system, if it were true, the righteous and not sinners would be saved. The same Arminian legal notion on the other hand leads to the idea of degrees of punishment for the wicked in the next world. It is needless to say that this notion if accepted must forever destroy the doctrine of total depravity. And we could not tell but what the lowest seat in heaven would be so near the highest seat in hell that the occupants might clasp hands across the gulf. To such absurd conclusions does legalism or Arminianism lead us. I once heard a minister contending for degrees of punishment in the future world address the unregenerate portion of his congregation (as he called them) as follows: I exhort you to act the best you can in this world for while it will not take you to heaven it will make your punishment lighter in the next world. I suppose the minister did not see that instead of the gospel he was teaching legalism pure and simple, and that from this degrees of happiness in heaven would be the irre-

sistible conclusion, and that this would be to bring believers down from grace to works, and if we adopted this theory we should no longer magnify grace in our preaching but rather the obedience of Christians. One thing I feel sure of if there are any high seats in heaven, and Paul feels there as he did here, he will never with his own consent occupy one of them, for he thought himself while here less than the least of all saints and the chief of all sinners.

As I started to say I can well understand how it is that, men who honestly hold to this "do and live" system, this religion of self praise, and self glorification must honestly think that a religion which ascribes all to the grace of God, furnishes no incentives to right doing of any kind. Of course if men work for a reward, and for this only, and they find out that those who work not are to be saved also, or that they will receive the same in heaven as those who work they will be bound to stop working. This is human nature. This is legal religion. And so we need not wonder to hear men say "if I believed election, salvation by grace alone, I would not strive to do good works. I would take my fill of sin, &c." I say we need not be surprised at this because this legal system of rewards and punishments is all that they know anything about. Satan has filled their hearts and minds with the very spirit of the question, "does Job (or any man) serve God for naught?" Assertions like these show that those who utter them are yet in their sins or else in legal bondage. The free born children of grace who realize the true meaning of the liberty which they have in Christ know that their liberty is not liberty to sin, but liberty from sin. Sin has no more dominion over them. They have become free from sin,

and being dead to it, how can they live in it any longer.

It is a constant question, why be earnest in doing if we are to expect no reward? But grace, or the system of grace, does not infer that there is no reward connected with right doing. No preacher of grace who understood what he meant, or was careful of the words he used ever said that there were no rewards connected with doing. We say that grace excludes all such teaching as would make salvation from hell and final death and sin the result or reward of right doing. This is settled forever by the Apostle Paul to Titus when he says, "not by works of righteousness which we have done, but according to his mercy he hath saved us by the washing of regeneration and the renewing of the Holy Ghost." But while grace thus excludes good works as a meritorious cause of obtaining heaven and final glory, or even of obtaining salvation here, it does teach that "in (not for but in) keeping his commandments there is great reward." Who can fail to see the difference between a reward for and a reward in keeping the commandments. This expression in the 19th psalm has always associated itself in my mind with the words of the blessed Lord when he said, "if ye love me keep my commandments." If we love Jesus we shall also love his commandments, and what we love it is our joy to do. And this joy in doing is a part of the reward. As a teacher I used to offer a premium of a book or of something valuable to the best student, or the one doing the best. This book was a reward for doing well, but both he who won the book and all others who strove after it, had another reward which they found in the work itself. They found a joy in lessons learned and progress made, a growth in diligence, in

power of application, in being fitted for useless, all of which was a reward in the work, while my offered premium was a reward for the work. This reward for the work is natural religion. Of this the gospel of grace knows nothing. But it does know a reward in the work. But there can be no such reward in keeping the commandments of the Lord unless love to himself directs the service. And who needs to be told that the service of love is always free service. Love is never bondage but liberty. And true religion of Christ is summed up in love. Fear is bondage, love is freedom. Legality knows only fear, the gospel knows only love. If a man love God he will never ask why be earnest in doing if there be no reward for it? Love simply cannot ask such a question. Love wants to do. Love cannot rest without doing. Love rests in doing. And so coming to Jesus, following Jesus gives rest. If we find no joy or rest in obeying any command of our Lord it is sure we are not obeying upon the pure gospel ground of love. We are not really keeping the commandments of the Lord unless we love him. He accepts no service but that of love. We are not walking with him at all unless we are walking in liberty. Thus love answers the question why be earnest in serving God if there be no reward for it. Natural figures fail to fully express this free service. As near to it as anything that I can think of is a mother's devotion to her child. In her watching and labor for it she finds her joy. No power on earth can reward her for caring for her child as she feels rewarded in caring for it. Heaven itself cannot reward a christian for serving God as he is daily and hourly rewarded in serving his Master and Friend. How shall I express this joy, this reward,

this liberty in the service of a loving heart. Here are indeed unspeakable things which it is impossible for man to utter: The feeblest child of God sees this glorious liberty in service, but the wisest cannot utter it. I can bear testimony that for many years I have longed to thus obey. My spirit is willing but my flesh is weak. And so in this as in all things pertaining to the spiritual life there is a warfare. Legality and liberty, works and grace, the company of two armies keep up the strife so that I do not walk in liberty as I desire. But I see the mark and at times I do press toward it.

But may not this legal notion that if saved by grace there is no need for us to do, to be active enter into our own hearts sometimes and paralyze us to all usefulness in his cause. This seems to me to be of importance for us to consider. Has satan so taken advantage of the truth of God itself as by it to lead us to be idle and unfaithful to our duty? Have we ever said "the Lord will do the work in his own time and therefore we will not labor at all?" Satan's devices are many. Has he led us astray by deceitful reasonings in this way? Have we ever lived so that a legalist would be justified in saying, "see what a belief in salvation by grace alone does. That man lives like a worldly man and takes no care for the right because he expects to be saved by grace. See now the proper fruit of this pernicious doctrine in his life." The legalist does not know that this man's careless life is not because he believes in grace but because he has no grace. If a man really believes in the grace of God he also believes that he himself is nothing but a poor, blind, wretched, miserable sinner, who is obliged to hide his face in shame before God, and who finds hope and

life in Jesus Christ alone, and his great is trouble that he cannot live better than he does.

But to return to the questions at the head of this paragraph. It is sure that the Lord has laid solemn and weighty obligations upon his people. In the olden time it was true that the Lord fought for Israel and that the battle and the victory were both alike his. And yet it is sure that the hosts of Israel were commanded to fight and did fight their enemies. Nevertheless, when the battle was fought they praised God for the victory. It is sure that the Lord restored Israel after the seventy years captivity and that He rebuilt the walls of Jerusalem, and yet the people all labored in this work. But when the work was done they all praised God for it. It is sure, it always has been sure and always will be sure, that the Lord has a set time to favor Zion, and yet we find David and all holy men of old praying to God for this blessing. It is sure that the Lord will send forth laborers into his vineyard and yet he has said, pray ye the Lord of the harvest that he would send forth laborers into his vineyard. It is sure that he has appointed the time when he will gather his little ones into the fold, when he will send a word of comfort or of reproof to those who need it, and yet we are not thereby excused from our duty to reprove, rebuke and exhort as need may require. The Arminian says if I believed in sovereign grace I would not do such things. Let us see to it that we do not say, "I believe in sovereign grace, therefore I do not do such things." This would indeed be to receive the grace of God in vain. And Paul said "I beseech you that ye receive not the grace of God in vain." Paul said the grace of God which was given to him was not in vain, and the proof was that

"he labored more abundantly than they all." The believer in grace does not try to do what Arminians and legalists try to do, that is save souls from condemnation, hell and death, which is God's finished work, he does not try to quicken dead sinners, which is always the work of the Holy Spirit, but he does try to live soberly, righteously, godly, honestly and lovingly, he does try to honor God and love the brotherhood in deed and in truth, and he does try to stand side by side with his brethren in all their joys and sorrows, trials and burdens, cares and labors, desiring to be helpful to them in all things as much as in him lies. This he does through love and not through fear. This is liberty and not bondage to his soul.

I leave these remarks. May God bless them to some of his children.

I remain your brother in a precious hope through Christ,

F. A. CHICK.

Reistertown, Md.

MURMURING.

BROTHER GOLD:—It is an unhappy world. Must it be an unhappy church? In the world ye shall have tribulation, but be of good cheer. I have overcome the world. The victory over the world is Faith. The victory and the good cheer come through i. e. in the midst of tribulation—much tribulation. It takes a brave cheerful man to fight the good fight of faith unto assured victory. "Assured," I say for God giveth the victory. This is written as a gentle reminder to some that the statement of their trials by the way has something of the tone of despondency and even of murmuring which is very offensive to God and discouraging to the more feeble-minded who read or listen. The complaint of life is as old as the human race and has been uttered

and written in prose and verse so often that its repetition makes one tired. Oh dear, how hot it is! how gold it is! what a bad day! how dusty! won't it never rain! it looks like it will never stop raining! what an awfully long sermon! my life of ups and downs if written would make a novel! is the Lord among us or not? where is the Lord God of Elijah?

"Neither murmur ye as some of them also murmured and perished in the wilderness?" But my child is dead, how can I help murmuring? my husband died and how can a poor widow live? debtors refuse to pay; thieves have robbed me; the frost has destroyed the fruit crop, and I am miserable! To all which I hear a kindly voice from Palestine sweetly chiding. Why do you doubt, O ye of little faith? Where is your faith? He that spared not His Own Son but freely delivered Him up for us all how will he not much more give us all things? Who shall lay anything to the charge of God's elect? It is Christ that died for them—washed away their sins in His own blood and not one of them shall perish. Why do you doubt?

So to-night I write as if entitled by humility and my reconciliation to the course of events to lecture others! Whereas only last Sunday I went to the house of God in such utter despair that I took a back seat feeling too unworthy even to be there. Brethren invited me to talk for them; insisted, pleaded, but I whispered to one who came and sat down by me that I had too much respect for God and his children to open my mouth in church. I was feeling like a brother now on the Supreme Bench who in answer to my inquiry into his spiritual condition, replied: "I have been in hell for the last twelve months." Whereat I then marveled much.

During his discourse last Sunday the preacher quoted from Psalm xxxii, "Blessed is the man to whom the Lord will not impute sin" and the Spirit of all grace so powerfully applied those words to my despondent soul that now that I am again rejoicing I would with the same words strengthen my brethren. And this very night "that great Shepherd of the sheep" has permitted me to feast my eyes and heart on those amazing words, Colossians 1:19-20, "Having made peace by the blood of His Cross, by him to reconcile all things to Himself, whether things in earth or things in heaven"—five wonders. He reconciled us to God by himself, by death, by the cross. Not by speaking words, but by giving himself up for the reconciliation. He by himself purged our sins. Not by speech but by His death He wrought out our salvation, bore the burden of our guilt and healed us. By His blood he wrought everything. Then, said I, I will sin no more. I will keep my body under. O for grace to help me in time of need, that is under temptation to gratify besetting sin. Nay I will lay aside that besetment and every weight. O that I may never sin again, for that is what ails us when we all cry out and murmur, it is our sinning, carelessly, and so bringing in unrest and remorse.

This leads me now to esteem any and every brother and sister better than myself, so much better that I don't feel fit to wash their feet, much less to "talk" to them in the solemn assembly. In other days I pretty freely criticised some brethren and their methods. A sister in Georgia, detecting this fault-finding fault in me said, "Brother—, the Lord has to bear with all our sins and follies, can't you put up with the imperfections and manners of your brethren?" For which I m

grateful to her to this hour. If one member suffer all the members feel the smart.

We can make each other happy. We ought to help them bear their burdens, not add to their weight. This I confess. I am now so sensible of my own infirmities that I am slow to censure others—all of them are surely better than I am. God be merciful to me the sinner.

The Lord wills his people to be happy here and now in this time-world. "God hath given us richly all things to enjoy," or all things richly to enjoy. Both constructions mean the same thing. And the great mistake of the preachers in my day has been that they have dwelt so much on the life and enjoyments and employments of the world to come and they have not taken time and pains to tell us how to enjoy this life and this world, what the Christian's privileges are while on pilgrimage to the better country, to which may we all attain through the grace and loving kindness of our Saviour to whom be endless honor and dominion world without end.

SILAS GRAY.

ELDERS P. D. GOLD AND P. G. LESTER, DEARLY BELOVED BRETHREN IN THE LORD:—Our hearts have been filled with joy by a recent tour from Elder Taylor Turner of Va., We did not have time to circulate his appointments very much, but what few he met greatly appreciated his coming. We have sound Baptists in Alabama, and love to have sound men visit us. Elder Turner is very meek and humble. We shall never forget him.

My mind was made to revert to the dear saints in Virginia and N. C. in meeting this man of God. I was glad to hear that peace and love prevail among the saints, and that

the Lord had added many precious souls to the church since I left. I shall ever hold them in grateful remembrance. The kind words spoken to me by Elders A. L. Moore, Stone, Hall, Minter, McDowell, Via and others will never be forgotten. Their firmness and kindness greatly endeared them to me. I have a peculiar love for the Baptists of that country, and I do hope that the Lord may open the way so I can visit them again in the future.

I would be glad to have you, Elder Lester, or any of the brethren visit us in this country. We have precious brethren and they are not striving about words to no profit. I regret to see some wanting to be leaders and compel all to use their expressions. On controverted points I am confident it would be much better for us if we would use scriptural expressions in conveying our ideas as much as we can.

I think the controversy on some points is a needless one; and I regret to see papers started for the purpose of widening the breach. Dear brethren, we can only see in part and understand in part, we see through a glass darkly. We should exercise forbearance with each other. I am fearful that we have made hobbies of mere impressions to carry points and neglected the preaching of practical godliness and experience 'til the church is in a luke warm condition. The same God that said, "By grace are ye saved," teaches us that we should not forsake the assembling of ourselves together: that we should seek first the kingdom of God and his righteousness, and all these things shall be added: that we should let brotherly love continue: that they that believe in God should be careful to maintain good works. Suppose a brother should say, "I have never preached salvation by grace and never intend to do so, the church

would perhaps exclude him. I have heard brethren say, "I have never given a preacher anything and never intend to do so," and the brethren will call that sound. The same God that teaches salvation by grace teaches that they that preach the gospel should live of the gospel. Brethren there is a duty enjoined upon the church, and it occurs to me that the poor pastor is woefully neglected. The Bible teaches us our duty and let us awake out of sleep and arise from the dead and Christ will give us light. I do not want to encourage the hireling system for it is unscriptural and they have gone to extremes, and we in places have gone to extremes.

We can expose the Arminian system, but never tell the church its duty. I know of preachers to-day whose hands are tied, and they are muzzled financially, and forced to stay at home. Churches they have been serving will not give them over four or five dollars per year, and some not that much. I know many able brethren financially who will not give a pastor more than fifty cents, if that, after he has preached twelve months for them, and will give a traveling minister one to five dollars a visit. A church should not call a man that they do not love and feel to have his cause at heart. A church will not prosper in disobedience. Let us go to inspiration, and follow its teachings and stir up the pure minds of the brethren by reminding them of their duty. May the Lord keep us humble and cause strife to cease. May we return to the ancient Landmarks or the paths and walk in them. May love and fellowship ever abound in them for Christs' sake. Yours in gospel bonds,

LEE HANCKS.

Ozark, Ala.,

ELDER P. D. GOLD, VERY DEAR AND BELOVED EDITOR:—I am glad when I receive your valuable paper, and read the many cautions in your editorials to some of our dear brethren and ministers who are unthoughtful in teaching and preaching, and also in writing upon subjects that do not make for peace; although there are not many of our faith who are thus minded, yet there are some who desire to give their light or views upon the scriptures everywhere they preach and teach, but are not willing to hear anything from those who have different views from them. All believers should be equally interested in the peace, union and fellowship of the church to which they belong that nothing be spoken rashly to offend, or at times and places to hurt instead of heal. In this let us be very careful to let brotherly love continue, allowing all to openly and reasonably speak to the freeing of their minds if they be spiritually founded in the truth, although they may afford a different light, but acknowledging the truth and authority of the Scriptures from which we receive such wonderful instruction to guard our course and conduct in this present world that each and all of the children of God may be thoroughly furnished to all good works; that he that readeth may run. But this must be in spirit, and not in the strength of the flesh or the outer man.

One of the cautions you gave, brother Gold, was that enough was written on the subject of feet-washing, and I think so too, as it generates more strife and confusion than peace among the brethren, and I see from the remarks of Elder I. J. Taylor in the LANDMARK of February the 15th that he is willing to fellowship and commune with those who do not wash feet, provided they make no fight against it. I suppose

"The Lord is my Shepherd I shall not want."—Ps 23: 1.

he would rather the privilege of fighting upon that point would be altogether on the side that talks and writes so much about it. Would it be right for those who believe and follow it to travel and preach to churches who do not follow it as a literal ordinance, and urge them to follow it and do not allow their members, their deacons, or their moderator to give their light, or say a word upon the subject? I am glad so far that I have not seen the views of one who does not wash feet literally in print, although I have been requested to give my views through the LAND-MARK. I have always felt embarrassed to do so, and if it produces war and schism in the church we will let it come by those who preach and teach it. I hold those who wash and those who do not wash in fond esteem, but I do hope your counsel will be taken by all who preach or teach upon this subject.

Another was that it is not the business of those who travel and preach to take the authority to open the doors of churches and receive members and baptize them when the church is not convened for that purpose.

Members should be legally received into the fellowship of the church when convened for that purpose, and then the bishop is set apart and authorized to administer the Baptism. It is an ordinance to be performed in the church and not in the world wherever a bishop or preacher might go admitting all who are thus received by the church upon a declaration of faith, and are baptised by a legal administrator to all of the privileges of the church. Thus I think your counsel good, and hope it will be taken by all our brethren. I am satisfied that it will be a preserver of peace, order and fellowship that we may be each of us bound together in a bundle of

life and have love one to another, preferring each other in the spirit, living for the comfort and joy of one another. If we keep our house (the church) in order we shall live, but if not we shall die: not by virtue of obedience entering into that rest that remains to the people of God.

E. M. BARNARD.

Tim, Va.

The troubles and trials I have had from the age of six years to sixty-six have been many. When I was a child six years of age I left home and by the words of an impious father have seen much trouble. During life I met with a misfortune in which my troubles were so great that it seemed almost like taking my life. It was revealed. I raised my child to be a man when he was taken from me by death which gave me much trouble. I was left alone. Next the Spirit of God commenced striving within me. I remember well where I was and what I was doing when my trouble came over me, I was working in the house and my trouble seemed so great that I thought the last day had come. In my trials I thought I was at a Dunkard meeting and the members were all gathered around the Lord's table and there was a vacant seat which I was invited to take when I remembered the word of God said "he that eateth and drinketh unworthily eateth and drinketh damnation to himself," and I knew that I must not eat. Next I thought I was with some Baptist friends and they asked me to go with them and I told them I could not, then they were all caught away from me and I was left alone where there were two paths and if I followed the one that I was on I would be lost.

Next I thought I was going up a place and if I turned to either side

death would be my portion. I went on till I thought I could not go any further and gave up all hope of being saved and at the time I gave up all for lost God revealed the way to me. I came to a beautiful place like the sun of a bright summer morning and my troubles were all gone.

I then joined the Primitive Baptist church and have been a member of the same ever since I have been deprived of my strength for five years, for some good purpose unknown to me but known to God, and now as the time is drawing near for me to pass from life to death. I leave this for others to see what I have suffered when I have passed the shining portals and singing God's praises with the happy ones gone before.

NANCY DICKERSON.

Remarks.

The above was written, by special request of sister Dickerson, for publication. Her bodily sufferings were such that it was with much difficulty that she could dictate but a brief of what she desired to say. She was an orderly member from the time she joined the church until her death shortly after the above was written.

We hope she realized in death a happy exchange of pain and death for eternal rest and peace.

P. G. L.

ELDER M. T. LAWRENCE, HAMILTON, N. C. MY DEARLY BELOVED BROTHER IN THE LORD:—A few days ago I received your precious epistle of christian love and fellowship. My brother, I can truly say that it was a messenger of comfort to me. I know I never received a letter more gladly, or was more

comforted by one than this. Each line portrays to me features of the new man. One of the features which appears so plain and which is so beautiful and desirable in a child of God is the spirit of meekness. Oh that I might be adorned with such a spirit, for unto such an one will I look saith the Lord, even to him that is poor and of a contrite spirit. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy one of Israel, for the Lord taketh pleasure in his people; he will beautify the meek with salvation. The meek shall eat and be satisfied, they shall be lifted up they shall not err, for the Lord will guide them in judgment, and teach them his way." Words would fail me to express my thanks to you for your dear letter, but as to being kept free from despondency, is quite to the contrary, I can assure you for it seems to me that I am in this sad condition the greater part of the time. I am so burdened with a sense of my daily short comings. I am not so often alarmed about my eternal salvation; true I am made to doubt and fear concerning that, but how to work out my time salvation as becometh a child of God, is the greatest desire of my life. And yet I am so prone to evil, so often denying my Maker, and backward to do his will. I am often made to cry out, "O wretched one that I am, who shall deliver me from the body of this death?" We are troubled on every side, yet not distressed, we are perplexed, but not in despair, persecuted, but not forsaken, cast down but not destroyed. And why not? Because we are made able to trust in Him who hath delivered, who doth deliver, and in whom we trust will still deliver. Yes, surely the Father of mercies will never cease to deliver them that trust in him. "Thou wilt keep

him in perfect peace, whose mind is stayed on thee because he trusteth in thee." All of our trials and afflictions through which we are made to pass in this life, are but messengers of love, and blessings in disguise. Changes of seasons and of weather, are profitable to vegetation, and all kinds of plants. A life of changes is preferable to one that is stationary. David says, because they have no changes, therefore they fear not God." Surely the dark and cloudy days are as beneficial to the plants which God's own right hand has planted, as the brightest sunny days that he is pleased to send. 'Tis he that sends the clouds as well as sunshine, and if it were not beneficial to the people of God they would not undergo so many changes. We find that all the prophets and apostles in olden times experienced changes. David plainly shows what were the exercises of his mind. We hear him praising God in the highest strains and so great is his faith in him that he is able to say, "Though I walk through the valley of the shadow of death I shall fear no evil." And immediately afterward he is crying for mercy. "The troubles of my heart are enlarged: bring thou me out of my distresses." How often do we find this true in our case. How often do we find ourselves under a cloud and fearing as did Peter and John, while on the Mount of transfiguration though we are taken on the Mount as it were and feel that it is good for us to be here, yet we cannot remain in that happy state but a short time, we soon find that a cloud has over-shadowed us, and we fear as we enter the cloud. No doubt the disciples feared that something horrid was about to take place, but to their surprise they were reassured by a voice out of the cloud, that Jesus was the beloved Son of God. Does not the history

of the prophets and apostles agree with our own? Surely it does, if I am not much mistaken. No matter how high the surges are rolling nor how dark and thick the cloud, when that still small voice is heard which enables us to feel that "The Lord has appeared unto us as of old time saying yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." All is well, joy and peace reigns within. The clouds and darkness are past, the Sun of righteousness arises with healing in his wings and oh what a welcome guest in such a time as this. If I am not much deceived I have passed through something of this kind not long since. Soon after I mailed my first letter to you I became so dissatisfied about it that I made up my mind to never attempt such a thing again. I felt that of all the mocks I ever had made this was the greatest. I thought sure that you would cast it aside as a burden of trash and consider myself as acting the part of Ahimaaz. But even in this I have realized a blessing for your letter was made more precious to me than it could be otherwise. And as to being able to write as you my brother I assure you that I feel far from that for it is with fear and trembling that I attempt to address you, and no wonder that I should. You who are known and loved as a true servant of God for years, while I am only a child but feel that you who are strong are willing to bear the infirmities of the weak, and such am I for I feel that my condition is expressed in the language of Gideon, the least in my Father's house. I often fear that I am intruding by writing and requesting the dear saints to answer my letters as I cannot give such as I receive from them and fear too that I am not actuated by the right spirit while writing. It does seem if I was

I would not make such a bungle out of it. But how can I do without the dear letters that I receive from the chosen loved ones. I cannot so long as my desire continues as it now is and they will continue to write to me. Mamma says she remembers you well. She met you at Flatty Creek at the Association, also my brother-in-law and sister send theirs. Give my love to brother Everett. I suppose he lives in your town. I esteem him as a true, warm christian. May the Lord bless you and yours and direct your steps that you may continue to be useful in the ministry of his will, and I trust he will yet send you in this part of the vineyard, for I have greatly desired since first I saw your face to hear you preach. I shall ever be glad to hear from you.

Yours in hope,

SADIE D. LIVERMAN.

Columbia, N. C.,

A GOOD MEETING IN A DESTITUTE COUNTRY.

ELDER P. D. GOLD, DEAR BROTHER IN THE LORD:—I again desire to appear before you asking you to allow me, if it can be agreeable with your feelings, to speak a few words to the many dear brothers and sisters through the LANDMARK. Dear brother, I do not feel worthy to attempt to speak to those dear ones; but alas I am compelled to ease my mind. I desire to tell those dear ones how merciful the good Lord is to us poor sinful beings. Oh! I feel to say bless the Lord oh my soul; let all that is within me rejoice. I feel that God has been merciful to this little few here among haters of the truth and in this case I feel from my heart to say bow down thy ear, O! Lord, hear me for I am poor and needy. Dear brothers and sisters in the Lord, I desire to inform you of the many blessings the Lord

has bestowed on this little few, though it seems that we are forsaken by the people of the world in our country, but the words of the dear Saviour are comforting to me where he says: "These things I command you that ye love one another; if the world hate you ye know that it hated me before it hated you, if ye were of the world the world would love its own." I will now try in my weak and ignorant manner to tell you of the many blessings if the good Lord will guide me and give me words of utterance, if not I can do nothing. Lord help me for I am needy. Elder William R. Welborn, of N. C., visited us Feb. 10th and was quite sick for 2 days, but God in his tender mercy renewed his health, and on the 13th he was enabled to speak in the name of Jesus and to proclaim his wondrous power at a county School House where we hold our meeting 9½ miles East from Columbia on the Camden road and we were blessed to receive his preaching as sweet food to our thirsty souls and on the night of the 13th the dear Elder preached at our house; the next day Sunday morning we assembled at the School house again and the dear Brother preached a delightful sermon. Oh, I felt that the dear brother was blessed with great liberty and we were blessed to rejoice and felt to hope that God was with us. Dear Brother Gold we were blessed to set together in heavenly places, and behold how good and how pleasant it is for brethren to dwell together in unity. Sunday night the dear Elder preached at our house. Elder Thos. Bell arrived at our house Feb. 15th, the morning of 16th we assembled at the School House, there our Dear Elder Bell preached, and again we had reason to rejoice and felt to hope that God was with us and

that night we assembled at the house of Brother Thos. Davis' there our dear Elder Welborn preached, there we were made to rejoice, and on the beautiful morning of the 17th we returned to the school-house again. Elder Bell preached and I felt to say, Oh it is good for me to be here, but oh dear brother Gold the trying hour with us was drawing near which made my heart ache to think of the departure of those dear ones, so we returned home and both of the Elders with us but oh! how sad I felt. I almost concluded I could not bear the parting hour: in the evening those dear ones left for Columbia in company with Brother Davis, sister Daniels and myself and other friends: there Elder Welborn preached his farewell sermon and gave us few the parting hand. Dear brethren and sisters right here my pen fails to tell you all how I did feel; it seemed to me I could not leave the place, my heart sank down in deep despair. But alas I gave those dear ones my hand in tears of sorrow and grief and left the place bowed down in deep distress of heart. I was compelled to return to my home for I had left my dear husband at home sick. At midnight we reached our humble home, it was indeed a very cold night but God is good in all of his ways. I did not suffer any with cold, and I found my husband some better for which I desire to give God all the praise for his goodness to me a poor sinner saved by grace: if ever saved it is free grace alone, and when I retired that night these thoughts passed through my mind, I will be so lonely tomorrow if I am spared for I had enjoyed our preaching so much, but when the morning came thank the Lord it appeared to me that the goodness of God was manifested to me, insomuch that my mourning

was turned into rejoicing and it seemed to me that I could view the goodness of God with an eye of faith. Oh! my dear kindred in Christ, I never can be able to tell you all how I did feel. I wanted to praise God all the time for his love and kindness to poor unworthy me. I felt like I was not fit to attend to any kind of business and wanted to conceal myself in some secret place and there try to turn my heartfelt thanks to the blessed Lord who had been so merciful to me. So I bowed before the blessed Lord in sweet devotion, tried to return my thanks to the good Lord for his tender mercy to me, also felt to ask him to be with these dear brethren that were on their way to obey their Lord and Master. Dear Brother Gold, I felt I would like to have been alone all day and praise God for his goodness to me. I could sing,

"How sweet the tie that binds, etc."

Please forgive me for worrying you so much for I will confess to you my dear brother I could not help it. Dear kindred in the Lord bear with my weakness and chastise me if you see any thing wrong in this letter. So dear ones I bid you all farewell for this time. I hope you all can feel to pray for me seeing my weakness. Dear brother Gold, may the Lord be with you and enable you still to comfort God's little ones. I remain your unworthy sister in hope.

MARTHA M. BRAZELL.

Columbia S. C.

Primitive Baptist please copy.

DEAR SISTER HASSELL:—Through the high esteem which I have had for you since reading your precious letters in the LANDMARK, and the christian love by which I hope we are related, I will no longer restrain myself from writing to you. I have thought to do so long ago,

and have commenced writing and would think it so imperfect I would throw it in the flames; but that would not relieve my desire, so the Lord being my helper I will try again hoping the dear Lord will guide my thoughts, and may the few things that I shall write be comforting to the dear aged sister. Though I have never seen you I feel at times that we have both been taught by the same God who rules the heaven and earth, and none can stay his hand; though I feel to be so much weaker in faith than you are, and can say the words spoken in your precious letters were glad tidings of great joy to my soul. You who have borne the great trials and sad temptations and mighty floods of afflictions for so long a time know what such mean; but you dear soul according to the course of nature cannot abide in this vale of tears much longer. The battle is almost fought, the victory gained, the crown will soon be received which the righteous judge shall give to all that love his appearing, and how like nothing must these few remaining days of toil appear when compared with that bright eternal world that is remaining for the people of God, where there will be no more sickness, sorrow, pain nor death, but all will be at rest, sweet rest. Oh what a happy place heaven must be to be there forever in rest with the dear Jesus. You spoke so sweetly of it. Oh I hope I do love Jesus above all things else. Oh for a heart and tongue to love and bless his holy name forever. Praise ye the Lord. O my soul, put not your trust in princes, in whom there is no help. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. The Lord shall reign forever even thy God O Zion unto all generations. Praise ye the Lord. The

Lord doth build up Jerusalem, he gathereth together the outcasts of Israel, he healeth the broken in heart, and bindeth up their wounds. The Lord is righteous in all his works. The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Let me praise the name of the Lord for his name alone is excellent, his glory is above the earth and heaven. Oh the wondrous love of Jesus, love beyond degree, love that could bring thy willing feet from that blessed world on high, from thy great Father's dear embrace to suffer, bleed and die, though I often doubt my hope in Christ Jesus because I am so sinful. I don't doubt eternal life if I have been born again, but at times fear I am deceived and yet in my sins. The question is true, will a child of God do what I do. I feel I sin daily, yet I find my sin a grief and burden. The things I would do I do not, and the things I would not those I do; still I can truly say, the things I once loved I now hate and the things I once hated I now love. I love the brethren and sisters, and my greatest joys are when in their presence and hearing them talk of Jesus and him crucified. From this I often have hope. If I am saved at all it is a sinner saved by grace, and for no good things that I have done. O for the Holy Spirit to guide my steps. I am so often in forbidden paths, so ready to sink from duty that I owe to God, surely there are none so unprofitable as I, but the grandest consolation of all my sister will be home to be with Jesus. This is the full prospect of the poor soul, the fullest joys that ever we could desire to land safe with Jesus and to see him and to be like him. We can want nothing more than this, and nothing short of this will ever freely satisfy the soul. In the world ye shall have

tribulation, through much tribulation we must enter the kingdom, but if we suffer we shall also reign with him. Each of us that experiences the sufferings of Christ and the sorrows and the griefs shall have the consolation. We shall be with him forever, and in heaven there will be no clouds, no hiding his lovely face there, no tempting devil to plague there, nor sin, but forever like Christ and with him beholding his glory. O my sister, what a heaven it will be that will make amends for all our sorrows, all our griefs, all our conflicts, all the misery that ever we have had eternally to view the blessed Jesus, to see him and be like him. I will close for this time hoping to hear you soon.

Your weak sister if one at all,
ELLIE M. LOWRY.

Weeksville, N. C.

BOOKS.

We have some copies of Elder Welborn's Book. Those wishing the book can have it by ordering. Price \$1.00 per book, 6 copies for \$5.00.

Orders are solicited for sister Mary Parker's Book. She is a constant and surprising sufferer, and the sale of her book will aid in her natural support. Besides the book is remarkably interesting as setting forth the trials and divine help given this strangely afflicted child of God.

P. D. G.

"Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart."
—Psalms.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

AGED MEN.

Recently I visited or met four aged men such as I love to honor.

Brother A. Reed of Winston, N. C., has had his right arm broken and this disables him from writing. His correspondents will please note this so they may understand why he does not write to them. He is about eighty years old—has been a Baptist half a century or more, and loves the cause of Jesus and his people. He appeared to be much weighted with the desire for our brethren to live right. He is much distressed to hear of the confusion among the brethren and to learn of improper conduct of preachers.

Brother John W. Harris of Lawsonville, N. C., I met at Reidsville. He has been a Baptist about sixty years and a deacon half a century. Next October, sixty two years ago he and a handsome young woman were baptized. About two years afterward they were married. They are both yet living. She has for many years been an invalid, yet he

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told me he never sees her except as that beautiful girl with whom he fell in love when they were baptized. What a beautiful illustration of marriage—of the wife of youth.

He requested me to state that in his youthful days as a Baptist when Elder John Stadler was his pastor, if a travelling preacher visited a church to preach the door of the church was not opened to receive members unless the pastor, if the church had one, was present, and that we should adhere to that rule.

He greatly desires preachers and deacons to be faithful, and all Baptists to be sober in all things, not to be slothful in business, but industrious, and pay their debts, and be fervent in spirit serving the Lord.

He is about 88 years of age, free from dram-drinking, a model deacon an upright, lovely man of God, blessed with a competency of this world's goods, with affectionate, prosperous children, a peaceful mind and bright hope of heaven. Brother Bardin Williams of Nash County, N. C., is in his 95th year, and has been a baptist over a half century. He was baptized before the division and remembers very well when the Missionaries split off from us. They claim that they are older than we as a denomination, yet they are this year celebrating their first centennial with great pomp. One hundred years ago this year Andrew Fuller and a few others formed the first Missionary society known among Baptists. In Fuller's works, Vol. 1, page 62, this is stated. The Primitive Baptists of to-day hold and love what Fuller himself admits

Baptists held before that time. And one of a candid mind reading Andrew Fuller, their standard authority, will be convinced that this Missionary scheme was a new departure from the ancient landmarks. They themselves now declare that much by celebrating their first centennial, or saying they are only one hundred years old.

Our aged brother Williams said to me that the scripture, "Lead us not into temptation," had been weighting his mind, and asked me what I thought of it. He said he understood that God neither tempts any man with evil, neither can he be tempted with evil. That is true, for God never tempts or commands any to do wrong. Whatsoever God purposes or commands is right. Then why pray, "lead us not into temptation." We should feel entire dependence on God to even enable us to watch lest we enter into temptation. For they that are slack or not watchful, or are disobedient fall into many dangers or temptations, and they that are not watchful are delivered over or led into the hands of wicked men, or led into temptation. For there is no power above that of God, and the forward he delivers up to the falsehood of his own deceitful heart: "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel." Psalm 125: 5. In prayer we should desire not to be led into such temptations, and we should also shun the appearance of evil. For God fills the backslider with his own evil ways.

Brother A. B. Baines of Nash Co., N. C., is four score and four years old, and has been a Baptist more than half a century, and a deacon perhaps that long. He is humble and tender of the feelings of his brethren, and very thoughtful of their comfort. He has mingled much with men, been in many public trusts, and has always been found faithful. Upon asking him what was on his mind he replied, people murmur too much, and they have always done this. He said, let people keep out of secret societies, stay at home and labor more, and murmur less and they will have what they need. The scripture resting much on his mind of late he said is this, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish." His comment on it was that Jesus has sheep, and because they are his sheep, therefore they hear his voice. For he laid down his life for his sheep and brings them to him. Jesus said of the Jews, ye believe not because ye are not of my sheep. One is a sheep BEFORE he hears God's word, and that is the reason why he hears, as he that is of God heareth God's words, but he that is not of God heareth not God's word. Brother Baines considers the sheep absolutely safe in the fold of Jesus, and he is resting and feeding in a ripe old age in this blessed pasture. We would like to honor such dear brethren as these aged ones, who are thus elders in the church. P. D. G.

PREACH JESUS.

The last thing that Jesus did for his people in the flesh was to die for them, and it was the most important thing too. Paul says, I have preached the gospel to you, how that Christ died for our sins and arose again according to the Scriptures. Christ crucified and risen is the theme apostles preached. A dear brother wrote to me lately that the last thing Jesus did for his people was to wash their feet. This shows how we may be led away from the simplicity and importance of the gospel to some other matter, neglecting the more weighty matters and giving a prominence the scriptures nowhere give to something right in itself, but that ought to be kept in its proper place. To rightly divide the word of truth giving to each his meat or portion in due season is nice work, and he that does this is commended of God, whether he is of men or not.

Jesus took bread and blessed and break it, saying, this is my body and he took wine saying, this is my blood. As oft as ye eat and drink this ye show my death till I come. THERE IT STOPS. He also refers to baptism as a figure of his death, saying, I have a baptism &c. Peter also says baptism is a figure of the resurrection. These then according to scripture are the two and the only two figures, acts or things, one setting forth the death, and the other the resurrection of the Lord Jesus.

Now all true gospel preachers preach Jesus and the resurrection. We want this preached—nothing

more, nothing less—keeping things in gospel order and teaching believers to do all he has said in the way he has commanded.

Some wish to make money necessary to help in the redemption and salvation of sinners. But ye are not redeemed with such as silver and gold.

Some want human or wordly learning and say one cannot preach without that. But the anointing comes from above, even of the Holy Ghost, on the gospel preacher. Some want a mourner's bench or to shake the hand of the sinner, but the preacher is not instrumental in quickening the dead.

Some want to baptize or sprinkle him so that he will be in a better condition to seek the Lord.

But what I want is an old-fashioned preacher that God has called, that does not preach himself, is not stuck up with conceit, is free of whims and false notions which will scatter the flock, that does not seek money, or the praise of men, but preaches Jesus Christ and him crucified, as preached by Christ himself and his apostles, the power of God and the wisdom of God unto salvation to every one that believeth, and who teaches believers to observe ALL THINGS whatsoever he has commanded, and who looks at, searches and sees in the acts of the apostles and the epistles full and complete illustrations of how the apostles who are inspired (and no one since them has ever been thus inspired as judges,) to tell, expound, illustrate, teach and declare fully the whole counsel of God

and order of the worship of God. If any preach any other gospel than Paul preached, or Peter, let him be accursed, and he will be too.

Let brethren examine themselves, and specially let them examine the whole scriptures and see if they are preaching and teaching as the judges in Israel. For if the word of these judges binds them on earth they are bound in heaven. The Apostles were endowed on the day of Pentecost to expound and declare fully the true and spiritual meaning of all that Jesus taught and did, and they set every thing in gospel order. When we preach as they taught it never produces confusion in the church of God, but whenever some would be leader, or some great one as he supposes himself to be, thinking he must make the brethren see as he does, or he will non-fellowship them, gets up to preach his hobbies it always brings strife and confusion among brethren. Now the Lord hates those that sow discord among brethren. Mark them that cause divisions and offences contrary to the doctrine ye have received, and avoid them. They that preach Christ preach peace. If you preach any thing else you preach strife.

The servant of God must be gentle, patient, meek, apt to teach, not striving and beating the men servants and maid servants. Teach that which sets forth Christ's death in its proper way, and an example as an example, good works as good works. Let all things be done decently and in order.

We certainly need the Spirit of

brotherly love and charity among us. Pray for the peace of Jerusalem.

P. D. G.

MUST COME TO PASS.

In the book of Revelation are these words: see Rev. 1:1; "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass."

God speaks unto us in these last days by his Son whom he hath appointed heir of all things. Then God reveals unto Jesus Christ and he to his servants the things that must come to pass. As the subject of predestination is denied outright by many, and admitted partially by some others, it is in my mind to make some remarks on this matter.

This is written concerning things that John had seen, and the things which are and the things which shall be hereafter. (See Rev. 1:19.) Then he is to write of things which have been, which are, and which must be hereafter. There is as much certainty that the things which shall be will be accomplished as there is that those that have been accomplished are a reality. One might as easily upturn and destroy that which has been, or reverse and undo the past, as to prevent the fulfillment of that which shall be or must be. There is no more uncertainty about the future than there is about the past. The obscurity, limitations and uncertainty of the future all are in our ignorance and helplessness.

One says, do you believe that what is appointed to be will come to pass? I reply, If that one does not believe it nothing that he believes will ever come to pass. For he believes that what will not come to pass will come to pass. How could there be true prophecy if there is no certainty of the future? Prophecy deals altogether with things unknown to men, or that cannot be foreseen by their natural powers of mind or vision, yet true prophecy never guesses or blunders, or is ever mistaken in even the minutest details about either good or evil things. Many will admit that there is certainty about the accomplishment of good things, such as the salvation of the righteous, yet they hesitate about the certainty of the coming to pass of evil things. But prophecy foretells of the coming to pass of evil things as well as of good things. There is an important distinction to be kept in view between the causes and motives that operate in the righteous and those that operate in the wicked: for God works in his people both to will and to do according to his good pleasure, and they do those things which are right in his sight, and which are therefore good: while satan works in the wicked to do wickedly, because he is the Spirit that works in the children of disobedience. For let no man say when he is tempted that he is tempted of God. Because God cannot be tempted with evil, neither does he (thus) tempt any man.

But the point I am insisting upon is

that there is just as much certainty that wicked things will come to pass as there is that good things will come to pass, that the one is prophesied as clearly and as certainly as the other.

John was told to write the things which must shortly come to pass, and the things which shall be hereafter. These things that he must write are what he wrote in the book called Revelation. In that book the doings of satan and wicked men are foretold as clearly and as fully and certainly as the things of God are foretold: evil angels and wicked men are set forth as clearly as good ones: false worship and false religion are as minutely described as the true: the mystery of iniquity is declared as certainly and as plainly as the mystery of godliness, and we are told that the mystery of iniquity must be accomplished as well as the mystery of godliness: the mother of harlots and abominations of the earth is as clearly presented as the bride the lambs wife is set forth: the punishment of the wicked is as surely declared as the happiness of the righteous, and there is nothing intimated or hinted in this the last written of inspired books that this state and condition of each class is not final, but on the contrary the language fully warrants the conclusion that this is the end or final and everlasting state of each class.

2nd. How could good actions be certain and wicked ones uncertain? There is usually a dependence in some sense of one on the other. Were there no darkness, sin or

wickedness, evil or corruption, what would there be to tempt or try a child of God? It is in the good conduct of one in trials that he is manifested. Is there not a certainty of one as well as of the other? The events of the darkness are as certain of accomplishment as those of the light. However in the mystery that shrouds this subject a child of God finds no license or excuse for his sin, but feels and pleads that he is guilty and God is holy.

3d. Why should Baptists dispute on this matter? In their experience they agree that they are helpless of themselves to do good, but free by nature to do evil, or completely by nature under the power of satan. They know too that God has all power and makes all subserve his purpose, and that where sin abounds grace did much more abound.

4th. Why then should there be warnings or exhortations to obedience and chastenings for disobedience? Why should there be any concern about salvation if we are appointed to salvation and not to wrath? The very fact that power belongs to God and that we have no might or power of ourselves is the reason and reason enough why we should call on the name of the Lord, for there is no other name given among men. Because God reigns we should honor and serve him. The weaker we are the more we should trust, honor and serve Him.

P. D. G.

Elder J. T. Stewart's post office is changed from Lincoln Ala., to Clarence Ala.

A DEAR BROTHER WRITES ME AS FOLLOWS.

DEAR BROTHER GOLD:—I was approached to-day by a man by the name of Horne who tried to get me to take out a policy on my life, but I refused to do so. He knew I was a Primitive Baptist, and I think he was under the impression that was the cause of my not insuring, and he told me of two or three more baptists who did carry insurance on their lives and one of them was yourself. He said that you carried all the insurance on your life that you were able to carry. Please write me if you have a life policy, and if so for how much? Now if you have a life policy I will not fall out with you. But at the same time I do not think we could go into such measures and have thus saith the Lord for it. But to the contrary it would look to me like the sons of God marrying the daughters of men,

Yours in hope,

W. J. STEPHENSON.

Rocky Mount, N. C.,

Remarks.

I never have insured my life—it is not insured now—and unless my mind changes I never expect to have it insured. What is your life? It is a vapor—smoke—how soon gone? What power have I over it? What right have I to attempt to get money out of it after my death? God gave it to me and at the appointed time he will take it. Has he given me any right to sell it even while I am living much less after I am dead? It seems to me it is a distrust of his providence to do this. There is not a word in all the Bible that warrants any such a thing.

P. D. G.

A HEAVY LOSS.

Sister R. Anna Phillips has suffered the heavy loss of her house—home—with all her furniture, except a bed or two by fire. Dr. Phillips, her husband is paralyzed. Will the brethren who are able and blest with such a mind remember our very dear sister and her family in her need. Address her at Butler, Ga.,
P. D. G.

ORDINATION.

In obedience to a call from a call from the church at New Peach Tree Nash County, N. C. for a Presbytery to examine brother J. F. Farmer with a view of his ordination to the work of the ministry, the following elders met at Wilson on Thursday March the 31st, 1892, Elder P. D. Gold, Wm. Woodard and Jas. S. Woodard. The presbytery was organized by choosing Elder P. D. Gold, and Wm. Woodard. Elder P. D. Gold was chosen Moderator and J. W. Thorn, Clerk. After the charge by the Moderator Elder Wm. Woodard led in prayer, then with laying on of hands by the Presbytery.

OUR OFFER.

As there are some subscribers to the LANDMARK behind, and to encourage them to pay up, we have decided to make the following offer until June 1st: Every subscriber on our books who will pay up his subscription and renew one year in advance, will receive a copy of the "Treatise on the Book of Joshua" free, also any one getting up a club of eight new names with the cash at \$1.50 per year, will receive a copy of the LANDMARK free for time club is paid for, and a copy of Joshua free, and every member of

the club will receive a copy of Joshua free. Also every new subscriber who sends the cash for one year will receive a copy of Joshua free. All subscribers who are one year ahead from Jan. 1st '92 on notifying us that they desire the Book, will receive one free. This Book contains 175 pages in good readable type, clear print, and we hope all those who are behind will take advantage of this offer, and also those who feel so disposed will procure us all the new subscribers they can. Those desiring blanks and sample copies to solicit subscribers, will please notify us and we will send them as many as they wish.

OBITUARY.

NOTHA A. CONGLETON.

BROTHER GOLD:—Please publish in the **LANDMARK** the death of our much beloved sister Notha A. Congleton, daughter of John Baynor and Rachel, his wife, born Feb. 2nd 1814, and reared near Washington, Beaufort Co. and at the age of sixteen she was married to Samuel W. Fulford, and at the age of twenty three was left a widow with three children, all girls, two of whom survive her. She remained a widow for thirteen years and suffered the many trials and sore afflictions that a widow life is subject to with children to raise and no assistance, and an afflicted Father to care for besides. At the expiration of thirteen years, she married Major Congleton, and about the space of six months was left a widow again, and remained so until her death, which occurred March 24th 1892. She united with the Primitive Baptist church at Beaver Dam, about 1854 and was baptized by Elder Arnot Waters. She was one among the first members of the church that came to see me after I joined. She seemed to be so rejoiced, told me her experience which was beautiful, a bright lively hope in Christ Jesus our Lord, her

deliverance came through a vision at midnight, when her household were all wrapped in slumber, she saw her Saviour descending on a pillar of cloud, and stood directly over her, put forth his hand toward her, and said "faith in God" she strove to say the same, but failed. He repeated it three times, and the third time she repeated it also and it all disappeared, she felt like she wanted to tell the whole world what a dear Saviour she had found, she walked the floor and endeavored to praise the Lord until sleep overcame her and she lay down and rested easy, for she felt with Hezekiah that her day had been lengthened fifteen years. She would often say she longed to hear the summon of "Child thy Father calls, come home." She dreaded the sting of death, but then she would say I know that God can make a dying bed as soft as downy pillows are. She did not want to be sick long, to wear out her friends nursing her, and surely she was not, she went with me to our monthly meeting at Singleton, the second Sat. in March, and stayed until after preaching Sunday night. It was on communion, she did enjoy it so much, and said to me, sister Emma (for that was her favorite way of addressing me) that was the sweetest morsel of bread I ever tasted in my life, she came back Sunday night in company with me, left me at my gate, and went on with another sister, that was going by her home. Little did I think I bade her goodbye that night for the last time. The next Saturday I received a message from her daughter with whom she lived to come, her mother was very sick, she had been in bad health for some time. I went as quick as possible, she was taken Friday, seemed to be drowsy, sitting by the fire with her knitting on her lap, for she was very industrious, kind, loving and gentle to all she met, those who knew her best loved her most, a ready mind and a willing heart, to contribute to the necessity of her fellowman: she fell asleep, awoke and told her daughter she dreamed of going to the front door and saw two moons, in the sky, and they ran together, and disappeared, she laid her knitting aside and said her work was about ended on earth, in a few minutes she placed her hand on her breast, and exclaimed, two or three times, "I am as sick as death right here," she went to her room and lay down, in a short while she began to hallo, and continued so until

ten o'clock that night she fell asleep and never roused until Monday night she was almost crazy then, halloing and trying so hard to talk. The Dr. said it was Paralysis of the brain. She would raise her feeble hands as high as she could reach, we could understand some words such as "bless the Lord, Oh Lord God, Pray." I don't know whether she was at all conscious or not, but she would try to hug and kiss all who went near her, ask her if she knew you, she would say yes, bless your heart, plain enough to be understood: she rested but very little Wednesday evening. I was there, assisted in sitting her up in bed for the first and only time and gave her some water, asked her if she wanted some milk, she said wait awhile, so we did, then she drank a little and we laid her down. I rubbed her hands and arms until she fell asleep, and rested for some time, then she roused and was almost crazy until about ten that night she fell asleep, and never roused again. Thursday her daughter sent for me about twelve o'clock, she was dying, I went and I felt rejoiced to see her so near gone out of her sufferings in this world, it was a pleasure for me to administer to her, even to the last, and to know that my hand was the last one on her body before the breath left it. She never struggled nor moved a muscle that was perceptible, but lay calm and still and breathed her life out sweetly there. I dearly loved her, and have every reason to believe she loved me. She often expressed herself as loving her people better than any one else, (meaning the Baptists) if she had any earthly Idols it must have her Grandsons. So many times I have heard her say I know I have got some of the best grandsons in the world, they are so good to me. Her conversation was mostly on heavenly and divine things. She often remarked, "I love my Saviour God because He first loved me." Her favorite hymn was.

"In all my Lord's appointed ways.

Her funeral was preached on Friday at two o'clock, from 3 chap, and 3 verse, of Philipians to a large congregation of friends, and relatives, by my husband, L. E. Everett. A hymn was sung at the grave by request, which was.

"Wile sorrows encompass me round,"

So suitable I thought to her sentiments while living. She leaves many relatives and

friends to mourn her loss, but our loss is her eternal gain I believe, so we must submit to the will of the most high God, believing that he does all things after the council of his own will.

EMMA J. EVERETT.

Washington, N. C.

SARAH A. HICKS.

Please print the death of my dear mother who was loved by a husband and eight children and seventeen grandchildren. She had been afflicted for many years, but she bore it patiently with christian fortitude ever looking forward to the time when God in whom she trusted would give her rest: she often talked with me about death and told me when she was called to die she wanted to go as one would go to sleep and so she did, she also said she wished to be in her right mind and I am sure she was to the very last moment, for she threw her arms around my neck and tried to tell me something but her breath was so near gone I could not understand her last words for she had not spoken above a whisper since Thursday morning. She was not confined but four days to her bed with what they call LaGrippe. I stayed by her bed side and did all I could for dear mother that I loved so well and one that loved me until the good Lord who knew best called her home to rest on the morning of Dec. 11th 1891. About six o'clock she ate more breakfast than usual that gave me some hope that she would recover. She tried to tell papa something and shook hands with him, but he and I could not understand and when sister and I had fed her she told sister to bring to her her little girl and she did so and she shook hands with her. A week before she was taken sick she cried and talked to me of death. She said she could not be with me long. She said she did not dread death but hated to leave me for she knew I would be lonesome, but begged me not to grieve for her for she would be better off, yet how can I help but to grieve for dear mother, for no one will ever be like mother to me. She was a member of the Primitive Baptist church at Flat River for twenty years and would go to meeting as long as she was able. She enjoyed the company of christian people most and was a true reader of her bible and the LANDMARK. She said she wanted brother Moore to talk and pray at her grave and

sing the song

"Come my dear friends and mourn with me."

And he did. Her stay on earth was 54 years 1 month and 25 days.

What is home without a mother
Though many friends around me be,
Loving father, sister and brother
But none like mother to me.

KATY L. HICKS

CABOT POWELL.

Cabot Powell was born February 23rd 1816 and died Nov. 15th 1892 died of pneumonia from LaGrippe, was sick but a short while, was only three days confined to his bed and unexpected was his death to his family and neighbors. He seemed to bear his sickness well to be as severe as it was: he remarked to us in giving him his medicine that he would be in a few days where he would not cough any more and we hope he is dwelling with the loved of Christ who have gone before. He was a strict member of the Primitive Baptist church to which he belonged 50 or more years. In that faith and order he seemed to grow stronger in faith of Christ though his mind was weakening on natural affairs. He said often he wished to live under the rules of the Church as it was when he first went to it and not under any change from what it was. Then he believed in election according to the foreknowledge of God and not in what man can do for salvation. He left his wife and seven children to mourn his loss.

MRS. CELIA ADAMS.

Died at her home near Smith's River, Patrick Co. Va., on Feb. 3rd 1892 Mrs. Celia Adams, widow of Nottley P. Adams, who died in 1882. She was born July 13, 1807, consequently at her death she was in her eighty fifth year. She had reached a ripe old age, and her large circle of friends and acquaintances will deeply sorrow for one who had so endeared herself to them by her many fine qualities. She leaves six daughters, one son, and several brothers and sisters to mourn their loss, but not as those who have no hope. She had been a member of the Primitive Baptist church for over fifty years. She lived the life of a true christian. She was kind hearted, noble and generous and ever ready and willing to lend a helping hand. "Blessed are they that die in the Lord."

Sad, silent and dark,
Be the tears that we shed,

As the night dew that falls
On the grave o'er her head,

But the night dew that falls,
Though in silence it weeps
Shall brighten with verdure,
The grave where she sleeps.

And the tear that we shed,
Though in secret it rolls,
Shall long keep her memory
Green in our souls.

LAURA A. ROSS.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

I. J. TAYLOR.

Philadelphia, Cleveland county, N. C.
May 22

Ebenezer.....	23
Brother Yeltons' School House	24
Travel	25
Philadelphia, in Caldwell Co., N. C.	26 & 27
Hollow Springs	28
William Reaves	29
Wilksboro, 4 o'clock on evening	30
Cross Roads.....	31
Mulberry.....	June 1
Rock Springs.....	2
Meadow Fork.....	3
Laurel Spring.....	4
Cranberry.....	5
Union.....	6
Sparta.....	7
New River.....	8
Elk Creek.....	9
Antioch.....	10
Piney Creek.....	11
South Fork.....	12
Senter.....	13
Beaver Creek.....	14

If my health improves I want to be with
brother Taylor at some or all of these appointments.
A. J. TAYLOR.

ISSAC JONES.

Pilot Mountain Wednesday and Thursday
after 1st Sunday in June.

Tom's Creek.....	Friday
Stewarts Creek.....	Saturday
Flower's Gap.....	2nd Sunday
Chestnut Grove.....	Monday
Good Hope.....	Tuesday
Crooked Creek.....	Wednesday
Meadow Creek.....	Thursday
Cross Roads.....	Friday
Rock Creek.....	Saturday
Peach Bottom.....	3rd Sunday
Saddle Creek.....	Monday
Fox Creek.....	Tuesday
Piney Creek.....	Wednesday
South Fork.....	Thursday
New River.....	Friday
Silas Creek.....	Saturday
Horse Creek.....	4th Sunday
Beaver Creek.....	Monday

Senter.....	Tuesday
Cranberry.....	Wednesday
Meadow Fork.....	Thursday
Union.....	Friday
Antioch.....	Saturday
Elk Creek 1st Sunday in July 10 o'clock a m	
Tolar's School House.....	Monday
Sparta.....	2 o'clock p m Tuesday
Little River.....	Wednesday
Zion.....	Thursday
Crab Creek.....	Friday
Fishers Gap.....	Saturday and 2nd Sunday
Flat Top.....	Monday
Dolson.....	Tuesday
Fishers River.....	Wednesday
Davis.....	Thursday
Union.....	Friday
Cedar Hill.....	Saturday and 3rd Sunday
State Line.....	Monday
Snow Creek.....	Tuesday
Buffalo.....	Wednesday
Pleasantville.....	Thursday
Wolf Island.....	Friday
Durham.....	Sat. and 4th Sunday

J. C. ADAMS.

Bethany Anson Co Sat. 3rd Sunday in June	
Lawyers Spring.....	Monday
High Ridge.....	Tuesday
Andrew Hargetts.....	Wednesday
Liberty.....	Thursday
High Hill.....	Friday
Crooked Creek.....	Saturday
Watson.....	4th Sunday
Jerusalem.....	Monday
Jones Hill.....	Tuesday
Liberty Hill.....	Wednesday
Meadow Creek.....	Thursday
Bear Creek.....	Friday
Freedom.....	Sat. and 1st Sunday in July
Mountain Creek.....	Monday
Flat Creek.....	Tuesday
Toms Creek.....	Wednesday
New Shepherd.....	Thursday
Rock Hill.....	Friday
Sugg's Creek.....	Sat and 2nd Sunday
White Oak Spring.....	Monday
Pleasant Hill.....	Tuesday
Mt. Tabor.....	Wednesday
Sandy Creek.....	Thursday
Bear Creek (Chatham Co) Sat. and 3rd Sun.	
Nathaniel Norwoods.....	Monday
Big Meadows.....	Tuesday
Oak Grove.....	Thursday
Willow Spring.....	Sat. and 4th Sunday

Some one will please meet him at Apex on Wednesday. He will need conveyance when off the R. R.

J. S. COLLINS and M. F. STUBBS.

Crooked Creek Va. Thursday after 4th Sunday in May	
Meadow Creek.....	Friday
Mt. Zion.....	Saturday
Harmony.....	5th Sunday
Snake Creek.....	Monday
New Hope.....	Tuesday
Panthers Creek.....	Wednesday
West Fork.....	Thursday
Thence to New River Association. Will Elder John C. Hall arrange two weeks appointments for them after the New River Assoc'n?	

A. N. HALL.

Ebenezer Tuesday after 2nd Sunday in June.	
Moons Creek.....	Thursday
Rock Academy.....	Friday
Pleasant Grove.....	Saturday and 3rd Sunday
Lick Fork.....	Monday
Wolf Island.....	Tuesday
Reidsville.....	Wednesday

JOHN W. GARDNER, T. B. LANCASTER.

Meadow Thursday before 5th Sunday in May	
Autrey's Creek.....	Friday
St. Lewis.....	at night
Contentnea Union.....	Sat. and Sunday

RECEIPTS.

ALA.—A. J. Huldah, 1.50; By C. N. Glenn, 3.00; By J. T. Price, 5.00.

CAL.—E. A. Hinshaw, 2.00.

FLA.—John Doughtry, 5.00.

IND.—By Wm. O. Wilkins, 3.25.

GA.—By Elder J. R. Respass, 1.50; J. P. Murrah, 2.00.

NEB.—Mark Sesler, 2.00.

N. Y.—Mrs. S. C. Fancher, 2.00.

N. C.—H. Brantly, 1.50; R. S. Williams, 1.50; By Wm. Slade, 3.00; By A. Wiggs, 85c; J. W. Eudy, 5.00; Mary J. Cherry 2.00; L. Dickinson, 3.00; D. A. Hicks, 1.00; Josephine Tolson, 1.50; By B. Bullock, 1.50; By N. M. White, 3.00; By Elder H. D. Mikey, 1.50; L. H. Adams, 2.00; Mrs. Stephens, 2.00; John Harriss, 50c; J. A. Davis, 1.50; J. F. Ferrell, 1.00; By J. F. Field, 2.00; By Elder J. S. Dameron, 5.50; By Elder John Rowe, 1.50; By L. J. H. Newborn, 1.50; By Elder W. H. Atkinson, 2.00; By Elder J. F. Farmer, 3.00; By R. L. Davis, 4.00; Mrs. M. Moore, 2.00; Mrs. F. J. Murden, 1.00; Mrs. Charity Lucas, 2.00; L. J. Gully, 1.50; By Seth Woodall, 4.50; Elder Jno. B. Hardee, 1.50; Mrs. Mary E. Harper, 1.00; Miss Maggie Williams 2.00; Mrs. Lavana D. Willard, 3.00; By Elder G. D. Robinson, 2.00; By Noel Jones, 2.25; Mrs. M. F. Randall, 1.50; Mrs. R. W. Strickland, 1.50; By Elder D. R. Moore, 1.50; By Elder J. T. Edgerton, 2.25; By E. J. Littleton, 3.00; By Elder I. Jones, 1.50; By L. P. Mathis 1.50; By J. H. Paschall, 3.00; By G. W. Carter, 3.00; Elder J. M. Harris, 6.00; Frances Jones, 3.00; H. Lackey, 1.50; J. R. Jones, 2.00; J. O. Boulden, 1.00; Mrs. M. G. Hubard, 1.50; Mrs. T. J. Motly 1.50; C. Stewart, 2.00; J. M. McDaniel, 2.00; N. G. Jones, Jr. 1.50; Stanly Ewards, 1.50; James McKing, 2.00; D. W. Trask, 3.00; Mrs. L. E. Flippen, 1.50; Nancy J. Booker 1.50; C. C. Cockerham, 1.50; F. M. Venable, 1.50; Wm. Goding, 5.00; James Johnson, 1.00; Mrs. P. J. Madry, 2.00; B. I. Allshook, 3.00; Mrs. B. Daniel, 1.50; H. Ginn, 75c; De Witt Howell, 1.50; J. A. Whitfield, 1.00; Mrs. Hinant, 1.00; H. T. Evans, 1.00; Dempsey Jones, 2.00; By Seth Woodall, 1.50.

OHIO.—Miss Lizzie M. Dorsey, 1.25.

S. C.—E. B. Brown, 1.50; Mrs. M. J. Epperson, 2.00.

TENN.—Mrs. Matilda Biggs, 3.00.

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Zion's Landmark.

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— AT —

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P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N.C.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the getter up of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

When a subscriber desires his paper changed he should state plainly both the old and the new postoffices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his postoffice.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Postal Note, Check, or Draft, or Registered Letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.,

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—Your short visit to us this week has caused many pleasant thoughts, and yesterday Eld. F. J. Stone came and renewed them. Whether they will be profitable to you and others to relate I leave with you: allow me to thank you and Eld. Stone. If the Lord will I will try to pen a few of them as he may direct my mind hoping it may comfort his dear children, and his name have all the praise. My mind this morning seems somewhat freed from indwelling sin for the time being. My natural love of the world seems to be perishing with my body. Jesus said unto one let the dead bury their dead, but go thou and preach the kingdom of God. In Jeremiah, where the Prophet lamented over Judah and his judgments upon the Jews and the enemy sent against Judah, they have healed also the hurt of the daughter of my people slightly, saying, peace, peace when there is no peace. Thus saith the Lord, stand ye in the old paths wherein is the good way, and walk therein, and ye shall find rest to your souls. This subject is too deep for poor me to undertake to expound, and why my mind should be led to it is hidden from me. In speaking of the old paths my mind is led back to early life when I could see for myself, and let us see if we as a people taught of the Lord are now in duty like they were then. I trow not. Why has the most fine

gold become dim? I feel to say it is a departure from the old paths, giving way a little here and a there and a loose discipline until we begin to hear occasionally some uncertain sound which has a tendency to destroy our love and confidence one with another. The prophet said return O backsliding Israel and I will heal you. I do not feel that one of God's children will be finally lost, but disobedience will bring sorrow upon them. See what Jonah was brought to see and feel. Your unworthy writer is a good witness in the case of disobedience. May the Lord have mercy and forgive me and keep me under the hollow of his hand in future. Solomon's songs. A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed. Here is a type or representation of the church of Christ, the bride, the Lamb's wife. In Genesis we see God made man after his own likeness and placed him in the Garden of Eden, which means earthly hoping, and also a place set apart and cared for and enclosed to keep out ravenous or mischievous beasts that would destroy the fruits of it. It is also a type of Christ, his spouse and he is married to her. His church and his bride are one, and espoused with that love that unites the twain to be one, and it is a spring shut up, it only flows to his bride. It is enclosed from the world. It is also a fountain from which all our hope

for heaven and immortal glory spring. No briers, nor thorns, nor wild substance is permitted there. The Lord watches over it day and night and the sweet streams that from in it flow attend his children all the desert through. My Brethren seldom is it my privilege to rise up in the wilderness and rejoice in God my Saviour. This morning my mind is led to Jacob's ladder and in casting my thoughts I imagine that some angels that descend and ascend to him are still living and watching over God's dear children. Oh that they may watch over me for good. I feel like exclaiming like Ruth said to Naomi, entreat me not to leave thee or return from following after thee, for whither thou lodgest I will lodge. Thy people shall be my people and thy God shall be my God. How pleasant it is in harvest to be following and gathering up the gleanings where none but God can see. My dear brethren, let us not cavil about basins of water and such like, but let us ask God to help us wash each others feet with humility and love one towards another that he may be one in the midst of us. While many have been my trials, crosses, omissions and backslidings in life the Lord has been merciful to me, and I feel my warfare is near a close. I have a little hope he will then free me, where I shall no more be called upon to wipe the icy sweat from loved ones cheeks and bid them farewell. "Bless the Lord O my soul, and all that is within me praise his holy name."

Farewell,

A. REED.

Winston, N. C.

DEAR BROTHER GOLD:—I called on Thursday, May 5th. at Mary Parker's home in New Holland in company with Elder Frank M. Glade. This is my third visit to her within the past two years. She suffers greatly all the time, sitting upon the couch, unable to change her position only by slightly lifting her self by pressing her hands upon the rail now and then. She enjoys the conversation of brethren upon spiritual things, which is not often her privilege to have, and joins in it freely. The ulcerous sores continue to increase and become more aggravated and the pain is continuous and very great. Yet there was a comfort in talking with her upon our common salvation, notwithstanding the deep feeling of sorrow and sympathy for her, because the meek and patient spirit of the Saviour seems to be so manifested in her. She longs to be free from the pain and suffering, and from the bondage of corruption, but is waiting patiently for the Saviour's appointed time to come and take her home.

I want to say of her book that over seventeen hundred have been sold and given away. We have another Edition of one thousand, and if that can be disposed of it will be a material help to her. She has already received one hundred and fifty dollars from the book besides over fifty dollars of the gifts of friends by us in the same time. This, with other generous gifts, has been a help and comfort which she tenderly appreciates. We have still some of the profit of the book on hand, but not enough to pay the cost of the new edition. If that can be sold it will afford her material help for sometime.

We wish it understood that we recommend the book because it has a decided value to all lovers of the truth, and those who are interested in the wonderful ways of the Lord

Every way of a man is right in his own eyes: but the Lord pondereth the hearts. Psalms 21 : 2.

with his afflicted poor, and not merely because it will be a benefit to her. Hundreds have freely testified to its merits. In order that some can help in circulating the book who otherwise might not be able, we will send twelve copies for ten dollars, or twenty five on receipt of twenty dollars. The freight to be paid by the one receiving them. Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks Co, Pa,

ELDER P. D. GOLD, DEAR BROTHER:—I have just returned after having filled all of my appointments, and find all well, for which I desire to be thankful.

Brother Monk was in the appointments with me, but was not well enough to make the trip. I learn since my return that he is entirely well again. My first appointment was Falls Tar River, and I felt gratified to see the good church discipline, order and close adherence to the old landmarks; there was love and peace, no discord, and these remarks apply equally as well to the churches at Conoho and Great Swamp, the only three places I had the pleasure to meet in conference. Most of the churches were in peace, and love appeared to abound. I was received by all the brethren and sisters kindly and by many of the old who I had not seen for a long time. I was warmly met and the renewal of strong ties of affection was a comfort and strength to me in my declining years. I have spent such a season of love with them all that I feel constrained to say if the Lord permit, I will try to meet you all at your association at Conoeto next fall.

May the God of mercy be with you is my humble prayer.

A. N. HALL.

Woodsdale, N. C.

MR. GARDNER:—Your very welcome and comforting letter was received several days ago. To tell you I can not how glad I was to receive it. I felt so little and unworthy to get a letter from one who I believe with all my heart is a Christian. I feel so sinful myself and feel that every body else is much better than I. Glad am that I have those feelings because I have once felt myself to be something. So you see how blind I was. I do not feel worthy to write to you, but I must say it is the sweet love of our precious Saviour that causes me to do so. This love we have for each must be the love of God, for I cannot find any other name under the heavens to call it; for it is worth more to me than all the world. These humble and unworthy feelings are the happy moments of my life. Oh that I could tell people how good and merciful the Lord has been to me: for I know myself to be the chief of sinners. I can't thank and praise the Lord as I desire. I feel some times that I have been so vile and sinful that the very name of Jesus is too good for me to speak. The name of Jesus is sweeter to me than anything on earth. I love those I see the spirit of God dwelling in. But as you say, I love some better than others and can't help it. I pray to God if I am deceived in this love which draws me out to many that he through his great power will undeceive me before it is too late. But I believe with all my heart that God has shown me what a great sinner I am. I am willing to be anything oh God in thy hands. I am a beggar if I know what I am. I feel like I must beg the good Lord to help me, for if he don't help me I am gone, yes forever lost: and without him I can do nothing. Mr. Gardner, I have been the blindest flesh that has ever been it seems to me. Oh that I

could praise God all the time, and it grieves me to think I can't. My daily prayer is, Lord keep me in remembrance of thee. I do not feel like I shall ever see much more pleasure. The sweetest thing in this world to me is singing and preaching. When I get under the sound of preaching my heart feels as though it will melt within me, and I just want to tell every body how good and great is the God of heaven to poor sinners, and oh that all men would praise him. The association never will be forgotten by me. I wish I could tell you how plain the love of God was to me then. But I can't for I haven't the language to express it, nor never shall have in my life. This love makes me love people on first sight, and they do not seem like strangers to me, and I don't believe they are in a sense. I want to tell you of a dream I have had since the association. It was the sweetest dream I ever had in my life. I was as happy as I could be. I will begin thus. In my dream Mrs. Ruth Taylor, you and myself were standing at the bank of a large body of water. I will describe the way we were standing. Mrs. Ruth Taylor was on one side of me with her head resting on my shoulder and you on the other side in the same position, and we three were waiting for Jesus to say come. I felt in my dream that we were ready at any moment to go home to heaven at his command. You and Mrs. Taylor looked as happy to me as I felt. Now I believe I can tell you something that God revealed to me in that dream. You and Mrs. Taylor are two that I believe love me thro' and by the Spirit of God. I do believe that you and Mrs. Taylor have been revealed to me as God's children. I love Mrs. Taylor though I have never met her but three or four times in my life, and I have

never mentioned my troubles to her. But she said to me the last time I saw her "that she believed I was one of God's children, and said she loved me so good." My heart felt like it would burst. She was lying on her bed when she repeated these words, and I wanted to embrace her so badly I could hardly control my poor unworthy self. Now I have the very same love for her that I have for you and many others.

It was hurtful to me and my husband to part with one we loved so well. Remember us in your prayers is the wish of one that loves you through the spirit and power of a Most High God. Your true friend in hope of eternal life.

ANNIE LEWIS.

Brother Gold, I want to say to Mrs. Lewis and all in her condition if you want to feel free take up your cross and follow Jesus. He will give you rest and make you feel free. Yours unworthily.

JOHN W. GARDNER.

ELDER P. D. GOLD, DEAR BROTHER IN THE LORD:—I wish to know if it is common among the Primitive (or Hard Shell) Baptists to invite visiting sisters to seats in council as well as visiting brethren; and is it common for sisters of a church to make motions and second motions, when there are plenty of brethren present, and is it right, if there are not enough brethren present to do business, and have the sisters the same right and privilege to give counsel as the brethren have? Please answer as soon as convenient, as it is a question among some here, and we would like to know what is common among the Baptists elsewhere; and you have a good chance to know. Your brother in hope of eternal life.

HENRY T. NAVE.

Lacomb, Linn Co., Oregon.

ANSWER.

There is not a church in my acquaintance or knowledge that does such things. The sisters are present as well as the male members of the church at our conferences, but they are silent, not even voting as a rule, much less making or seconding motions.

Our custom or rule is founded on the bible. The sisters in our country do not desire to do such things. P. D. G.

LIFE AND EXPERIENCE OF
MRS. SARAH HAMILTON.

REPUBLISHED BY REQUEST FROM
ZION'S LANDMARK OF OCT. 1. 1887.

The following remarkable experience is an authentic narrative beyond a doubt. It has been printed many times, and at different places; and yet, comparatively speaking, but few persons have ever perused, and such as have, will be compensated for looking over it again. The rich display of sovereign grace exhibited in the experience of the subject of the narrative will interest every serious reader.

I was born in Frankfort, Germany, in 1746. In the 7th year of my age my father came to Charleston, in South Carolina: his name was George Beckhouse, by profession a Roman Catholic. He lived at Charleston until I was about 16 years of age, when I was married to Mr. Alexander Hamilton an eminent merchant, who in the contest between Britain and America was shot dead in his own house which was consumed by fire. In this distressing situation, having no children except an adopted daughter, and contemplating my misfortune, my best friend with all our substance snatched from me as it were, in an instant, created in me new

and awful sensations which are beyond my power to relate. I then fled to a rich uncle for an asylum, who treated me with the greatest respect and attention, and welcomed me to his house and servants with all the accommodation that they could yield or afford: he offered to make me his heir, and directed his servants to treat me with all the kindness and respect as though they were really mine. I lived there with all the enjoyments this world could afford, but was still disconsolate in consideration of my heavy loss, and dressed myself in mourning and thus passed through some lonesome days and weary nights, for a considerable time; at length, being desirous of obtaining some relief I went to a theatre or playhouse, where I saw divers plays acted on the stage: and one in particular exhibited General Washington and Lady Montgomery, whose husband was killed in battle in Canada and the agitation that she manifested in the scene brought the death of my husband to my mind with such powerful sensations that I had nearly fainted. The shortness of life, and certainty of death, the faded nature of all worldly enjoyments, were then plain to my view, and distress was inexpressible. I went home, took my bed with a heavy heart, drowned in melancholy and with pensive mind and wearied limbs I fell asleep and dreamed.

[Although some people may make light of all dreams, yet I would beg pardon for inserting this, for it was peculiarly interesting to me, however foolish it may look to others.] I thought I was in as beautiful a place as ever I saw, where there were all the most truly delightful and fashionable things in the world, also cards and dice, plays that I had been familiar with in my younger days. We drank wine out of golden bowls, and had everything

the world deems delightful. I sat at the card table with an Episcopal priest, and took a golden bowl and drank a health to him, and then casting my eyes forward, I beheld a beautiful field adorned with flowers of various kinds and fine colors, and a great company of shining people dressed in white robes with white palms in their hands. They all sang with melodious harmony, such singing as I had never heard before. I saw also the angels from heaven, joining their songs with them. The melody, union and harmony of the scene was truly inexpressible. I then looked on the before-mentioned priest, and he looked black and very disagreeable, and myself likewise. I then set down the bowl, and said to them I must be gone. As soon as I rose up, I saw a great wall between me and the shining ones, the materials of which seemed to be of metal, stone and glass. As I looked earnestly, I saw a place where I could get through, only I must take off an extravagant head-dress which I had on. I was determined that no ornament in the world should hinder me from the enjoyment of so happy a situation as I saw at the other side of the wall, or to deliver me from my disagreeable company. So I cast my head-dress into the fire and came to the wall; but I discovered a great sea before me, and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea, a negro came and pushed me into it; and it was very boisterous, and the waves were so high that I was soon driven ashore on dry land again. The captain of these shining ones then came to me and said, Lo, you see a beautiful palace? I answered yes: which was as large as this globe, but it was still above this world, and had seats of solid gold all

around it. And this beautiful man asked me if I saw the golden seats. I told him I did; he told me I should have one of these seats, provided I conquered my enemies. And I went with the greatest joy expressible; and there opened a bottomless pit immediately before me, and the mouth of the pit reached from wall to wall; and about three stories down there was a beam, and with grief I thought it was impossible for me to get to the palace; as I made a turn to go back the ground gave way from under me, and I fell into the dismal pit, but happened to hit upon this beam, and there I sat three days. Then there came another man from these shining ones, and asked me what I did there. I told him the pit was deep, and I could not get out; and then he put his hand in his pocket and took out a small ball of thread, and told me to take hold of one end thereof. I told him I was afraid the thread would break, and I should be entirely lost; but he told me to take hold nevertheless, for this was Christ the rock. I got hold of it with both hands, and to my inexpressible joy was immediately out of the horrible pit. I then awoke, and behold it was a dream.

After some months' meditation on my dream I fell asleep and dreamed the same dream again, and also a third time. This brought me to such serious reflections that I hardly durst sleep at all; yet was at a loss for the interpretation of my dream. I arose very early one morning and went to my uncle and aunt, and told them that I saw my uncle and aunt, the priest, and the people, extremely black in a dream, and that I felt very much concerned about it; but not so much as to prevent my going to balls and other public places, where they asked me to tell my dream, out of curiosity.

I accordingly told it them frequently; and after a while my troubles entirely left me. But in about a year and nine months there came a gentleman from Georgia to visit me; he was a very rich man, and possessed wealth in abundance. The second time he visited me he invited my uncle and aunt, and myself to visit him and see his plantation; accordingly we all went together, and beheld his situation which was truly elegant. His house was very large, and ornamented inside and out; on the top was a balcony, and a summer seat therein. As he led me to the summer seat I thought of my dream. We returned home from our visit well suited with the place. The third time he came to visit me he brought me just such a head-dress as I dreamed about and it pleased me. We concluded to marry, and appointed a time when the nuptial ceremony should be solemnized. But about that time there was a people called Baptists in that place, who were ridiculed and all manner of evil spoken against them. I confess that I hated the very sight of them, and had it been in my power would soon have banished them out of my sight and the country too. The aforesaid gentleman took a walk one day, and when he returned he told my uncle that one of his slaves was that day going to be dipt by a man that looked more like a hangman than a priest. This much displeased me. I immediately replied that I wondered gentlemen of note would suffer such fellows to go about the country cheating poor ignorant people in such a manner. My uncle said he would go and flog the slave home, and not suffer the dirty wench to be so deluded, were it not that a gentleman had appointed to visit him that day. I told him I would go

if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place than I saw the minister, and knew immediately, although I had never seen him before, that it was the same man I saw in my dream, that handed me the ball of thread and helped me out of the pit. The sight of this man so affected my mind, that I was as one thunder-struck. He was the very one whom I saw amongst the shining throng of happy people, and I amongst the cursed black crew. I then thought I was cursed in every deed, which flung me immediately almost into despair, and in the greatest agony I fell to the earth. Viewing myself undone forever, and eternally lost, I was in the most deplorable situation conceivable, and despaired of ever going from that place. I thought that the earth was just about to swallow me up alive into everlasting destruction, both soul and body, and really expected to fall straightway into the bottomless pit, where there was no recovery. My distress was so great the people discovered it, gathered round me on all sides, and supposed me in a fit, and sought means to recover me, but in vain, for my distress was of such a nature that medical assistance was entirely baffled; I fainted and fell to the ground; they lifted me in the coach again, and carried me home to my uncle's house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people; some swore they would kill the minister, because they supposed he had bewitched me; and my uncle immediately sent for the Romish Priest to dispel the witchcraft from me; but his presence was very disagreeable to me. I told him to begone, for we were all going to hell together.

Another minister then came to me, but I could not bear the sight of him either; for it appeared to me he had helped me to commit the unpardonable sin. I told him to begone quick; and that he was a wicked wretch, and a wolf in sheep's clothing; that he would neither go to heaven himself, nor let others; and as he was turning to go from me, my aunt told him not to mind what I said for I was crazy. Then the minister began to weep to see me in such a situation, and advised my uncle to send for that Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him seventy-five miles. The minister willingly came—they set victuals and drink on the table for him, but durst not let even a servant go into the room where he was, lest he should bewitch them also. At length he came to speak with me and asked me how I did: I told him I was a poor, miserable, lost creature. He told me if I was lost I was one of these very persons for whom Christ died, and came to seek and to save. I told him that was impossible, for I had committed the unpardonable sin: he said he thought it was my mistake, for I did not know enough. After he had talked sometime, he put his hand into his pocket and took out the New Testament; it was the first that I ever saw. He read the third chapter of Mark, and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner, whose case he thought was much worse than mine, which frightened me very much indeed; for I thought he did not understand my case at all: he said, God willing, he would see me again to-morrow. I said, pray sir, don't forget me! and when he saw me so afflicted he said, shall I pray for you before I go? I answered, yes. What shall

I pray for? I told him to pray that the Lord might have mercy on me; with these words he seemed affected, which gave me to understand that he thought there was no mercy for me; but he kneeled down and prayed; I kneeled also; and when he spake of the spotless purity of God, before whom sinless angels veiled their faces, crying, holy, holy, is the Lord God Almighty, and that the holiness and purity of God filled immensity, I thought it was impossible that I could have mercy; and when he had finished his prayer he went away. After he was gone, I remembered that the man of God told me that Christ came to save even the worst of sinners, and I thought that I could not be worse than the vilest. I then considered that the spotless angels, of whom he spoke, rejoiced over one sinner that repenteth, though ever so vile. I then imagined myself in a great king's house, who had an only son, and one of the king's servants committed a crime worthy of death, and the executioner was about to strike the fatal blow, when the king's son came forward and offered to die that the servant might live, which he did, and set the servant at liberty; which circumstances most readily applied to my case. I thought I was the very servant.—Surprising astonishment filled my soul. I beheld the Son of God expiring in agonies unknown to gratify the malicious rage of wicked men. I thought he died to save my life, and rose again for my justification. I also viewed him as having died for all, but was at first at a loss to see how one could die for so many; but when I saw and considered that the natural sun could shine on thousands, and each person have as great a share of the sun as though he was alone, I by this similitude understood the mystery,

that, although Christ died for many yet each one had a whole Saviour. I then saw that God could be just and justify him that believeth in Jesus, even such a wretch as I was. In this view, no tongue can tell the ecstasy of joy that I was the subject of; my distress left me, and I could give glory to God with all my heart. I longed to praise him with every breath; my prayer was, Lord, what wilt thou have me to do? Lord speak for thy servant heareth.

Upon my uncle and aunt hearing this of me, they came to the door. I said to them, dear uncle and aunt, I shall not go to hell, for Christ died for me, and I have got a whole Saviour. My uncle then shut the door, but my aunt burst into tears on hearing me talk on this subject. It then came into my mind that Christ was baptised of John in Jordan, and I must follow the example, and convince the world that I was not ashamed to own my Saviour before men. The next day the minister came, as he told me, with the man whom he went to visit, and I told them that I had found comfort, that Jesus had appeared for my relief, and that I was now willing to take him for my prophet, priest and king; that I felt determined to obey him in all things; that I thought his laws and commands were perfectly just and delightful to every obedient soul. This declaration from me came so unexpected to the minister that he was overjoyed, and said to the other man, that yesterday was the first time that ever she heard any thing read from the bible: and now she is able to teach me (said he.) Glory to God in the highest, for he teaches as never man taught, neither is heavenly instruction dependent on human education. I then asked him if he was willing to baptise me; he told me he was glad of the opportunity, if I desired it; I told him

I longed to follow my Lord and Master down the banks of Jordan, and that he would have to send for me, for I could not go to the place myself; he told me he would, and accordingly sent for me the next Lord's day morning. When I came down to the water-side, I related the dealings of God with me, which account proved instrumental in God's hands, of the awakening of fifteen souls. After the baptism was administered, they helped me to my uncle's; but behold he shut the door against me, and refused to let me in. I called to my daughter, but she gave me no answer. I now began to conclude, he that would live godly in Christ Jesus, must suffer persecution.

I was disowned by all my former friends and relations in that place, and the minister seeing me in this distressed situation, pitied me, and told me, as long as he had one shilling of money left I should share part of it, and desired me not to give way to trouble of this kind. He then carried me away and hired my board for three weeks; at the end of which time he came again and baptised those fifteen persons before mentioned, for they all gave great satisfactory evidence of the work of grace, in their hearts, and also brought a carriage for me to go with him to North Carolina, where I lived among his people three years; and a happy three years to my poor soul, though rejected by my natural relations; yet I think I had daily communion with friends and relations; even Jesus, who was to me the chiefest among ten thousands, and altogether lovely. I really enjoyed that peace of mind which the world can neither give nor take away; yea, this peace was like a river flowing from the right hand of God. So great and inexpressible was this happiness I then enjoyed, that

all other happiness looked extremely despicable and unworthy my attention. The world with all its gay and enticing charms, counted my affections to no purpose. I thought I had rather suffer afflictions with the people of God, than enjoy the pleasure of sin for a season, having respect to the recompense of reward, which I daily enjoyed; esteeming the reproaches of Christ greater riches than the treasures of Egypt, yea, I esteem the present afflictions not worthy to be compared with the glory that shall be revealed hereafter; and I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness, being possessed of all the pomp, grandeur and affluence that this world can afford. I think, therefore, that however unworthy I may be of such honor, I wish to invite and exhort all, who know not these things by happy experience, that they would try the experiment for themselves. You may think it strange that I talk as I do; but O, my friends, I long for your happiness; long to see you rejoice in the hope of the glory of God; yea I long to see the saints on earth join their rejoicing songs of praise to God with the seraphic angels in heaven, at the news of the return of one more prodigal.

After living three years in North Carolina, as I observed, I began to think of my father and his family, all buried in misery and Popish superstition, and wilfully ignorant. I thought it was possible in case I could see them that I might be an instrument in God's hands, of leading them to the consideration of the folly of their ways. I therefore felt very anxious about the matter. I also felt a natural affection for them. I also considered that my father was a rich man, and I in a dependent situation, and

knew that if he had not lost his former regard for me, that he would help me, notwithstanding our differences of opinion; and that he would delight to have me live with him. When I told my intentions to the brethren, they told me I need not go away on account of being burdensome to them, for they were willing I should live with them as long as I wished; that I need not regard my expenses, for they had as lief maintain me as one of their own children; for we are one, said they; but still if I could not content myself to stay, that they would help me—which they did. I thanked them and took my leave. I rode in a carriage, and the driver conducted himself very disagreeably; I resented his conduct towards me, and was angry with him, which gave me scruples. I was filled with doubts concerning myself, and began to think I was not a christian, but a mere hypocrite, and had been trying to deceive myself and others, but I could not deceive God, for he knoweth all things. I had thought I never should be angry again, let what would happen to me. This gave me great anxiety of mind, which lasted for a considerable time. We at length arrived within three miles of my father's house, where I stopped in hopes that my father would send for me to come home. But the next day my brother came to the house where I was, and the women of the house said to me, there's your brother. The reader can hardly imagine the joy I felt to see my brother again, whom I had not seen for many years. I thought he would rejoice also to see me, and therefore went to meet him, and held out my hand as a token of friendship; but shocking to relate, I saw in his face signs of disapprobation; he frowned and stepped back, and refused to give his hand,

and said to me, "My father says you shall not enter his house, for you are a disgrace to the whole family. He esteems you as a runaway and deluded heretic."

These reflections from my brother you may well think, excited powerful sensations in my mind; to be disowned by my own father and brother, and called a heretic; now came a fair trial of my faith and confidence in God. I concluded that the cause of their alienation of affection from me was because I was a christian, and if so, it would become me to act like Christ; who when he reviled, reviled not again; and when he was persecuted, threatened not. I think I can truly say, that all he said to me only served to engage my soul to give glory to God, that I was counted worthy to suffer for Christ's sake, which I through grace was determined to do; but Satan tempted me to give up my determination to live devoted to God, I was almost tempted to go to my father and feign a repentance of my dissenting from the Romish church. But no sooner had I looked into the consequences of such a thing, but I took up my testament which my brethren had given me, and had a desire to read some directions from God what to do; and the first sentence I read "He that forsaketh not father and mother for my sake, is not worthy of me;" and immediately I saw my duty plainly, and felt resolved to obey God rather than man. Nevertheless I thought I would go to the Romish church, where I might see my father, and that he might see me also; peradventure all his parental affection for me was not lost, and that when he saw me in a reduced state of poverty and distress, it might possibly effect his heart. I accordingly went, but, O how my heart ached to see those stupid mortals bowing

to their images and priests, expecting they had power to pardon sin. Shocking thought! I even trembled at the sight, and could hardly contain myself. As soon as the exercise was over, my father came out. I went to him but was so overcome that I could not speak for sometime; at length I recovered strength, but could not forbear screaming, and fell down before him; but instead of exciting pity in him, he turned from me, as from a heretic, and would say nothing to me. I then went home again, and hired my board for a short time, with what money I had left, which my brother had given me for the expenses of my journey. Soon after, my father, whom I still hoped had not lost all regard for me, sent a gentleman to me, who addressed me in the following language:—

"Mrs. Hamilton: your honored father sent me to state to you the condition on which he will receive you as his child again, and forgive you all your past folly; which shall not once be mentioned against you. In case you comply," he says, "you must return to the church from whence you have revolted, and confess your sins in revolting as you have, and renounce your frantic notions of witchcraft and christianity, as you call it; and you shall become my beloved daughter: but if not you must expect nothing from me, not even to own you as a daughter; for I am determined to disown you in case of your obstinacy." I told the gentleman that it was impossible that he should disown me, for my name was on the record with the rest of his children, and also my looks so favored his, that all who saw us would know for a certainty that I was really his child. But notwithstanding all my confidence, I considered that I must of necessity leave that place soon, for my money was now

almost spent, and where to flee I did not know, being destitute of my christian friends there, which put me in mind of Nicodemus, who followed his Lord by night. But still I had great trouble of mind: I feared that I was like Judas, who denied and betrayed his Lord for filthy lucre's sake, in consideration of the temptation that I before spoke of, concerning my going back to the Romish church, with a lie in my mouth, notwithstanding I thought to serve God privately, which I now disapproved of with great indignation. However my father was unwilling to give the matter over so, without another trial to reclaim me from heresy, as he named it; he therefore employed a Romish priest, and a certain Mr. Smith, who lived near me at that time; crafty men indeed. I had already lived there until my money was about gone, and my clothes were then selling at a low rate, almost nothing, and in this melancholy situation, not a friend to tell my troubles to, I had none but God to appeal to for redress or grievance. The woman of the house where I lived seldom spoke to me on any subject whatever: in this forlorn situation where to go or what to do I could not tell: one consideration still comforted me; I viewed God to be my friend, and would deliver me out of all my trouble in his own way; and felt willing to place my dependence on him. One day, to my great astonishment, my landlady invited me to go with her on a visit: Come, said she, Mrs. Hamilton, go with me to visit Mrs. Smith to day, perhaps it may have a tendency to shake this sober melancholy, that seems thus to hang about you. I accepted the invitation, not thinking of any plot against me. Mr. Smith began soon after I went in to talk with me concerning my faith

and dissenting from the Romish church. I asked him if he believed the bible, I hope so, said he: well, you recollect, sir in Revelation, how St. John attempted to fall down and worship, an angel, who said, "see thou do it not,—worship God;" Now if John was forbidden to worship the holy angel, shall, or can I fall down and worship a sinful priest? Jesus had died and shed his blood to pardon my sins, and make an atonement, and now sits as an intercessor at God's right hand: God forbid therefore that I should worship any other than the living and true God. Upon which the Romish priest sprang from behind a curtain, where he had been concealed, in the greatest haste of passion imaginable.

It so affrighted me to see a man in such a rage, that I rose up to go out of his sight; but it dropped into my mind that there was now an opportunity for God to display his power, and that if the Lord would help me, I would now speak in vindication of his cause. I accordingly stepped back; and I really believe that the Lord assisted me in discharging my duty at that time; yet, notwithstanding all that was said, he accosted me with rough language, which it is unnecessary to repeat. At this time Mr. Smith was so enraged, I saw he would turn me out of his house; I therefore went out of my own accord; and I believe if I ever prayed to God in my life it was then. I had strength from God to talk to them; my tongue seemed to be let loose, and my heart was enlarged; it seemed that my mouth was filled with arguments; the scripture flowed into my mind, text after text, as though the bible was committed to my memory. It being in the city, about two hundred collected before I had done speaking; after which I returned to my for-

mer residencee. But my brother being fixed against me and the Protestant religion, raised a mob of a considerable number to take me away by force, and what they would have been suffered to do, had they prevailed in their design, the Lord only knows. But happily for me, the man of the house fearing he should meet with difficulty in that case, took me out privately to a back place where he had a horse prepared with a man's saddle on him; the first horse I ever rode in my life. I rode as I could, and he led the horse seven miles, and left me with a Presbyterian minister, where I was treated with great respect and friendship; and he told him how it was and made him promise not to tell who brought me there. The minister concealed me in an upper room, and said he would expose his life to save me in case of need; he therefore told me to fear nothing. The next Sabbath he went to meeting and informed the people concerning me, and they contributed fifteen dollars to my relief. After this it came into my mind that my adopted daughter, who was then living in Springfield, Vermont, if I could find her, would afford me a home the little time I had to live in this troublesome world. With the assistance of my brethren from place to place, I at last arrived at Springfield, where I found to my grief, that my daughter was dead, and her husband moved out of the country. But still I wish to inform my readers, that religion shall, through God's assistance, be my principal object; for I sincerely believe there is nothing more worthy of our highest regard and attention, and I resolve to pray for Zion still, let what will become of me.

SARAH HAMILTON.

Woodstock, Sept. 26, 1703.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

TO WHOM DUE.

"And he said unto them, Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's." Luke 20:25.

There is much clamor against governments by the people now. Men cry out against the corruption of politics. Generally we lay the blame on some one besides ourselves. It is easy to find fault of some one else, but very hard to say, "I have sinned." When can we come as Daniel did to say, we have sinned, and have committed iniquity, and have done wickedly? See Daniel 9:5. As long as we put the blame on some one else we are not profited ourselves.

Are earthly governments established by the Lord? The powers that be are ordained of God. The governments of earth are of various sorts. How then are they all of God? Some are kingly and some elective, some quite different from others. At times some of them act more righteously than at other times. Some are what we consider much better governments than oth-

ers. How is this? Are all these ordained of God? It seems to me that God in the natural or political government of men employs men of minds like those governed, while in the true church Jesus is the King and works in his people. There is always a Cæsar or natural ruler or Governor, and this is for the governments of earthly kingdoms, and they are ordained of God for the praise of them that do well, and for the punishment of evil doers.

In the administration of earthly governments men are promoted as rulers according to the needs of the people governed. Where people are wicked they are punished by wicked rulers. The rulers are an index of the people. It is not that men have what they want, but they reap what they sow. They receive the fruit of their doing which is not generally our choice, that is we do not like the reaping. If we sow in joy we reap in sorrow. That is, if we sow to the flesh that is sowing in carnal joy, and we shall reap in bitterness or reap the whirlwind; but if we sow in tears we reap in gladness.

Are christians interested in Cæsar's government or in the political governments of the world? Should they vote or have any care about who are to be their rulers? Shall they say, God will give us such rulers as he pleases, and we need not pray, nor vote, nor seek true men, nor do anything? Well, apply this reasoning to everything in your life. You need not marry any one, nor labor, nor toil. You have no duties. You need never

go to preaching, nor visit the sick, nor labor. You need not pay any taxes, nor render tribute at all, nor pray for your rulers, nor submit to the powers that be. You need not render anything to Cæsar.

Parties and partisan principles and prejudices embitter one's feelings and warp his judgment to magnify the faults of an opposite party, and blunt his susceptibilities and blind his judgment to the faults of his own party. How slow we are to do right, and how prone to do wrong. We cry out against the opposite party and blame them for all the grievances of bad government, and do not render unto Cæsar what belongs to him.

If the best men of the country would take enough interest in politics to vote—not to make the political governments religious, (that would remove Cæsar,) but to select men as rulers that will discharge their duties honestly, and administer the matters of earthly governments for the good of all classes, then they would be rendering unto Cæsar what belongs to him; for these earthly governments are for the well-being of natural men, or for citizens of this world, or the kingdoms of this world.

The people of God are still men in the flesh and as such they marry and are given in marriage, cultivate the earth, need good laws for their natural government, and should live honestly and submit to the governments that be.

When we sin as men we must suffer as men, nor can we escape suffering here on earth when we sin.

There is a fine-spun, chimerical, visionary kind of religion that ignores our earthly existence, nature and duties; and would take from Cæsar what is his due, or that claims to spiritualize all earthly governments and make everything on earth religious. Let us have religious governments, religious school teachers, religious everything. Let us open everything by prayer, commence the morning's work in the shop with a prayer meeting, &c.

Now there is such a thing as being righteous over-much. We must recognize things that are. If we have the right principle in us we shall understand that we are still men in the flesh, but in the Spirit we serve God and render unto God the things that are God's. While we labor, plant, toil, vote, pay taxes, eat, drink and sleep, if we have the kingdom of God in us, we will rightly divide the word of truth, and render unto Cæsar that which is his, and unto God that which is his. They are always separate and distinct. We would rather good men than bad men make our laws, and execute them. Whatsoever we do we should do it as unto God and not to men, feeling that God is above all. We submit to the powers that be because God commands it. We labor and provide bread and meat to feed our families and pay our taxes to Cæsar because God commands it. We toil and work with our own hands to pay our debts and give to him that is in need because God commands. We labor to support the weak because

God thus commands. It is more blessed to give than to receive, and we desire to give because God commands it.

A christian should show forth the praises of God by doing what the Lord commands, and then he need not fear what man shall do unto him.

The enemies of Jesus laid a trap to catch him as they thought, so they came feigning great honor to him, fawning hypocrites with claws concealed under the fur of flattery like the cat's—paws, soft as silk until it wishes to bury its fangs in its entrapped game. The trap they set is this; if he shall say pay taxes to Cæsar then we can accuse him to our nation, for our people do not want to pay these taxes to our conquerors.

On the other hand if he shall say we ought not to pay tribute to the Roman government then we will tell the Roman officers that he is preaching rebellion against their government. So they come to him with their flattering speech. But he, perceiving their craftiness said, Show me a penny. When they did so he said, whose is this image and superscription? They answer, It belongs to Cesar. Then, said he, give it to Cesar, or render to him what is his. Now if we would always do that or render tribute or tax to whom it is due, honor to whom it is due, praise to whom it is due, doing right towards men, ascribing salvation, power and dominion to God, taking shame and confusion of face to ourselves, for they belong to us, trust-

ing alone in the Lord for salvation, and putting no confidence in man, owing no man anything but to love one another, we do well.

We are to speak evil of no man. How constantly this rule is violated. Speak the truth every man to his neighbor. Never return railing for railing.

Do you think that mankind are improving their morals? The good old bible order is for children to honor their parents. Now children are heady, high-minded, unthankful, unholy, disobedient to their parents. The old order was thou shalt not speak evil of the ruler of thy people. Now it is common for people to speak evil of their rulers. The old order was to ascribe salvation to God alone, now it is to give man the glory of it in part if not all. The old order is to render unto Cæsar what belongs to him, and unto God what belongs to him. This can never be improved.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER IN THE LORD:—I wish to know what you think about brethren taking the Lord's supper, then singing a hymn going out and leave their brethren in the house to wash each other's feet. What I want to know do you think it is right for brethren belonging to the same church to leave before the others wash each other's feet? Is it not indirectly a declaration of non-fellowship. I think it would be much better to remain and look on and behold our order. I see in LANDMARK some brother in Washington wishes to find Baptists. If he will write to T. G. Flандry, Goldendale, Wash-

ington he will find some.

HENRY T. NAVE.

Lagomb, Linn Co., Oregon

ELD. P. D. GOLD:—I wish to ask you, does the Bible teach feet-washing? If so has any Baptist any right to object to any Primitive Baptist washing feet when the church is in peace, when the bread and wine are administered?

W. H. Young.

Gulley's Mills, N. C.

Remarks.

The Bible teaches that feet-washing is right. If any brethren feel that they should wash feet while the communion is being observed, or immediately after, let them do so. If other members present do not feel impressed to wash let them suffer their brethren that desire to do so to wash, and also tarry or wait for them until they wash. Why one should want to make another wash feet I cannot understand, and why one should attempt to keep another from it I do not understand. One observes one day to the Lord, and another does not observe it, and does this to the Lord. Let each be fully persuaded in his own mind.

If we know feet-washing is of the Lord happy are we when we do this. Let each one in faith serve the Lord. If my brother has not seen the Lord's example in washing the saints' feet then let me tarry for my brother, or wait for him if he has shown it to me. Wait for him—not by neglecting feet-washing myself—but by bearing with him who has not seen it until the Lord reveals even this to him. There should never be strife among Baptists.

P. D. G.

VIEWS REQUESTED.

BROTHER GOLD :—Tell me why it was that Christ told the people when he would heal them not to tell any man, and they would tell it every time. Why did he not want it told? Why could they not keep it? Yours in hope,

C. D. BRAY.

Peatross, Va.

Remarks.

Christ came not on earth to glorify himself, for he did not receive honor of man. It is the nature of men to seek praise and to be fond of applause. For this purpose they desire their evil deeds concealed, and their good deeds published abroad, and they become very much embittered against those that expose their bad conduct, and are much pleased with those that speak well of them. But there is nothing of that spirit in Christ. He came not to please man, nor to receive honor of men, but he pleased God and it was his meat and drink to do the will of his Father in heaven. We must remember that there was no selfish principle or lust of our nature in him, and he did nothing at all from any wrong motive.

There was a necessity of keeping his works of healing unknown until his resurrection, for it was expedient that he should die; but if it were well known that he did these works his admirers would seek to make him an earthly king, and this could not be at all. When they sought to make a king of him he escaped out of their sight. He received not honor of man.

At times he would say tell no man

until the son of man be risen from the dead. It was indeed only after the resurrection of Christ that his true character was known. Nor do any ever know Christ truly until they know him as both man and God—as crucified and risen;—and when he is revealed as risen and glorified then he is truly known and truly honored. Nor can any one ever tell the glories of Christ until he is risen in the heart of that soul, or revealed in his glorious character as Redeemer.

Why could not those that were healed by Jesus keep it concealed? How could one who has long been afflicted and is suddenly and miraculously healed keep such a thing secret? Here is one, we will suppose, that has been bound by Satan eighteen years, and Jesus suddenly looses that one, now how can she conceal this? Would not the act of her walking erect and well proclaim that she is healed? Here is one that has been lying at a pool now a long time unable to walk, but at an unexpected moment, without any act or procuring of his, he is unexpectedly and suddenly healed, rises up and walks; would not his very walking about itself proclaim a wondrous healing if he said not a word? Such as were thus healed would proclaim the healer's merit, and this would inflame the friends of Jesus, as they considered themselves, to desire him made an earthly king; and it would provoke the enemies of Jesus to plot more fiercely for his death. But there was a certain time for him to die, and there must be a staying of

the passions of his enemies until then.

It is in the nature of such as are healed of diseases and relieved of suffering to honor the healer.

The more they were told not to publish it the more they did spread abroad the fame of Jesus. The more the work of Jesus is contrary to nature the more apparent and manifest it appears when performed. The greater the difference between the kingdom of Christ and the kingdoms of this world the more manifest will be the change in the man saved, and this itself will declare itself in his conduct, although it is inexpressible and can never be fully told until the full revelation of Christ in him in their resurrection, when this vile body shall have been changed and fashioned like unto the glorious body of Christ.

P. D. G.

MR. GOLD:—I have been a constant reader of the LANDMARK for about ten years. I do not think I have ever lost but one number during that time. Before that time I knew nothing about a people called Primitive Baptists. I have never seen but two people in all my life of that order that I know of. I have read several of their books, and now you may think it strange when I tell you that my heart is drawn to them in love more than any people on earth. I often think Oh if I could be with them, not that I feel worthy of an equal seat among them, no, by no means, but I have often thought Oh, how I would love to have some humble seat close around them where I could hear them talk of the goodness of God,

and tell of his power. Mr. Gold, I have long wanted to tell you that my tongue cannot express, neither can my pen write the comfort I have received from reading your Book on Joshua, as well as your many editorials, and the pieces from the dear saints every where. When you feel to pray for the least and poorest of all of Adam's race think of me.

Mr. Gold, will you please give your views on Matthew the 10: 6: "But go rather to the lost sheep of the house of Israel:" also Matthew 15:24, "I am not sent but unto the lost sheep of the house of Israel." I am not a member of any church nor any society or Lodge.

Yours truly,

LYDIA BARKER.

Remarks.

Our friend is one of those hidden ones separate from the world, a sheep separate from the goats, or herds of worldly wise. God separates his chosen ones from the world, rescues them unto himself, and they cannot bow down to the idols of men. How unpopular in the eye of the world to be so odd and old fashioned as not to bow down to their gods, or join their societies; yet how safe and good it is to be kept from doing so. Be ye separate saith the Lord. Come out from them. Come out of Babylon, my people.

Jesus himself was not sent but unto the lost sheep of the house of Israel. Was Jesus not sent to any but to the lost sheep of the house of Israel? He says he was not sent to any others, but to these only. Does he not know?—Certainly he knows.

Who are the lost sheep of the

house of Israel? Are they all mankind? We say not for there were natural Jews that Jesus said were not his sheep. Further he said, his sheep hear his voice and follow him. Again he said, "Other sheep I have which are not of this fold. them also I must bring and there shall be one fold and one shepherd." These other sheep were among the Gentiles or ends of the earth.

Jesus laid down his life for the sheep for they were lost. The son of man came to seek and to save that which was lost.

These sheep can not save themselves, for they are by nature lost. One that is lost in the sense here meant can never save himself. But the Lord owns them and loves them and came to save them.

He also sends his disciples to no others in the sense that the gospel in demonstration of the spirit and of power never goes to any other. While in the letter or sound it goes to all the world and to the ends of the earth, in saving power it is felt only by the sheep—and believed only by them. If ye were of my sheep, said Jesus, ye would hear my voice: "But ye believe not because ye are not of my sheep, as I said unto you: John 10: 26.

But after the resurrection of Jesus, when he commanded his disciples to go into all the world and preach the gospel to every creature, was there not a revelation of his former word that he was sent only to the lost sheep of the house? No, it was not that, but a fuller revelation of the truth that many of these lost sheep were among the

Gentiles, and of the Gentiles by nature. When a Syro-Phoenecian woman came to him with supplication he seemed to rebuff her by saying, he was not sent but to the lost sheep of the house of Israel. But it was developed there that she also was one of these lost sheep. Hence she was blest with that overcoming faith of Jesus. It was in the ages past hid that God had a chosen people (sheep,) among the Gentiles. But all these precious hidden mysteries are revealed and shine in wonderful glory in Jesus the sun of righteousness. In his exaltation the light shines out that Japeth, the Gentile, shall dwell in the tents of Shem the Jew, for the tents of Shem, are enlarged in the resurrection of Jesus, and it is revealed that the heathen are his inheritance, and the uttermost parts of the earth are his possession. Hence it is expedient that Jesus die, not for Jesus only, but for the people of God (sheep) every where, and that he might gather together in one fold the people of God which are scattered abroad every where. For all things (all his people) in heaven and earth, or among Jews and Gentiles, are gathered in one in Jesus.

Among this blessed number is our friend though she has seen so few of our people. For she has the love of God in her heart. He that loveth is born of God for God is love. We know that we have passed from death unto life because we love the brethren.

Again a sheep is meek and humble. That is one of its marks and

peculiar to this animal. When one feels vile and unworthy, poor and needy, this is a sign that fails not of a sheep. To these Jesus says, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For these loved Jesus so much that they ministered to his sheep and lambs or little ones, and thus ministered to him, yet felt so poor and unworthy they did not know when they had ever done such a thing.

The sheep of Christ follow him, keep his sayings, obey his commandments. They hear his voice. For God works in them both to will and to do of his good pleasure, working in them through or in the blood of the new covenant in which Christ is revealed in glorious power in his resurrection life.

When a believer in Jesus is baptized in his name the answer of a good conscience is given. As such keep the saying of Jesus they are manifested in love, and to them it is known that the doctrine is of God.

P. D. G.

ASSOCIATIONAL.

The Abbot's Creek Union Primitive Baptist Association will be held with the church at Sugg's Creek meeting House, commencing on Saturday before the 4th Lord's day in August, 1892. Sugg's Creek is located about 18 miles south of Ashboro, 10 miles North of Troy. All person's wishing to attend are respectfully invited. Persons coming by rail road will be met at Ashboro on Friday and conveyed to the meeting.

A. P. LEACH, Clk.

DAN RIVER CHURCH IN THE SMITHS RIVER ASSOCIATION

NOTICE TO PRIMITIVE BAPTISTS:

—At our December meeting in 1886 Geo. W. Rakes was received into our fellowship by letter from Pilgrim's Rest church, in Buchanan county, Va., and on the 21st day of June, 1880 was excluded from our fellowship under the testimony of a number of witnesses. The brother Deacons demanded his credentials, and he would not give them up, and has been exercising regardless of the order of the church, and we deem it our duty for the good of the cause, and the good and peace of churches to beware of him, for he is officiating without any authority from us. Done and signed by order of the church at Dan River, May 21st, 1892.

J. M. BLANCET, Mod.

JOHN A. CRUISE, Clk.

ELDER P. D. GOLD, DEAR BROTHER:—Pursuant to a call by the church at Peter Swamp, Elder N. H. Harrison met me at Mount Olive for the purpose of examining W. A. Hillard (col.) with a view of his ordination to the work of the gospel ministry. Elder Harrison preached a very able sermon on the duties of ministers.

After examination by the Presbytery myself and Elder Harrison proceeded to lay hands on with prayer. After which Elder Harrison gave him a charge, then we sang a hymn and all the brethren and sisters proceeded to give him the right hand of fellowship. Then we dismissed the presbytery with the entire congregation. Please publish this in ZION'S LANDMARK for the church, your brother in hope,

GEO. ROBBINS, (col.)

UNION MEETING NOTICE.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish that the Currituck and Pasquotank Union, which is to be held with the Flatty Creek church, Pasquotank County, N. C. commences Friday before the 4th Sunday in July, 1892. All ministering brethren are invited to attend, also brethren and sisters generally.

Any one who comes by rail will be met at Elizabeth City any time they will come, by dropping Elder Charles Meads or myself a postal a few days before their arrival. Your brother,
HENRY C. BOYD.
Meeksville, N. C.

OUR OFFER.

Our offer of a copy of Joshua to subscribers to ZION'S LANDMARK is extended until notice is publicly withdrawn.
P. D. G.

We intended to place the name of our aged and faithful brother Terry, of Reidsville, N. C. in the notice of our aged brethren we visited recently. He is now almost ninety years old, and is most wonderfully resigned to the will of the Great Jehovah.
P. D. G.

Elder A. L. Moore's Post Office hereafter is Ridgeway, Henry Co., Va.—instead of Leaksville, N. C.

BOOKS.

We have some copies of Elder Welborn's Book. Those wishing the book can have it by ordering. Price \$1.00 per book, 6 copies for \$5.00.

OBITUARY.

MASLEN LEE HARRISS.

The subject of this obituary Masten Lee Harriss, second son of Elder J. M. Harriss and his wife Annie E. Harriss, was born Oct. 14th, 1870 and died of Typhoid Pneumonia in Reidsville, N. C. March 24th, 1892.

This noble young man was, when taken sick, attending Bryant and Stratton's Business College. From childhood he was a close student and always stood at the head of his classes. The day he was buried was the very day that he would have received his diploma provided he had continued well. Some time ago his teacher informed him that he had already secured for him a situation in one of the business houses in Baltimore as soon as his course of studies could be completed. When his father heard of his serious illness he went immediately to Baltimore and brought him home, he being very anxious to get home. He had three eminent physicians and many other friends to do all that they could for him but nothing seemed to avail anything. The messenger Death had come and the ravages of disease could not therefore be checked. The writer knew him from his infancy and he seemed to be a model of morality and uprightness of character. Last year when his mother thought she was dying he went to her and asked her to forgive him if he had ever said or done anything to hurt her feelings, and she told him that he had nothing to ask her forgiveness for. He had always been a good and obedient child. At the grave his father while taking a final view of his deceased son, remarked in tears: "You never disobeyed me during your whole life." It would have been hard for him to pay a higher tribute to the moral worth of that son than he did in that remark, especially in this age in which so few children obey their parents. That he was a favorite and best loved where best known, was manifested by the large concourse of weeping friends that attended his burial. About one week before his demise his Father told him that the physicians said his condition was very critical and he wished to know whether he was willing to die or not. He replied that he was not willing to die, but had long been praying to be willing and felt

that the Lord would do right with him. A few days after that time he called his mother to him and told her he was willing to die and he believed he would go to Heaven. The parents and other relatives have our unfeigned sympathy in their deep distress, but in this hour of trouble they do not mourn as those who have no hope. May we that survive and especially the youth of our country give all diligence to imitate the good example of our deceased young friend, remembering that, "A good name is rather to be chosen than great riches and loving favor rather than silver and gold." Prov. 22-1.

A FRIEND.

Remarks.

Our young friend was peculiarly interesting and charming in his character and habits. Perhaps no youth in that town was more respected by the people, and no young man could have been more devoted to his mother and sisters.

What a sad loss to his father, mother and the family. But we are all fast hastening to eternity. Our loved ones are going before. The fathers where are they?

We mourn for our departed friends that left good evidence, as did this young man left immortal glory—but we mourn not as those who have no hope.

P. D. G.

G. W. WARD.

He was born in Edgecombe Co., N. C. July 4th. 1825 and he departed this life March 26th 1892 at his home in Saratoga, Wilson Co. N. C. Making his stay on earth about sixty seven years. He was a christian deserved man in the truest type and followed Christ in the footsteps of the landmarks as far as man could. Though the flesh we know is not subject to the law of God neither indeed can be I can say with truth that I believe he loved Christ and his people and he departed this life substantiated in that faith and is now sitting on the right hand of his father which was prepared for him before the foundation of the world. What more could be asked for than that and what a blessing to those that die in the Lord. His flesh is resting peacefully now, and his soul was carried to heaven where trouble can arrive no more for I never saw a more composed looking corpse in my life and these words seemed to be presented to me that he was calm and serene

and departed from this trouble and has fled to that place where strife and confusion had all ceased and harmony and peace united one with another. Oh what a glorious time that is if I can only get there. That is all I see that is worth living for. Money is nothing only to confuse, but the flesh loves these things and we are constrained to work for natural support to sustain our natural bodies; but not be to eager after this world's goods. I look at our natural living as I do our spiritual living. You may take the most trifling man you can find and when he sees starvation at the door he will move, he can't sit still. So it is with the people of God, when they see no hope of eternal life then they go and ask God for mercy and you can't keep them from it. It does not take revivalists to move him. Christ is the dictator, they are the workmanship. Christ is the head, they are the branches, they only move as they have power and light, for Christ has all power in Heaven and on earth, for all are his and the whole human family are at his mercy. The dear old uncle was a constant member of White Oak Primitive Baptist church and a regular attendant for many years past, and was looked on by the church as a Father in Israel. Only a wife left in his family to mourn after him, but he will be greatly missed by his relatives, friends, and brethren.

J. E. COBB.

Saint Lewis, N. C.

JOSEPH FARMER.

By request of the widow of our dear brother Joseph Farmer, I make the second attempt to write a notice of his death. Brother Farmer was born in 1827, in Edgecombe county, N. C. (now Wilson.) He was raised by a good, pious old mother. His father died when he was young. His mother was a member of the old Toisnot church. Brother Farmer grew up to be a useful man, and was thought a great deal of by his neighbors with some few exceptions. Brother Farmer was a high tempered man, but he was reasonable if approached in the right manner: but he would not be driven. He was naturally a quick man, always in a hurry at his daily labors. He was married about forty years ago to Elizabeth Daniel, an industrious, care taking woman, consequently they made a good living, and I suppose lived happily together. They never had any

children of their own, but raised two orphan children to be a gentleman and lady. Brother Farmer filled a good many places of trust. He was a constable in his young days. Justice of Peace a good many times; guardian for orphan children. He was true to his settlements every time. Now I will try to say some better things. About the years of 1871 or 1872 he became greatly concerned about his salvation. He was a true mourner, it appeared that he became more and more concerned, but still he tried to hide his feelings by staying at home and attending to his daily labors. I will here name one little circumstance. One Saturday the writer went through his field going to Contentnea to preaching. He was running off corn rows, wanting to go to preaching himself, but felt bound to do his work so he could plant his corn on Monday. About one o'clock the same day there fell as large a rain perhaps as I ever saw. Brother Farmer said he then saw a good chance to go to preaching. All the next week he said when he saw me passing it seemed to strike him with irresistible force. How was it that I could go to preaching and he had to stay at home and work, and both in about the same circumstances to live. He said he made up his mind that day to go to preaching when he had a mind to go, so he commenced to go to Contentnea. Saturday before the third Sunday in April he went before the church at Contentnea, and was received and baptised on Sunday by Elder Thomas Wells, and was a useful member as long as he lived, always filling his seat. He said that he was not blessed for going to church, but blessed in going. He was chosen a Deacon of Contentnea church, and was ordained on the third Sunday in May, 1877 by Elders A. J. Moore and J. D. Scott, and made a faithful deacon, quick in business, always ready to give advice, a great hand to settle difficulties, he visited largely among the different churches. His house was a home for the weary traveler, particularly Baptists. It was a pleasure to visit that good old brother, but he is gone to enjoy that rest that remains to the people of God. Sweet rest, I feel sometimes like I am almost there. Brother Farmer was paralyzed the 21st of last January. He was never able to speak to be understood anymore. He lived 36 hours, then went home to hear Christ say, come in ye blessed of my Father, inherit the kingdom prepared for you.

What more can I say about Brother Farmer? He was a dear brother to me. He leaves a widow 64 years old. Now I want to say to her grieve not for your noble hearted husband. He is resting. It will not be long before you are resting with him on that celestial shore where parting will be known no more.

THEO. BARNES.

L. P. WHITFIELD.

Brother L. P. Whitfield was born in Nash County, N. C. on the 18th December 1827, and was the son of Archibald Whitfield. In 1851 he was married to Mary Burgess. By her he had 8 children 5 of them are still living. In 1866 he professed a hope in Christ and was received into the fellowship of the church at the Falls of Tar River, and was baptised by Elder H. Taylor in 1873. He was received by letter into the fellowship of the church at Deep Greek, Halifax County, N. C., where his membership remained at his death, which occurred Feb. 10th 1892, being 64 years, one month and twenty three days old. He served in the Confederate Army during the late war, was a peaceable and quiet citizen, punctual in his attendance at his church, till he was taken with Paralysis near 2 years ago from which he never recovered, but bore his afflictions with christian resignation, and welcomed the grim-monster death to relieve him of his sufferings, looking through the veil to that blissful home above where pain and sorrow never comes, and all is peace and love. He leaves an affectionate wife, 5 children and many friends to mourn his loss. Peace to his ashes.

L. J. DeBERRY.

MATILDA BRADLEY.

Sister Matilda Bradley departed this life March 2nd 1892. She was born April 2, 1820. Was the mother of 14 children, seven living. She joined the church at Williams over 35 years ago, baptised by Elder Wiley Pittman. She was a firm Old Baptist, loved the doctrine of God her Saviour. She had many ups and downs, sore conflicts both within and without; but the Lord was her refuge, her rich almighty friend, sustaining her in her trials and sanctifying her every distress. Our trials make us cleave closer to Jesus, wean us from earth; and while we know we are weak and worthless, our Captain is all sufficient. She was rich in deep

experience. She felt the faithfulness of Jesus in her case, how he had been with her even down to old age. Her last days were spent among her children staying around with them, free from household cares. She was cared for by loving hands. Her children were thoughtful of her, and her last days were her best days. How they miss her, but her journey is over, her race run, the cup that was her portion here is fulfilled, and she has gone home to be ever with the Lord. May the Lord bless her children.

L. H.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

B GREENWOOD.

Meadow Creek.....	23 & 24 July
White Oak.....	25
Toisnot.....	26
Falls of Tar River.....	27
Springlake.....	28
Hickory Rock.....	29
Castalia.....	30, 31
Hopeland.....	August 3rd
Williams'.....	4
Lawrence's.....	5
Deep Creek.....	6, 7
Conoho.....	9
Spring Green.....	10
Hamilton.....	12
Will need conveyance.	

JAS. D. DRAUGHN.

Pro J. R. Young's.....	Thursday night before the 1st Sunday in July
Oak Grove.....	Friday
Raleigh.....	Saturday and 1st Sunday
Dutchville.....	Monday
Brother J. Harris will arrange for Tuesday	
Camp Creek.....	Wednesday
Surl.....	Thursday
Roxboro.....	Sat. and Sunday
Sunny Side.....	Sunday night
Ebenezer.....	Monday
Long's School House.....	Tuesday
Wheeler's.....	Wednesday
Fardin School House.....	Thursday
Brother F. J. Stone is with me. We are in the bounds of the Washington Association.	

ELDER WM. WOODARD.

Smithfield.....	Friday night before the 3rd Sunday in June
3rd Sun. and Sat. before.....	Hannah's Creek
sun. evening 4 o'clock.....	Sencon

J. C. WILLIAMS.

Liberty.....	2nd Sun. and Sat. before in July
Lawyer's Spring.....	Tuesday
Bethany.....	Wednesday

Smithfield..... Sat. and 3rd Sun.

Will Elder J. T. Coats then arrange appointments for twelve days so that he can be at Raleigh on Sat. and first Sun. in August	
J. R. Young's.....	Monday after Durham
.....	Tuesday
Eno.....	Wednesday
Camp Creek.....	Thursday
Surl.....	Friday
Flat River.....	Sat. and 2nd Sunday
Wheeler's.....	Monday
Prospect Hill.....	Tuesday
Lynch Creek.....	Wednesday
Arbor.....	Thursday
Deep Creek.....	Friday
Harmony.....	Sat. and 3rd Sunday
Big Meadow.....	Tuesday
Bear Creek.....	Wednesday
Mapel Spring.....	Thursday
Pleasant Hill.....	Friday
Thence to Abbotts Creek Association.	
He will need conveyance when off R. R.	

RECEIPTS.

ALA.—Elder R Jenkins 1 50	
FLA.—J K Peacock 4	
GA.—Mrs Lydia Barker 1 50 J F Fields 2	
By B T Brand 5	
KEN.—Benj. F Doris 1	
M. D.—Dr John Thorne 2 G B Harryman 2	
Dr B Rigley 2 Louisa Respass 1 50 Mrs E R Gist 2	
Mo.—W P Moore 1 50	
Miss.—Harry Boyd 2	
N. C.—A P Leach 2 By Elder J S Wood-	
and 4 By C Lewis 3 50 By G W Johnson 4 By	
Eli Batten 4 50 Martha J Jenkins 1 E M	
Sauls 1 Miss M C Dew 1 By J A Stancil 3 By	
B Hooks 3 By Mrs L Havens 3 50 John Yar-	
boro 1 50 Drury Partin 3 Elder J C Hudgins	
1 50 Mrs I A Allsbrook 2 J L Morgan 3 75 R	
G Aldredge 1 Mrs Eugenia Hinton 1 50 By J	
A Carver 3 00 By A Whichard 1 50 By J S	
Clayton 3 E B Dunlap 4 50 By Elder Geo	
Robbins 1 50 Elder F J Stone 3 H Bryan 2 C	
P Griffin 1 50 By Mrs A J Tilly 2 00 C Cagle	
2 20 By Elder L H Hardy 1 50 A W Montague	
1 50 L H Braddy 1 50 Mrs E A Harper 2	
Bettie J Bryan 3 Jessie Willford 3 Mrs Ben-	
nnett Speight 3 By Elder J A Burch 3 E W	
German 2 S H Gower 1 50 W A Smith 3 A	
Branch 2 A J Jones 2 By Elder V I Chandler	
6 By Gaston T Powell 1 50 By L. P. Mathews	
1 50 H O Strickland 1 50	
N. J.—J B Hill 4 00	
PENN.—Mrs Ellen McConnell 2 Miss Mary	
Yerkes 2	
S. C.—Henrietta Sansbury 2	
TENN.—By Owen Harrison 3 M D Cox 2 H	
J Pearson 3 00	
VA.—Floyd Gardner 4 C P Turner 2 00 By	
J S Lewis 3 00 By Wm Hodges 1 50 I C	
Moore 1 By P S Hancock 10 50 By A B Phil-	
pot 3 By Elder J C Hall 5 Miss S E Broyles 2	
W. VA Mrs S Moss 4.	

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WILMINGTON & WELDON R.R. and Branches.—Cond. Schedule. TRAINS GOING SOUTH.

DATED May 19, 1892.	No. 23. Daily.	No. 27. Fast Mail Daily.	No. 41 Daily, ex- Sunday.
Ly Weldon.....	1:30 p.m.	5:43 p.m.	6:00 a.m.
Ar Rocky Mt.....	1:40 p.m.	5:30 p.m.	7:00 a.m.
Ar Tarboro.....	2:15 p.m.	.....	.....
Ly Tarboro.....	12:55 p.m.	6:00 p.m.	.....
Ar Wilson.....	2:15 p.m.	7:00 p.m.	7:40 a.m.
Ar Selma.....	2:30 p.m.	.....	.....
Ar Fayetteville.....	3:30 p.m.	.....	.....
Ly Goldsboro.....	5:30 p.m.	7:40 p.m.	8:30 a.m.
Ly Warsaw.....	3:15 p.m.	.....	.....
Ly Warsaw.....	4:14 p.m.	.....	9:30 a.m.
Ly Magnolia.....	4:27 p.m.	8:40 p.m.	9:44 a.m.
Ar Wilmington.....	6:00 p.m.	9:55 p.m.	11:25 a.m.

TRAINS GOING NORTH.

	No. 14. Daily.	No. 78 Daily.	No. 40 Daily, ex- Sunday.
Ly Wilmington.....	12:35 a.m.	9:15 a.m.	4:20 p.m.
Ly Magnolia.....	1:54 a.m.	10:57 a.m.	6:02 p.m.
Ly Warsaw.....	1:11 a.m.	.....	6:15 p.m.
Ar Goldsboro.....	2:55 a.m.	12:05 p.m.	7:10 p.m.
Ly Fayetteville.....	.....	9:10 a.m.	.....
Ar Selma.....	11:03 a.m.	.....	.....
Ar Wilson.....	.....	12:10 p.m.	.....
Ly Wilson.....	3:35 a.m.	12:58 p.m.	8:04 p.m.
Ar Rocky Mt.....	4:03 a.m.	1:30 p.m.	8:39 p.m.
Ar Tarboro.....	6:30 a.m.	2:18 p.m.	.....
Ly Tarboro.....	.....	12:58 p.m.	.....
Ar Weldon.....	5:04 a.m.	2:55 p.m.	10:00 p.m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p.m., Halifax 4:23 p.m., arrives Scotland Neck at 5:15 p.m., Greenville 6:54 p.m., Kinston, 8:00 p.m. Returning leaves Kinston, 7:10 a.m., Greenville 8:25 a.m., Halifax at 11:00 a.m., Weldon 11:25 a.m., daily except Sunday.

Trains on Washington branch leave Washington 7:00 a.m. Arriving A. & R. Junction 8:40 a.m. returning leave A. & R. Junction 7:05 p.m., arrive at Washington 8:45 p.m. Daily except Sunday. Connects with trains on Albemarle & Raleigh R.R. & Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R.R. daily, except Sunday, 4:50 p.m., Sunday 3:00 p.m., arrive Williamston, N. C., 7:18 p.m., 4:30 p.m. Plymouth 8:30 p.m., 5:30 p.m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a.m., Sunday, 9:00 a.m., Williams ton, 7:30 a.m., 9:58 a.m., arrive Tarboro, N. C., 10:40 a.m., 11:20 a.m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 7:30 a.m., arrive Rowland 12:15 p.m. Returning leave Rowland 12:15 p.m. arrive Fayetteville 5:15 p.m. Daily except Sunday.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a.m., arrive Smithfield, N. C., 7:30 a.m. Returning, leaves Smithfield, N. C., 8:00 a.m., arrive Goldsboro, N. C., 9:30 a.m.

Train on Nashville Branch leaves Rocky Mount 5:15 p.m., arrives Nashville 5:55 p.m., Spring Hope 6:30 p.m. Returning leaves Spring Hope 8:00 a.m., Nashville 8:35 a.m., Rocky Mount 9:15 a.m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:20 p.m., and 11:15 a.m. Returning leaves Clinton at 8:30 a.m., and 3:30 p.m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only at Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R.R. for Norfolk and all points North via Norfolk.

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Cond. Schedule—In effect March 29, 1892.

S. Bound Daily.	MAIN LINE.	N. Bound Daily.
No. 1.	No. 2.	No. 2.
11 45 p.m.	Ar.....Wilmington.....Lv	4 30 a.m.
5 00 p.m.	Ar.....Fayetteville.....Lv	8 15 a.m.
6 30 p.m.	Ar.....Spartanburg.....Lv	9 45 a.m.
4 45 p.m.	Ar.....Chambers.....Lv	11 30 a.m.
4 05 p.m.	Ar.....Gresham.....Lv	12 30 p.m.
3 33 p.m.	Ar.....Sikesville.....Lv	1 27 p.m.
4 15 p.m.	Ar.....N. & W. Lee-W. Cove.....Lv	2 50 p.m.
1 24 p.m.	Ar.....Rural Hall.....Lv	3 20 p.m.
12 00 p.m.	Ar.....Mt. Airy.....Ar	4 45 p.m.

S. Bound Daily.	Bennettsville Div.	N. Bound Daily.
No. 3.	No. 4.	No. 4.
10 50 p.m.	Ar.....Bennettsville.....Lv	5 45 a.m.
9 57 p.m.	Ar.....Clinton.....Lv	6 50 a.m.
9 29 p.m.	Ar.....Hopewell.....Lv	6 52 a.m.
8 13 p.m.	Ar.....Fayetteville.....Ar	7 33 a.m.
8 20 p.m.		7 50 a.m.

S. Bound Daily Ex. Sunday.	Factory and Madison Branches.	N. Bound Daily Ex. Sunday.
No. 15.	No. 16.	No. 16.
1 35 p.m.	Ar.....Ramsburg.....Lv	2 05 p.m.
11 52 a.m.	Ar.....Climax.....Lv	4 05 p.m.
10 30 a.m.	Ar.....Greensboro.....Lv	5 32 p.m.
8 40 a.m.	Ar.....Stokesdale.....Lv	6 15 p.m.
7 45 a.m.	Ar.....Madison.....Ar	7 45 p.m.

Train No. 2 connects at Spartanburg with the Atlantic Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and western R.R. for Winston-Salem, Roanoke and points north and west of Roanoke.

Trains Nos. 2 and 4 broadcast at Fayetteville, Nos. 1 and 2 dinner at Walnut Cove; No. 1 supper at Charlotte.

J. W. FRY, Gen'l Mgr., W. E. KYLE, Gen'l Pass. Agt.

VOL. 25.

JULY 1, 1892.

NO. 16.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

PREACHERS AND PRACHING.

DEAR BRO. GOLD:—My communications heretofore have been so meaningless, and vague to me, I thought I never would try to write another for publication. But from some cause I feel inclined to offer a few thoughts concerning preachers and preaching.

The conceded, and accepted definitions of the term preach, (with our people especially) is to teach. If this is the correct definition, which no doubt is, I will first say that God, the holy one of Israel, is the only infallible and perfectly truthful teacher. He is the God of truth therefore cannot lie. Deut. 32: 4, Num. 23: 19. All along down the annals of time God has condescended to teach and reveal His will, purposes and power to his people of things pertaining to both natural and spiritual kingdoms. Beside the revelation, or teaching received in "the washing of regeneration," the existence of God is demonstrated to them, by the sun, moon, stars, the thunder's roar, the lightnings flash, the clouds that fly above us, the rain that comes from them, the high and lofty trees of the forest, to the tiny shrub, all these and many other things are sufficient evidences of the existence of an all-wise Being. So the children of God can say with David: "The heavens declare the glory of God and the firmament sheweth His handiwork." Then we do not live

in a chance world, or in a world that things happen to be.

Noah was "a preacher of righteousness" Peter says, and as I understand he reproved the ante-diluvians for their wickedness and unrighteousness, and declared God's aversion to such, and His righteous indignation that would inevitably be wreaked upon them. I do not believe he (Noah) did as the Arminians say.

"That Noah exhorted, entreated and implored them to come into the ark." No doubt Noah told them of their future destruction and cause of such, but there is not one sentence to prove he exhorted them to go into the ark. So the true servant to-day tells the world of their wickedness and evil doings but do not entreat and implore them to come into the church. Noah's concern was for the preservation of his household, and was instructed of the Lord to build an ark according to the pattern to answer that purpose. Abraham was desirous of the salvation of the righteous in the ungodly city of Sodom. He was reconciled to the righteous judgments of God in executing vengeance on the ungodly city: Moses was a prophet of the Lord and when called to the high and exalted position complained of his imperfections; Slowness of speech, stammering tongue, and withal he was not eloquent. But these excuses were not accepted.

God delivered his messages to Moses, and Moses to Aaron his brother, and Aaron to the children of Israel. So Aaron was Moses' mouthpiece and Moses was a figure of the "Prophet" the Lord should "raise up," and he by his Spirit delivers his message to the poor servant of today, and the servant is constrained by divine power to deliver it to the church. How many poor, weak servants that render such excuses as Moses did. I consider the terms preacher and prophet, synonymous; that the preacher is a prophet, and the prophet a preacher. The prophets foretold of the coming of Jesus and what he should accomplish; his death, resurrection &c, and the preacher, or servant now declares that he did come, and did accomplish his purposes and has gone to prepare a place for his people and the never ending joys in the everlasting kingdom above, and to this end Jesus will certainly come again "with power and great glory" and take them home where they "will ever be with the Lord." The same power that inspired the prophets of old, inspires the preacher. "For prophesy came not in old time by the will of man but holy men of God spake as they were moved by the holy Ghost."—2 Pet. 1: 21.

John the Baptist was a "messenger sent before the face of the Lord." He was not sent to make a people for the Lord; but was sent "to make READY A PEOPLE PREPARED for the Lord." He preached "the gospel of repentance," and said he was not the true light, but came "to bear witness of that light." Jesus "preached his own everlasting gospel." "Jesus came into Gallilee preaching the gospel of the kingdom of God and saying, the time is fulfilled and the kingdom of God is at hand repent ye and believe the gos-

pel." Mark 1: 14-15. He sent forth His chosen Apostles, "as lambs among wolves" to preach the gospel of the kingdom. He sent them out and told them to "take neither purse nor scrip, neither two coats nor shoes on their feet." "Freely ye have received freely give," and when they returned, He asked them if they "lacked anything," and they said "nay Lord." So it is today when God sends His servants out to preach their necessities are supplied by His providential hand. They sometimes suffer in mind because the future looks dark and no visible means of support but in due time in some way God supplies their wants. Like the patient ox uncomplainingly they bear their heavy burdens. But how is it with the so-called preachers? They go to their people and pretend they are in distressing circumstances; although always begging, and if their members or congregations don't throw in lavishly they will abuse them. There is considerable contrast between an ox and a dog. An ox's tongue is rough, but is not always complaining of his poverty, and as a beast of burden with patience bears what is imposed on him. But a dog's tongue is slick, and he is "greedy and can never get enough." See Isaiah.

Much more could be said of the dealings of God with His "holy prophets" of John the Baptist and of what Jesus said and did while here in the flesh; but I desire to say something more of the preacher of the gospel day. Doubtless it would seem more becoming, in one older in the cause, to speak of the preacher; his manner and style of preaching; his weakness; his short comings &c., than myself but my impressions are in that direction, therefore will try to comply with them.

We believe in a special call to

the work of the ministry, and to this I suppose there is no questioning among our people. At His own appointed time God calls them "as was Aaron" and by His Spirit qualifies them to preach "Jesus Christ and Him crucified," "the way the truth and the life" and "there is none other name under heaven given among men whereby we must be saved." How very stubborn and rebellious they are to engage in this very important work. They suffer the chastening rod for years before they are made willing to speak in the name of Jesus in a public way. But their stubbornness and rebellion is of no avail. They learn by sad and sore experience that "to obey is better than sacrifices and to harken than the fat of rams." God is able to call and qualify the most ignorant or unlearned "for not many wise after the flesh, not many mighty, not many noble are called." However some proficient in literature and familiar with Hebrew and Greek languages are necessary to our ministry.

But what are the evidences of a call to the ministry? This question is a hard one to answer with me for sometimes I loose sight of any evidence of a call to this work and think I certainly never had any. However such as I have I will try to give. O what a grave and responsible position is that of a preacher. This I was made to feel and realize while under the burden of impression to speak in the name of my Lord and Master. About ten years ago (not long after I was relieved of my burden of sin and guilt) I was seized unexpectedly with an impression to exercise in a public way. I began to make excuses; I am too poor, too ignorant, could never when a school boy deliver a speech in a school room, and it would be impossible for

me to even try such a thing. Besides all this there are plenty already engaged in this important work, and I plead to be excused. For a time the impression would leave me and I would be easy; but would return with more force. During the time I would dream of preaching, I will say I have "dreamed dreams" that would not bother me, consequently had no particular interpretation; but those that came to me while under this burden did bother me. I would dream of my obstinacy and unwillingness to discharge my duty, then of taking a text or portion of scripture, and preaching with power. In one of my dreams I stood before a large concourse of people and the 7th and 8th verses of the 2nd chapter of Philip were given me for a text: "But he made himself of no reputation &c." Oh how sweet these words were and what ecstasy filled my soul while trying to talk of the humble "Lamb of God." I never have had the liberty and sweet exercise of mind as I had in that dream. I had other portions of scripture given me in dreams and preaching from them to assemblies but when I would awake they would leave me. Thus I went on about six years and finally tried to obey the impression which had been a sore trouble to me. After I made the attempt, my mind was unburdened and I was easy. It was not long until I was in torture of mind again, because it seemed presumptuous in me that I had assumed this calling, and it was only the flesh, instead of the Spirit, therefore would never try such a thing again. So I have been trying to preach and trying to quit since the spring of '87. Now if that impression that followed me day and night, and liberty and ease of mind I have experienced in trying to obey that impression are no

evidences of a call to the ministry, then I have none. There was another thing that bothered me previous to and after I began to talk. I had been made so well acquainted with my old nature that I thought if I did submit and the brethren thought proper to lay hands on me that I would seek to be elevated or try to get higher and higher in estimation of the brethren and people generally. That is I was afraid the first step was of the flesh and it would try to get higher. But the restraining power of a loving God has kept me down, and instead of getting higher, I get lower, for as soon as I become exalted and puffed, I am brought down and made to see how mean and vile I am. With all the testimonies, such as being blessed with liberty, a free and full exercise of mind, and my poor soul filled with rapture over the blessed and glorious doctrine of God our Saviour I have seriously doubted my call to this exalted position. I can see my imperfections and shortcomings so plainly and I lack so much of coming up to the scriptural qualifications of a servant of God I sometimes resolve with myself, "I will never stand before God's people again." It has been with fear and hesitancy that I take care, or pastoral care of a church. The Apostle says "he that knoweth not how to rule his own house how shall he take care of the church of God." This has been a serious trouble with me. We have only two children, (girls) and when small we were indulgent with them, consequently were spoiled, and they now are not as obedient as they should be. Brethren in the ministry is it thus with any of you?

If we are preachers indeed: How shall we preach and what shall we preach. As I have already said; preachers are qualified and sent forth by the God of Heaven, not by

Theological Schools or colleges. They are empowered and sent forth by the Holy Ghost as was Barnabas and Saul, for "the Holy Ghost said separate unto me Barnabas and Saul for the work whereunto I have called them." Being thus sent forth they are filled with a message, and there is no ease of mind until it is delivered. Like Jonah they are bidden to preach what God has given them, and that is "Salvation is of the Lord." God by his Spirit speaks through these old "earthen vessels," hence the power and excellency of it is of God and not of them. Without this power they are like Sampson when shorn of his locks, "as other men." Peter says: "If any man speak let him speak as of the oracles (revelation) of God; if any man minister let him minister as of the ability that God giveth." The preacher must be fed before he can feed others. It is very often the case he goes to his church to hold services, and the members are dull, apparently lifeless, and probably he in the same condition, (both preacher and members' minds have been absorbed in worldly matters) but desire to have liberty and "a door of utterance" given, and he makes an effort and his talk is dry from beginning to end. Oh brethren you should hold up the hands of your preacher by your petitions to God. When preachers and members are all in the harness, having a desire from the heart that the "word of God might have free course" what a time of rejoicing in the "inner man." About three years ago I went to fill an appointment in an Arminian neighborhood, and it was convenient enough for some of our folks to attend. After services were over one old brother said to me: "Bro. James I was so afraid you would make a failure, but I prayed for you all the time."

I never had better liberty, and how comforting too to learn there was one praying to the Lord to give me free exercise of mind. So dear brethren none of us can take this honor unto ourselves, "for we are not sufficient of ourselves to think any thing of ourselves, but our sufficiency is of God."

While writing about preachers I desire to admonish them to be watchful, be careful. Oh the old flesh, how mean, how deciteful! Sometimes a spirit of jealousy and envy exhibits itself among our preachers. Some want to be big preachers and are very officious. At Associations and other meetings they become offended if they are not called on or if the committee fail to select them to fill the stand on Saturday or Sunday. May the Lord enable them to put off such a spirit. Some are easily flattered and I believe the brethren and sisters do wrong in heaping their praises on them for thereby they become exalted and will certainly fall. Brethren and sisters should be careful too, or avoid making such a marked difference between preachers; between gifted and weak ones. For the truth spoken by the weak one is as good as spoken by the able one. The preacher or servant should be the least of all, therefore none are big preachers; but all little ones. A big preacher evinces a ruling spirit, is puffed up, forward in all matters that come up for consideration, and wants some preacher to sit down when preaching, for he can tell it so much better than he can. Now brethren how do I know these things? I answer, by experience, I confess my faults. These things have been a source of great trouble to me and I have asked myself is it possible for a preacher to have such principles. I have prayed the Lord to kill me to such principles and bring me down in

the dust at the feet of the brethren and I believe the Lord has granted my petition and measurably enabled me to overcome such evil propensities.

If we are preachers what shall we preach? Preach Jesus the only saviour of sinners. That the plan of salvation had its origin before the foundation of the world, and was fully consummated when Jesus came and was crucified and arose from the dead. That the plan of salvation was not arranged in time, "to give sinners a chance" to save themselves; but is based on something "more sure" and steadfast. That sinners are "saved from wrath through him" by the efficacy of His atoning blood. That sinners are saved by grace and grace alone. They cannot by their works save themselves while dead in sin for their works are dead works.

Neither can the preacher save them, for it is impossible for the preacher to communicate to or give life to those "dead in sins." There is not an instance recorded in Holy writ, of a sinner or sinners given spiritual life by the apostles. They did not claim to have the power to give life to those destitute of seeing, hearing and feeling. They were empowered to raise those that died with natural sickness or diseases, or those that were physically disable to have proper use of themselves, but were not given the power to raise sinners from the "horrible pit." Talk about means and instrumentalities. God uses His own means and that is the Holy Ghost. The Holy Ghost is the only agency employed in the salvation of sinners, and this is carrying out the eternal purpose of a Triune God. Were I to admit it was in the power of preachers to impart spiritual light and life to dead sinners, I would have to repudiate my

own experience. I was convicted of my sins, thereby caused to mourn and lament with anguish of soul for three months, and then I hope, "was delivered from the power of darkness and translated into the kingdom of God's dear son," before I ever heard the "glad tidings of good news." Well, say some, "what is the use of preaching if the preacher can't save sinners?" We preach to comfort and edify believers. To save them that believe. Paul says, "And he gave some apostles, some prophets, some evangelists, some pastors and teachers." For what, to make christians or believers? No, but "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. 4: 11, 12. As faithful "watchmen and overseers," they are to look after the spiritual welfare of the church, and save it from the errors and delusions of the world and "coming craftiness of men whereby they lie in wait to deceive." It is also incumbent upon them to hunt the lambs and sheep, and feed them. Wherever they are impressed to go they are certain to find them, for the impression is a call to visit such places.

Again I ask, how shall we preach? Speak great swelling words of vanity? Seek to please men? Prophesy smooth things? Border on a compromise with Arminians? Try to soften the doctrine that it may be palatable to the followers of Anti-christ? No; "Declare the whole counsel." Never try to evade what is called hard points. Preach the truth plainly and it will expose error. "What you hear in the ear declare upon the housetop." Openly denounce witchcraft, and sorcery of false teachers. If we are soldiers let us fight for the truth, for the

apostle says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Paul "fought with beasts at Ephesus." Talk about political intrigue and corruption of the rulers of our nation but no wickedness is of such magnitude as "spiritual wickedness in high places." If Paul fought with beasts at Ephesus do we not have now as ferocious beasts to fight. And I will here add, all of the corruption and wickedness of our rulers, or in any state or community emanates from, and is therefore the effect of false teaching. For even professors (in the so-called churches) after making a "sharp trade" with some poor fellow will justify themselves by saying, "His eyes were open, he traded on his own judgement." Probably taking the advantage of the poor fellow's necessity and defrauded him out of his hard earnings. False teachers will not condemn this because they get the most money from their shrewd traders. If we see the "mystery of iniquity" now let us point it out. "As there were false prophets among the people there shall be false teachers among you," and it is our duty to expose the errors propagated by these false teachers. These "rulers of darkness," these false teachers, these seducers, "compass sea and land" to make proselytes and their only aim is to make money that they may live in ease and luxury while some of their dupes are so poor they can scarcely live. They have their "work" assigned them, consequently "every one is looking for gain from his quarter." Even a great many of their women are engaged in some "laudable enterprise," so they are looking for gain from their quar-

ter. We are sustained and justified by the Scriptures in contending for our principles, also in condemning evil in any form. Paul says to Timothy, "These things command and teach." What things? "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed unto seducing spirits and doctrines (in the plural) of devils," &c. (Read Tim.) I believe it our duty to expose error in any form, both in doctrine and practice because it is necessary. Why is it necessary? Because there are many of God's children in the so-called churches, and they need to be instructed in regard to the inconsistencies, and corrupt practices of those they are living with. In doing this we "turn them from darkness to light." And when thus turned I assure you, you will not make them mad by showing up the evil deeds of false teachers. I was once a member of one of the nominal churches, and had to fight my way into the church, and how glad I was to find others to help me fight. How glad I was to hear Old Baptist preachers condemning and fighting "spiritual wickedness in high places." Arminian measures were hard and burdensome, and oh what relief to have the yoke of bondage removed. The Missionaries have the assurance and audacity these late years to claim the name of Primitive Baptists. Say they are the genuine Primitive Baptists, and we "slabbed" off from them. Should we not publicly prove the falsity of such claim by both Bible and history? Can we not show their standing by them both? If so, would it be, or is it wrong to vindicate our cause? I say it is not wrong.

While I believe in preaching as hard as the Bible will permit I do not think it right after exposing

error to abuse people for such error. We should "in meekness" present our views and avoid the use of vituperative expressions. I think I have heard brethren go too far in that direction and think it wrong to do so. We should avoid extremes. Now in conclusion I will say to the dear brethren, servants of the Lord to continue to "speak forth the words of truth and soberness," "contending earnestly for the faith once delivered to the saints." Preach the word, be instant in season and out of season, reprove, rebuke and exhort with all long suffering and doctrine &c. "Lift up your voice like a trumpet" against ungodliness and "workers of iniquity." You will be hated by the "nutsward generation," but they hated Jesus and that without cause. Persecuted Him even unto death because he told them the truth. Beheaded John the Baptist because he reproved an old king for his wickedness. Stoned Stephen to death because he told them what they were guilty of. Paul suffered at the hands of wicked and ungodly men all manner of torture. All the apostles but John suffered martyrdom for the "words sake" besides the number of prophets that were slain by the wicked Jews. We are no better than they. This generation will "cast out our names as evil," and mock and scoff at us, but had you not rather suffer evil if you have the assurance you are right than to be popular or spoken well of? "For woe unto you when all men speak well of you."

Now may the God of all grace keep His servants by His sovereign power, and O forbid that they be "lifted up with pride" but keep them at the feet of Sovereign mercy. May they be faithful in that which is committed to their trust. May His grace sustain them

in all the conflicts of this life. Pray for your feeble and unworthy brother in hope of an eternal existence beyond the grave.

P. H. JAMES.

Wallaceburg, Ark

DEAR BROTHER GOLD:—My mind has been impressed for some time to write you and by your permission, to the readers of the LANDMARK, and for a starting point, I will refer you to John first chapter and three first verses, as follows. "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." And the 14th verse says, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." This shows clearly that the apostle was alluding to Jesus Christ, and if so, he is the Word, and the word was God, and all things were made by him that was made. And here I wish to call attention to the fact that the apostle was particular to say, all things that were made, showing beyond doubt that there were things that were not made. So to give the first clause of the scripture at the head of this communication a scriptural interpretation; it simply asserts or shows that God made the world through Christ and by Christ; and it accords with Paul to the Colossians 1: 17, where he says, "And he is before all things and by him all things consist." I think there is a difference between the term consist and exist. All consistent things are of God, but inconsistent things do not pertain to him in any way. I wish to drop a thought here in regard to sin. I will say

that sin is a thing that was not made, it is not a creatable substance but a violation of law, therefore God is not, nor cannot be the author or cause of sin, for he was never under any law, for there was no power before him, nor over him to give him law. I understand from Romans, 5: 12, which says, "wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; (not that man would sin, but have sinned in Adam). God (in the beginning of time) said, let there be light and there was light. And God saw the light, that it was good, and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day. This I understand to be a day of 24 hours, 60 minutes to the hour, and 60 seconds to the minute, as our day now is. And the second day he (God) made Heaven. And the third day God made the earth, which we live on. And the fourth day God made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also. And the fifth day God made the fishes of all kinds and fowls of all kinds. And the sixth day God made the beast of the earth after his kind; and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good. And God said let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all

his work which he had made. What he did on the seventh day is not clearly revealed, but after the sixth day it is said, And there was not a man to till the ground. And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. And the Lord God planted a garden eastward in Eden and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God put man in the garden of Eden to dress it and keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman. Now in all the creation and formation referred to, there was no power brought to influence God to do or not to do what he did do. Only himself as God. Composed of three persons, the Father, Word, and Holy Ghost and these three are only one God. He is also composed of seven spirits, (see Revelation 4: 5.) Why it was that God possessing all power, wisdom, goodness, justice, mercy, love and truth did permit man to violate his law, which he could have prevented so easy, if it had been his will thus to intervene his power to prevent it. But God is God, declaring the end from the beginning,

and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure. Thus it was his counsel and his pleasure to permit the serpent to talk to the woman with the human voice and that in a language that she understood, telling her that she would not die but become as gods, knowing good and evil. It was the counsel of God to permit Adam to violate his law. And by this course of action he would cause this earth to be peopled by human beings of his own creation, but they are now defiled with sin, and condemned to an eternal death; but his counsel and his pleasure was and yet is, that he gave a portion, a certain number of the human race to his Son Jesus Christ to save from their sins. So he Christ did come into this world, was made of a woman to redeem his people from under the law. It is plain to my mind from the Scriptures that when God made Adam he made all the human family in him, and he made them for a purpose of his own glory; governed and controlled in their temporal sphere by laws or principles given them by him, and properly belongs to and is his temporal kingdom, and teaches us his great wisdom, nature, and even his eternal power and God-head. And it is equally evident from the evidence, and from the teaching of revelation, that the full purpose of God was not complete when he rested on the seventh day from all his work which he had created and formed. And I believe from the same testimony that the ultimate purpose was to finally perfect to himself a kingdom of acting, happy spirits in spiritual bodies, adapted to his praise around his spiritual abode eternal in heaven. This work he divided into two parts; the first we have here, as he finished it in the

first created man Adam; the second in Jesus Christ his Son which he finished when he gave his own blood upon the cross he entered in once into the holy place, having obtained eternal redemption for all his people and will gather them to himself in his kingdom of ultimate glory around his throne.

Your brother in Christ I hope,

B. C. HEADRICK.

Varnell Station, Ga.

TUMBLING HOPE.

ELDER GOLD:—Will you allow me a small space in your very interesting paper, as I feel very much impressed to write you a few lines this evening? I will try to do so the best I can in my weak way, but I feel so weak and little I almost tremble at the idea for fear I am doing something that I ought not to do. But it has been on my mind to write for sometime, yet this is the first time I could sum up courage to do so, hoping if I could write anything it would give me some relief as I feel I must be surely one to myself. Sometimes I feel there is no hope for me ever feeling any better, and then again I feel somewhat relieved, and what to try to do for relief I know not. I do know that my precious Saviour will do just what is right with me, for he is just. I try to be honest in what I am doing. I hope he will not forsake me a poor sinner trying to beg for mercy. When I go to preaching and hear what I believe to be the truth I then feel very much lifted up and think how much I would love to be in the church if I could just feel fit to be there. I do not want to deceive any one, and I do feel so little I am almost ready to despair sometimes, and say I will give up my little spark of hope, and sometimes I wish I had never told any one

about it for fear I was mistaken and did not have any, but again I look back and think on the past, and would not take this world for it though it is very small if one at all: but at times it is the dearest thing in this world to me. I feel that I am willing to forsake every thing for my precious Saviour. I am blessed with a dear father, mother, one sister and one brother, but the love I have for them is not like the love I have for Jesus. They are kind to me as can be, but they cannot save my poor soul. No, none but Jesus can do that, and I will trust him, for I know he doeth all things right. Sometimes I have such wicked thoughts it grieves me very much to have them, but it is not my desire. I have heard some say they had them that I thought were good christians. That gave me some comfort; but it does seem to me I am different from any one else. I think sometimes I am a mystery to myself and every body else. I have once disliked the Baptists more than any other denomination, thought I had rather be in any other church than the Baptist church. I thought they were so selfish I did not care to hear them preach at all, but I now love them. They can tell my feelings much better than I can tell them. The first Baptist sermon I ever became interested in was by I. J. Taylor. I went to church that day, but I'll admit I did not leave home with the intention of hearing him preach, but I became interested in his sermon, and think I heard every word of it. I also thought it was the best sermon I had ever heard. I told some one he was not like the rest of the Baptists. The next I became interested in was Elder Draughn. I now go to hear him every time I have an opportunity. I have told him some of my feelings. He gives me great com-

fort. Sometimes I think surely he was sent to preach to me. I have had serious thoughts about religion ever since I was but a child, and was afraid I would be lost. It would frighten me very much to hear of a death. I was afraid I would be the next one to die and be lost. I would try to pray but that fear did not leave me. When I was with other children playing that was still on my mind and I could not get it off long at a time. I was afraid to go to sleep at night for fear I would die before morning but I did not mention it to any one, thinking I would get over it after awhile. But it grew worse until I felt like it was more than I could bear. As I grew older I went to a protracted meeting, thought I would go to the mourners bench. I went but that did not relieve me. I thought surely I was the meanest of all living creatures. Others could go and soon seem to be perfectly satisfied, but I could not, and I did not know what to do. I was not a wild person, was considered a moral one. I thought it was no use for me to go and try any more. Another meeting came on. I felt that I could not stay away from the mourner's bench, so I went. I felt then that I was willing to go any where to get relief. I did for a short time feel some better, though not near satisfied. I was taken sick and was down for some time. I studied a great deal. I was at times afraid to stay by myself. I was in so much trouble I did not know what to try to do, and felt that I was obliged to be lost. Oh I can never express how much trouble that I was in. I would get the Testament and try to read that, but that did not help me at all. I felt that I was too mean to try to read that, but one day while lying in my bed I felt perfectly calm and easy, and felt that I loved my Jesus

better than I ever did before, and felt that if it was his will for me to get well I would be glad, if not it was right. I felt perfectly submissive for his will to be done, for I knew he would do just what was right with me. But whether this is religion or not I cannot tell, I love to hear good preaching, love to hear christians talk, and love to talk to them. I feel like I would love so much to be in the church if I could just only feel fit to be there. I dreamed one night going down in the water to be baptised. I thought when I came out I said I do wish I had it to go over with again, for I never felt so good in all my life. This gave me a little consolation for awhile. I soon began to think that I was not anything, it was nothing but a dream. I dreamed some of my folks were going to be taken from me if I did not join the church. That troubled me a great deal. I would try to promise I would try to offer to the church, but I was afraid I could not say anything, and was afraid I was not doing what was right, so I am still in trouble what to do, but I will love and trust him. I have a great many doubts and fears about myself, but hope it is all for the best. I have once felt that I did not dread death in the least, but at times I almost shudder to think about it. I am so afraid I am not one of his little ones, but cannot do anything. I look to a higher power to help me, and I cannot think he will turn me off a poor miserable creature begging to be shown the right way. This scripture came in my mind while trying to write this piece, "Oh ye of little faith wherefore didst thou doubt?" Mr. Gold, I have tried to write some of my feelings hoping it would relieve my mind some. If you think it worth printing you can do so, if not it is all right. I

would be glad if you could give me one word of comfort on this piece. I will not put my name as I feel so little. Hoping you will pray for me I close. For one who has many doubts and fears.

Remarks.

My impression from reading this letter of an unknown friend—unknown in person—is that she bears the marks of one taught of God. Such exercises of mind as are herein expressed belong only to God's people. He teaches them their vileness, and hence they abhor themselves, He teaches them their helplessness, hence they fail of themselves. He reveals his glorious beauty, hence they run after him, and hunger and thirst after righteousness. But they cannot rest in self, nor their exercises of mind and heart, nor have they any certain dwelling place here. If to-day they are happy they cannot dwell here. To-morrow may be a day of darkness and of much doubting. They are full of sorrow then. So they are not allowed to trust alone in the Lord.

He that loveth is born of God for God is love. We know that we have passed from death unto life because we love the brethren.

To you that believe Jesus is precious these are some of the infallible proofs of salvation. If our friend will be baptized she will have the answer of a good conscience toward God.

Put on Jesus Christ and walk in him. Deny thyself and take up the cross. The Christian life is a warfare striving against sin. But the end is everlasting life.

P. D. G.

DEAR BROTHER GOLD :—My public life has now run through quite a number of years, and of course there must have been quite a variety of experience and considerable of it peculiar to public life and public labors. That experience is not without interest and value to myself, and I don't know but what some things that I might relate would be of some interest and profit to others. If I undertake to relate some things I will say in advance that I would much prefer to write of the travel and exercise of some one else if I could know them as well. The interesting points in experience have to be told by one's own self, they being mainly things that strangers do not intermeddle with. It seems to me I had in the start some conception of magnitude of the work of the gospel ministry. At no time that I can recall was I free from the burden of the word of the Lord as a great weight, and involving a fearful responsibility, both in regard to obligations to its Great Author, and in regard to its grand design to comfort and instruct the people of God. Young preachers always expect to improve. If there has been improvement with me it has been to see that the depth of the riches of gospel truth was above and beyond my capacity and was unsearchable and past finding out, at least by me. This, instead of becoming less so has continually become more so, the needs be for the gospel of Christ to be fully preached and my insufficiency for the great work. I remember on one occasion some years after attending one of my monthly meetings and had gone through with the two or three different appointments I retired at night, but not to rest. I felt distressed with a consciousness of having failed in a great measure to do any kind of justice to the occasion, and the just

demands upon me. As I passed the weary hours away wakeful and burdened in mind, a passage of scripture came up in a way that as it opened up to my mind afforded me some relief at the time and led to reflections that have been of value to me ever since. The passage was this, "Who then is that faithful and wise steward whom his Lord shall make ruler over his household to give them their portion of meat in due season?" This scripture accorded with the sentiment that was burdening my mind in regard to the great responsibility and magnitude of the work, but it seemed to say to me that it asked a question that had never been answered. The man who was faithful enough and wise enough to give to each and every one of the Lord's hungry and thirsty flock their portion of meat and give it in due season would not often, if ever be found. Like the question that the apostle asks. "Who is sufficient for these things?" A question that even the pen of inspiration does not attempt to answer, and that has never yet been answered. If the apostle Paul could feel and lament that he was not sufficient for the great work, we need not be distressed because we are made to feel our insufficiencies. The effect of this was to measurably fill the earthen vessel that had been so empty before. I don't know that I ever had a better text, or more liberty in making use of a text. And then I wondered whether fruitfulness of mind does not always come somewhat in that way; that is, preceded by a sense of poverty and barrenness. I am inclined to think that it is so in nature, and with everything else, a season of barrenness succeeded by one abundantly productive. I have been led to doubt whether there is any excellence without labor, or improve-

ment without travel and exercise of mind. There is undoubtedly some difference in natural endowments and also in the early experience; but if a man comes to believe that he can preach well enough, I don't think he will improve any, or that there will be any growth in knowledge while he feels that way. In fact it will be about that way even in the ordinary business of life. I hear it said of some preachers that they preached just as well at first as they ever did: and of others that they got better and better to the last sermon of their lives. Hungering after righteousness precedes being filled, and thirsting after knowledge it seems to me precedes the refreshing that comes from springs of living waters. A just view of the grand design of the gospel ministry and of its blessed effects when faithfully ministered must necessarily weigh heavily upon the conscience of one upon whom this gift has been conferred. If in any case there is no anxiety, no sense of insufficiency, no travel of mind in search of hid treasures, upon the supposition that a talent has been given, it seems to me it is either laid up in a napkin, or buried in the earth. Some of the best seasons I have ever had has been when I have been previously sufficiently barren in mind to cause anxiety and almost distress as to what I was to do. But it is not by any means always so. Sometimes I remain quite empty and unfruitful at the time. I remember on one occasion I had attended appointments three days in succession, and quite a distance apart; when a summons unexpectedly met me to attend the funeral of a very worthy sister in the church the next day. It was a long distance to go, and I was of course very much fatigued. I had been enjoying considerable liberty, but I had

nothing left. I found myself far on the road to the funeral with my mind utterly empty and blank. A large majority of my hearers would be strangers to our kind of preaching, but I did not care particularly about that. But I would like to be able to say something befitting the occasion. As the lily among thorns so had she been among the daughters. I did not get all the way there however without my text. It was this: "And one of the elders answered saying unto me, what are on these which are arrayed in white robes and whence come they? And I said unto him, sir, thou knowest." I then had as good a text as I wanted, and I had as good liberty in the use of it as I wanted. But it came itself unsought, and it came with great force and beauty. It seems to me I never saw so much in it before. The words of God came to John the son of Zecharias in the Wilderness and then he came preaching. Most of the preachers that I know are younger than myself, but many of them are in advance of me in other respects. I do not think of suggesting these incidents as a test or guide for others, but let them go for what they are worth. As they have been of value to myself they may possibly be of some benefit to some of my younger ministering brethren.

In love and fellowship,
E. RITTENHOUSE.

BOOKS.

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"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.
P. G. LESTER,.....Associate Editor.

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EDITORIAL.

FOOLISH PROPHETS.

Brother S. C. Jones requests my view of Ezekiel 13: 3-19.

The general subject of this chapter is foolish prophets that divine or prophesy out of their own hearts, and the Lord hath not given them the message.

1st. A true prophet of the Lord is one to whom the Lord commits his word, and bids him declare that word, and such prophet must utter that word of the Lord as the Lord delivered or showed it to him, and he must not tell any thing else. This word thus uttered is always fulfilled and never fails to come to pass as declared before hand. But a foolish prophet is one that imagines a thing out of his own heart, or from a false vision which the Lord hath not given him. To study up a case from hear-say, or from reading a book, or from a vain dream, or from following ones own spirit is the work of a foolish prophet.

Do Israelites ever do such things as this? Yes, it was Israelites ac-

cording to nationality here condemned. What wrong is it that some Israelite hath not wrought, or what folly that some have not practiced?

2nd. A gospel preacher is one that a dispensation of the gospel is committed unto by the Lord. For the Spirit of the Lord prepares the heart of a called preacher to this work. The preparations of the heart and the answer of the tongue in man are from the Lord. Again, we have this treasure in earthen vessels that the excellency of the power may be of God and not of us. The vessel is one thing, and the treasure in it is another thing. When a house-keeper brings you a dish of food, the dish is not the food. You do not eat the dish, but you eat of the food that is in the dish. You expect the dish to be clean, yet the food does not change the dish, nor does the dish change the food, though if it is not clean it would impair the food.

An earthen vessel is more useful to enclose and preserve valuable records or writings, or precious matter, than a metallic vessel would be, because the earthen vessel does not rust or leak, even if it is buried in the earth.

We have a right to expect the man called of God to preach to be a clean vessel or, vessel of mercy. By nature he is unclean and therefore he needs mercy. By grace he is cleansed and therefore is a clean vessel. But the man called to preach no more gets up the matter preached than a vessel prepares and cooks the food that is placed

in it to go on the table to be eaten. The woe on the foolish prophets is that they follow their own spirit and have seen nothing. So the false teacher or preacher the Lord has not sent follows his own spirit, and has not seen the Lord, or does not speak by revelation. He reads the bible and construes its meaning according to his own spirit or judgment, and not according to the mind of the Lord. If one construes the meaning of scripture according to the understanding of his own mind, and not according to the mind of the Lord, he is speaking not of what the Lord has shown him, but according to his own judgment.

How much of that is done in this world. Hence you see so many different denominations. One says this is the meaning of the Lord, and another says that. The truth of it is they have not sought or waited for the salvation of the Lord.

No man can preach the gospel unless the gospel be given him from above. One may be a child of God and read the scriptures much, and preach what he understands them to mean, but if the Lord is not in the matter it will not profit the people. He cannot preach Jesus unless Jesus is in him, and then he must speak by the Spirit of God.

3rd. One of the troubles in the history of the church is its tendency to corruption. Pride, show, and pretention, conformity to the world, and love of the world, are snares that entrap so many. For

when preachers or prophets claim to see a vision of the Lord, when they have not seen it, or to come in the name of the Lord when he has not sent them—it is a great sin. Those that pretend they preach what the Lord gives them, when he has not sent them, shall not be owned by the Lord, nor shall they be reckoned in Jerusalem when the living are written in Jerusalem. Those too that cry peace when there is no peace, that build a wall and daub it with untempered mortar, are excluded from among the Lord's people. A wall is to protect and defend the city. The doctrine of salvation by grace is a defense to the church or city of God. The city does not strengthen the wall, but the wall does strengthen the city. The strength of the church is altogether in God who is the salvation or wall of defense to his people.

Love is the cement that holds this wall in everlasting solidity. There is no daubing with untempered mortar here. No work of man plasters up this wall.

Woman also that teach out of their own heart are condemned. They that sew pillows to all armholes—that make kerchiefs to put on the head of every statute to hunt souls—that fit up garments to suit all sorts, shapes and sizes of people, or that preach doctrines popular to all classes are condemned. They that divine for reward of barley or money, and hunt for precious souls pretending to save them when love of gain prompt them are also cut off.

Pride is a source of corruption. Rust eats here as doth a canker. Metallic vessels, or such as are moulded out of men's composition, not earthen, plain, humble, lowly vessels, but vessels of men's shaping rust and do not hold the truth in unvarnished excellency. Whenever one arrogates to himself some special sacredness because he is a preacher that is not the earthen vessel or humble child of God that knows he is of the earth earthy, but it is one who feels that he is better than others, and therefore he is able to save others, and claims special privileges and divines out of his own heart. P. D. G.

TO MANIFEST US.

"I have set before you life and death, blessing and cursing:"—Deut. 30: 19.

In this world there is a strange and mysterious mingling of antagonistic things. Blessings of Mount Gerizim, and curses of Mount Ebal are set one over against the other. The day of adversity is over against the day of adversity. Life and death are set over one against the other. Good and evil are set before Israel. Health and sickness, ease and pain, joy and sorrow, and an innumerable number of things seemingly contradictory are in open hostility all over the world. So that the old heathens, if not the modern ones too, held that there were different deities, for, said they, one God could not be doing or suffering so many opposite things to transpire. To which God by Isaiah said, "I form the light and create dark-

ness; I make peace and create evil; I the Lord do all these things:" Isaiah. 45: 7. There is no God beside the Lord. The confusion is with man and not with God.

There is one thing I wish specially to treat upon now, and that is that this state of things best tries, finds out, sets forth, manifests and proves the manner and kind of spirit each one is led by. For instance, in the state of darkness it is shown who trusts in his own sight, or follows a blind guide, and who is staid upon the everlasting God who is eyes to the blind.

God controls or works all things according to the counsel of his own will. He does not consult the will of any other. It is manifest there is evil as well as good in the world. No one can deny this. Now under whose power are these things? Has the devil unlimited power? Can he go beyond the limit God has set for him? In the most notable instances of the devil's works, such as tempting Eve and reaching Adam his own head is bruised: in the building of the tower of Babel, in the selling of Joseph, in the oppression of the Hebrews in Egypt, in the devil's efforts at the birth of Jesus—and in his crucifixion, and many other things, indeed in all, Satan is defeated, showing that the wise are taken in their own craftiness, and Satan even cannot do any thing that is not worked to the good of those that love God and are the called according to his purpose.

But these opposite things, such as life and death, good and evil are

set over one against another, and in their operation the spirit and character of man is shown. Under that which is evil God's people are humbled and are purged, and in that which is good they rejoice; while the wicked are hardened and become more embittered under that which is evil, and under the good are emboldened in their wickedness.

God is not in wickedness, nor is he in wicked men. His Spirit is in none of these characters nor their works, yet as his sun shines on the evil and the good they could have no power except it were given them from God; as Pilate could have had no power to crucify Christ unless it were given him from above.

While we do not believe that God tempts man with evil at all, or works in men to do wickedness, yet he makes the wicked for the day of evil, and he sets life and death, blessing and cursing before Israel.

Here is strong drink in the earth. One man shows his love for drunkenness by drinking to excess or to drunkenness, and manifests what sort of spirit he is of. While another man abhors drunkenness and shuns the appearance of evil, and manifests that he is a sober man. If there had been no liquor or strong drink in the land then the characters of these men or their manner of spirit would not have been manifested.

Money is in the world. The love of it is the root of all evil. One man shows that he is of a covetous

spirit by his thirst after money. He serves mammon. One shows his love of it by manufacturing strong drink to get other peoples' money without benefitting them. He shows what sort of a spirit he is of: another shows his love of it by robbing or murdering another to obtain it: another by lying, cheating, deceiving and defrauding others to obtain it; another of quicker wits in getting money takes advantage of the necessities of others to wrest their property from them: another gets it in the name of religion. He turns preacher and divines or preaches for filthy lucre under pretense that he is saving souls. All these and many others show by their deeds what kind of spirit actuates them. A few love God and walk honestly in putting no confidence in men or money, but trust in the Lord. Each one shows what sort of spirit he is of.

One of the ways of modern times to test men is by their religion. There is a kind of religion very popular because adapted to the tastes, fears and appetites of this present world. The prevailing, fashionable religion, using the things dearest to man, such as fine buildings, music, woman with her charms, eloquence, money &c., with doctrines of free moral agency and human ability or pride, and operating on the carnal fears of man to arouse men to give the preacher their hand in order to become converted, and thousands yield to it and show what sort of spirit they are of.

These things are set before men

and men make manifest what kind of spirit they are of by accepting or rejecting them.

The worship of an invisible God is in the hearts of the redeemed from all iniquity, and the Holy Ghost ministers and supplies the Spirit of this worship. All that are of the truth hear the voice of the Son of God, and make it manifest that they are born of God by their love of the truth and suffering for the truth's sake.

Now under the law each of these things is set BEFORE Israel, but in the gospel they are put IN THEM. The law of God is WRITTEN IN THEM IN THE GOSPEL, while under the law it is written on tables of stone. In the gospel the child of God knows that evil is present, even when he would do good, and knows that in his flesh there dwells no good thing. What of good is promised under the law to the obedient is fulfilled in the gospel by and through Jesus Christ. What is threatened under the law to disobedience is manifested in the flesh as the gospel is revealed by the Spirit.

Moses does not say choose death and cursing because I set it before you. He does not say choose which you please. If the Lord be God serve him: if Baal be God serve him. Ye cannot serve both. Life and blessing, death and cursing are set before Israel, therefore they are to choose life. By nature they are in death already. To choose life and blessing would be the act of wisdom. Mary had chosen the good part which should

not be taken from her. They that make no choice are already in death. To choose life and blessing sets forth a gracious, uncommon act and shows that such have already found mercy of the Lord.

Moses found himself already in Egypt. Ere he knew it he was there. To choose another state evinced another spirit in him already, above, stronger and better than the spirit of Egypt. He loved Israel, therefore he chose that estate and loved it so much that he chose to suffer affliction with the people of God rather than to dwell in the tents of sin for a season, for he honored the reward of Israel.

No man is by his natural birth in spiritual Israel or saved. Every one by nature is born in the house of bondage. It is not that any choose that corrupt estate of death before they are in it. To suppose that one is ever in a state that he has neither life nor death, because he has not made a choice, is to suppose that one may be in a state of neither life nor death, blessing nor cursing. You hath he quickened who WERE dead in trespasses and sins. If therefore one chooses life it shows he is not dead. He is an Israelite. The fact that Solomon chose wisdom was good proof that he had already a wise mind to choose or prefer wisdom above riches, honor, long life, or any thing of that sort. We seek what we choose. We desire what we choose. One is known or manifested to be a child of God in seeking the things of the kingdom of heaven.. If it seems evil to one to

serve God then he is in a condition of evil, loving evil, and will choose evil.
P. D. G.

UNCLEAN NOT TO BE EATEN.

Brother Joseph Thomas requests my view of Dent. 14: 21 ;

"Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it: or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God. Thou shalt not see the kid in his mother's milk."

Special directions are given to the Israelites concerning what kinds of flesh they were to eat, and what they were not to eat: for some animals were clean, and some were unclean. Those that parted the hoof, or divided their cleft into two claws, and chewed the cud were clean. A beast might have one qualification, such as parting the hoof as the hog, but that was not enough; he must also chew the cud; or he might chew the cud as the camel, but did not part the hoof. Now such were not clean, and should not be eaten. One may part the hoof or walk like a child of God, but if he does not chew the cud or eat the bread of truth he is unclean. It is necessary for ones walk to be good or his tracks to be proper, but he must also eat of the tree of life. One is never clean that does not chew the cud or feed on truth. So one may chew the cud, but unless he parts the hoof he is unclean. It matters not how much one may say he eats of the hidden manna, yet if his walk or conduct does not show that he is separated from the world, or has

parted from the corrupt ways of the flesh, he is unclean.

Now the Israelites were separated from the world, and were to be a holy people, devoted to the Lord. Hence they are to eat nothing unclean. Nor could they eat of any of these CLEAN animals if they died of themselves. An animal that sickens and dies of course becomes corrupt by the disease that occasioned its death.

What we eat literally once had life. What we eat must be clean in the gospel. This applies to more than natural food, for in the gospel nothing is common or unclean, but it is sanctified by the word of God and prayer. What does the child of God feed on spiritually? Is it man's works which are unclean? No: it is on Jesus Christ crucified or slain. There was no impurity in him. He was taken by wicked hands and crucified. To feed on him is the green pasturage of the christian.

That which dieth of itself or is unclean may be eaten by the stranger, or those not of the household of faith who feed on dead works, or that which is diseased or dieth of itself. What wretched, sickening masses of dead men's brains and dead works, carcasses, do people of the world, or those that are strangers to grace eat. Aliens or enemies and those born in Babylon, or out of Zion, will buy and pay for this rotten stuff that can never satisfy the longing soul that hungers and thirsts after righteousness.

God's people are a holy people, hence they should eat clean food.

No doubt but literally peoples' lives are much more healthy who are cleanly in their persons, and partake of only wholesome food in proper quantities. If one never washes his person he culpably neglects his body. If he eats diseased food he endangers his health. Hence God taught the Jews by the many washings of their persons and their clothing he commanded them to observe that they should be clean. Now in the gospel he washes his people himself by the washing of regeneration, or washing of water by the word, which he wrought in the death and resurrection of Jesus Christ. This is the regeneration wherein all things are made new. In personal experience, when the Holy Ghost reveals the power of the gospel in the subject of grace, he is washed from his sins and made clean through the word Jesus speaks unto him. His body is washed with pure water, not merely the typical water of separation of the legal covenant, but as a vessel of mercy he is clean in the washing of water by the word, and his body is the temple of the Holy Ghost. This of course is more than an outward, natural or literal cleansing.

Then as the Jews were also required to have clean garments for the service of God, so in the gospel the child of God shall walk in white, or his conduct shall be clean as clean white linen denoting the righteousness of saints. So that God's people are holy to the Lord and should eat no unclean food, nothing but Jesus Christ and him

crucified, and their talk and walk should be in Christ Jesus risen from the dead. Set your affection on things above and not on things on earth, for ye are dead and your life is hid with Christ in God. Be ye holy in all manner of conversation.

"Thou shalt not seethe a kid in his mother's milk."

Literally it appears inhuman or unkind to seethe or boil a kid in its mother's own milk. It should be seethed in a substance more unlike itself than its own mother's milk. It would adulterate it as food in the type thus to cook it. The utmost purity is required to preserve the offerings of the sanctuary, and the food the Israelites were to eat from all impurity of man or beast. To seethe a kid in its mother's milk and eat this would typify that our food is corrupted as prepared by our own worthiness or from the fountain of self, as the kid and the mother are from the same source or the same animal. I am sure there is no food to a child of God in eating that which is no better than his own nature, or that is prepared in the elements of his own defiled nature and corrupt heart.

P. D. G.

ASSOCIATIONAL NOTICES.

DEAR BROTHER GOLD:—Please publish in the LANDMARK that the Durham Association (col.) will meet if the Lord will at Pine Hill, in Person Co., N. C., commencing on Saturday before the first Sunday in August 1892. This place is 15

miles north of Hillsboro and 6 miles west of Helena, on the Lynchburg R. R. All brethren are invited to meet with us. We hope to see brethren G. Robbins and Jonah Williams and other ministers.

Yours in love,

ELLIS FAUCETT.

Shallowford, N. C.

The Abbot's Creek Union Primitive Baptist Association will be held with the church at Sugg's Creek meeting House, commencing on Saturday before the 4th Lord's day in August, 1892. Sugg's Creek is located about 18 miles south of Ashboro, 10 miles North of Troy. All person's wishing to attend are respectfully invited. Persons coming by rail road will be met at Ashboro on Friday and conveyed to the meeting.

A. P. LEACH, CPK.

UNION MEETING NOTICES.

The next meeting of the Eastern Union will be held with the church at Bethlehem, Tyrrell Co. N. C., commencing Friday before fifth Sunday in July, 1892, when and where we desire to meet as many of the children of light as may desire to come and be with us.

N. W. AMBROSE.

The Toisnot Union is to be held with the church at Castalia on Saturday and 5th Sunday in July. Visitors by rail will be met on Friday evening at Nashville, N. C.

The Black Creek Union is appointed to be held with the church at Goldsboro, N. C., Saturday and 5th Sunday in July.

The Contentnea Union is to be held with the church at Tyson's Saturday and 5th Sunday in July.

OBITUARY.

ELDER ALBERT CARTWRIGHT.

The 'Skewarky Union is to be held with the church at Hopewell (Whitakers, N. C.) Friday, Saturday and 5th Sunday in July.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish that the Currituck and Pasquotank Union, which is to be held with the Flatty Creek church, Pasquotank County, N. C., commences Friday before the 4th Sunday in July, 1892. All ministering brethren are invited to attend, also brethren and sisters generally.

Any one who comes by rail will be met at Elizabeth City any time they will come, by dropping Elder Charles Meads or myself a postal a few days before their arrival. Your brother,
HENRY C. BOYD.
Meeksville, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—Please publish the following in the LANDMARK, it being the 3rd article of the business proceedings of the Fishers River Primitive Baptist Association while in session at Zion Hill Church, Surry Co., N. C., April 23rd, 1892. Called upon Stuarts Creek Church to report what disposition was made with the case of Elder J. D. Draughn for his affiliation with Baptist Valley Association; who reported that Brother Draughn had confessed his sin and was acquitted by the Church, which report is received as satisfactory. By order of the Association.

A. M. DENNY, Cl'k.

OUR OFFER.

Our offer of a copy of Joshua to subscribers to ZION'S LANDMARK is extended until notice is publicly withdrawn.
P. D. G.

At half past twelve o'clock Friday evening, June 3rd, 1892, Elder Albert Cartwright at the residence of Mr. John W. Jester, in Swan Quarter, N. C. after a severe illness of five days, and in the seventy-sixth year of his age gently fell asleep in the arms of his most merciful Redeemer. He was born July 3rd, 1816 on the north side of Mattamuskeet Lake, Hyde county, N. C., at which place he lived until a few years after the late war when he moved to a settlement called Rose Bay in same county to be more central among the churches he served. At his death he had the pastoral care of three churches, two in Hyde and one in Tyrrell counties, and when not providentially hindered, was ever faithful in attending them to the edifying of his brethren and the honor of his Lord and Master.

In 1841 he was married to Miss Nancy M. Jordan who it is said was a great beauty of her day, and with whom he lived happily for nearly fifty-three years, or until they were separated by his death. When they had lived together fifty years, their children gave them a golden wedding, to which their neighbors and friends were invited and were present to partake of the fine costly supper which they gave them. The writer of this sketch was present and enjoyed the occasion very much, in singing and praying with them and addressing the people relative to that special occasion.

From the union of the above couple were born several children—the exact number I do not know—only three survive him, one son and two daughters, with several grand children. Our beloved brother was received in fellowship of the Primitive Baptist church on Saturday before the first Sunday in May, 1851 and was baptised on the following day by Elder G. W. Carawan. Sometime after he united with the church he felt called by his divine Master to preach the gospel of the son of God, which he did very acceptably to his brethren the remainder of his days.

Returning from meeting at Juniper Bay, Elder Greenwoods appointment Sunday evening in company with his wife and myself, he and wife stopped out of a shower of rain, at the house of Mr. Jesters, and during the night he was taken very sick

with a chill and vomiting, and was no better next morning. Dr. Credle was sent for, and came and did all in his power to relieve him, but all human efforts were vain, he gradually kept sinking until Friday a little past the middle of the day, which was the 3rd of June, the Lord whom he so much loved and served called his faithful servant away from earth to Heaven, where for him there will be no more suffering pain and sorrow, but all will be pleasure joy and peace forever. He doubtless called his aged servant away from the evil to come, to receive the crown of righteousness which was laid up in Heaven for him and for all that love the appearing of our Lord Jesus.

On the following day his remains were conveyed to the north side of the Lake near Bethel church to the house of a friend where it remained for the night, and on Sunday morning, first Sunday in June, and the time of the churches quarterly meeting—was taken in the church house, where Elder E. P. Hudson preached a sermon to a congregation numbering I suppose five or six hundred. After services were ended, the pall bearers conveyed the corpse of the dear brother to the grave in the church yard to its last resting place on earth, where it will remain until the morning of the last day when the body thus sown in weakness and dishonor, will be raised in power and glory, where its inheritance will be pure and undefiled enjoying the blissful presence of his Lord forever. May Divine grace prepare us to meet our dear brother there.

Elder Cartwright was deservedly beloved by all the brotherhood that knew him, and even other denominations and the world generally spoke well of him, carrying out the Psalmist declaration "that even the rich among the people shall entreat thy favor," a man of this class said at the burial that he wanted all to join together and build a monument to his memory. Such is the result my brethren, of leaving a good name for honor virtue and honesty, these are the fruits of christianity which will perpetuate a name, when the high shaft raised by man to the honor of man will crumble away and be forgotten. The memory of our brother is specially dear to me from the fact that he baptised me, and he also was one of the Presbytery that ordained me and was spiritually to me, as a father to a son. May the memory of his virtues sink deep into our hearts

and may we follow his footsteps as he followed Christ.

L. S. ROSS,

Gospel Messenger please copy.

In Memory of LITTLE BERTIE, son of M. E. and K. M. Palmer.

Little Bertie with little ways,
He was so dear to me,
He lived 5 months and 27 days,
And then God set him free

I never knew what trouble meant
In all my days before,
'Til little Bertie from me went,
And went to come no more.

But I must try and not complain,
Since God has thought it best
I'll pray to meet my babe again,
In Heaven among the blest.

I many times did kiss the face
That was so kind to me,
But remember where he has gone,
What will become of me.

Now the loved form I'll see no more.
While in this world I stay,
But on that happy shore,
May I get there some day.

Then when my time may come,
In heaven may I meet,
And then rejoice
And worship only thee.

Written by Mollie Wilkerson for Mary E. Palmer.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

B. GREENWOOD.

Meadow.....	23 & 24 July
White Oak.....	25
Toisnot.....	26
Falls of Tar River.....	27
Springhope.....	28
Hickory Rock.....	29
Castalia.....	30, 31
Hopeland.....	August 3rd
Williams'.....	4
Lawrence's.....	5
Deep Creek.....	6, 7
Conoho.....	9
Spring Green.....	10
Hamilton.....	12
Will need conveyance.	

A. GARDNER.

Pine Meeting House.....	Aug. 1
Brother Workman's.....	2
Toms Creek.....	3
Riley's School House.....	4
Flat Creek.....	5
Bear Creek.....	6
Meadow Creek.....	7

Crooked Creek.....	8
Watson.....	9
High Hill,	10
Liberty,	11
High Ridge,	12
Lawyer's Spring,	13
Bethany,	14
Tyson's School House,	15
Jerusalem,	16
Jones' Hill,	17
Liberty Hill,	18
Freedom,	19
Mountain Creek,	20
Big Creek,	21
White Oak Springs,	22
Pleasant Hill,	23

Thence to the Abbott's Creek Association which will convene with the church at Suggs' Creek.

Mount Tabor,	30
Rock Hill,	31
New Shepard,	Sept. 1
Abbott's Creek,	3
Saint's Delight,	4

He will need conveyance.

ELD. J. D. DRAUGHN.

Cross Roads in Guilford Co., Tuesday, July 26	
Pleasantville,	Wednesday, 27
Shiloh,	Thursday, 28
Matrimony,	Friday, 29
Good Will,	Saturday, 30
Ridgeway, Va.,	Sunday, 31
Green Spring,	Monday, Aug. 1
Buffalo,	Tuesday, 2
Snow Creek,	Wednesday, 3
Pine Grove,	Thursday, 4

He will need conveyance.

J. N. ROGERSON.

Jamesville,	July 13
Montlock,	14
Concord,	15
Lebanon, Tyrrell Co.,	16 and 17
Lebanon, Dare Co.,	18

Bro. Chas. Mead will please arrange appointments from thence over the Sound so as to be at Flatty Creek 4th Saturday and Sunday. He will need conveyance.

W. W. BARNES.

Washington, Beaufort Co., 4th Sun. in July	
Great Swamp,	Monday
Flat Swamp,	Tuesday
Cross Roads,	Wednesday
Little Creek,	Thursday
Sparta,	Friday
Old Town Creek,	Saturday
Autrey's Creek,	Sunday
Tyson's,	Monday
Meadow,	Tuesday
Travel Wednesday	
Moore's,	Thursday
White Oak, Friday, Sat. and 1st Sun. in Aug.	
Rest Monday.	
Lower Black Creek,	Tuesday
Aycock's,	Wednesday
Upper Black Creek,	Thursday
Scott's,	Friday

Contentnea,	Saturday
Wilson,	Sunday
Rest Monday and Tuesday.	
Toisnot,	Wednesday
Upper Town Creek,	Thursday
Pleasant Hill,	Friday
Falls Tar River,	Saturday
Williams,	Sunday
Lawrence's,	Monday
Deep Creek,	Tuesday
Kehukee,	Wednesday
Conoho,	Thursday
Hamilton,	Friday
Spring Green,	Saturday
Skewarky,	Sunday
Bare Grass,	Monday
Washington,	Tuesday

He will need conveyance.

J. E. ADAMS.

Durham, Thursday night before 2nd Sunday in August.

Eno,	Friday
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Thence to Country Line Association at Dutchville.

Eld. D. R. Moore will arrange appointments to Country Line Association, after which I will be at Sandy Creek Wednesday before 4th Sunday in August.

Mt. Tabor,	Thursday
Pleasant Hill,	Friday

Thence to Abbott's Creek Association at Sugg's Creek.

Brother W. J. Stephenson will probably accompany me.

Conveyance needed.

J. C. WILLIAMS.

Liberty,	2nd Sun. and Sat. before in July
Lawyer's Spring,	Tuesday
Bethany,	Wednesday
Smithfield,	Sat. and 3rd Sun.
Clement,	Monday
Hannah's Creek,	Tuesday
Rehoboth,	Wednesday
Fellowship,	Thursday
Bethel,	Friday
New Hope,	Sat. and fourth Sunday in July
Old Neils Creek,	Monday
Sandy Grove,	Tuesday
Willow Spring,	Wednesday
Middle Creek,	Thursday
Raleigh,	Sat. and fifth Sunday
J. R. Young's,	Monday Aug.
Durham,	Tuesday
Eno,	Wednesday
Camp Creek,	Thursday
Surl,	Friday
Flat River,	Sat. and 1st Sunday
Wheeler's,	Monday
Prospect Hill,	Tuesday
Lynch Creek,	Wednesday
Arbor,	Thursday
Deep Creek,	Friday
Harmony,	Sat. and 2nd Sunday
Big Meadow,	Tuesday
Bear Creek,	Wednesday
Maple Spring,	Thursday
Pleasant Hill,	Friday

He will need conveyance when off R. R.

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[By Silas H. Durand.]

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WILKINGTON & WELDON R. R. and Branch. — Cond. Schedule. TRAINS GOING SOUTH.

DATED May 19, 1892.	No. 23. Daily.	No. 27. Daily.	No. 41. Daily, ex- Sundays.
Weldon	12:30 p. m.	5:45 p. m.	9:00 a. m.
Ar Rocky Mt.	1:40 p. m.	3:30 p. m.	7:50 a. m.
Ar Tarboro	2:15 p. m.	.....	.....
Lv Tarboro	12:15 p. m.	6:00 p. m.	.....
Ar Wilson	4:15 p. m.	7:00 p. m.	7:40 a. m.
Lv Wilson	2:30 p. m.	.....	.....
Ar Selma	3:30 p. m.	.....	.....
Ar Fayetteville	5:30 p. m.	.....	.....
Lv Goldsboro	3:15 p. m.	7:40 p. m.	8:30 a. m.
Lv Warsaw	4:14 p. m.	.....	9:30 a. m.
Lv Magnolia	4:27 p. m.	8:40 p. m.	9:44 a. m.
Ar Wilmington	6:00 p. m.	9:55 p. m.	11:25 a. m.

TRAINS GOING NORTH.

	No. 14. Daily.	No. 78. Daily.	No. 40. Daily, ex- Sundays.
Lv Wilmington	12:35 a. m.	9:15 a. m.	4:20 p. m.
Lv Magnolia	1:54 a. m.	10:57 a. m.	6:02 p. m.
Lv Warsaw	11:11 a. m.	12:05 p. m.	6:15 p. m.
Ar Goldsboro	2:55 a. m.	12:05 p. m.	7:10 p. m.
Lv Fayetteville	.....	9:10 a. m.	.....
Ar Selma	.....	1:05 a. m.	.....
Ar Wilson	.....	12:10 p. m.	.....
Lv Wilson	3:35 a. m.	12:58 p. m.	8:04 p. m.
Ar Rocky Mt.	4:03 a. m.	.....	8:30 p. m.
Ar Tarboro	6:30 a. m.	12:55 p. m.	.....
Lv Tarboro	.....	12:55 p. m.	.....
Ar Weldon	5:05 a. m.	2:55 p. m.	10:00 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p. m., Halifax 4:22 p. m., arrives Scotland Neck at 5:15 p. m., Greenville 6:52 p. m., Kinston, 8:00 p. m. Returning leaves Kinston, 7:10 a. m., Greenville 8:25 a. m., Halifax at 11:00 a. m. Weldon 11:25 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7:00 a. m. Arriving A. & R. Junction 8:40 a. m. returning leave A. & R. Junction 7:05 p. m., arrive at Washington 5:45 p. m. Daily except Sunday. Connects with trains on Abenmarle & Raleigh R. R. & Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 7:12 p. m., 1:20 p. m. Plymouth 8:30 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williams ton, 7:30 a. m., 9:58 a. m., arrive Tarboro, N. C., 10:40 a. m., 11:20 a. m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 7:30 a. m., arrive Rowland 12:15 p. m. Returning leave Rowland 12:15 p. m. arrive Fayetteville 5:15 p. m. Daily except Sunday.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p. m., arrives Nashville 5:55 p. m., Spring Hope 6:30 p. m. Returning, leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:20 p. m., and 11:15 a. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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Cond. Schedule—In effect June 26, 1892.

S. Bound Daily.	MAIN LINE.	N. Bound Daily.
No. 1		No. 2
11 10 p.m.	Ar.....Wilmington.....Lv	6 00 a.m.
7 55 p.m.	Ar.....Fayetteville.....Ar	8 02 a.m.
7 30 p.m.	Ar.....Fayetteville.....Lv	8 27 a.m.
6 10 p.m.	Ar.....Saraford.....Lv	9 14 a.m.
4 15 p.m.	Ar.....Chimney.....Ar	11 41 a.m.
3 50 p.m.	Ar.....Greensboro.....Ar	12 15 p.m.
3 45 p.m.	Ar.....Greensboro.....Lv	12 25 p.m.
2 53 p.m.	Ar.....Stokesdale.....Lv	1 22 p.m.
2 30 p.m.	Ar.....N. & W. Pk. - W. Cove, Ar	1 55 p.m.
1 15 p.m.	Ar.....N. & W. Pk. - W. Cove, Ar	2 33 p.m.
1 12 p.m.	Ar.....Athal Hall.....Ar	3 02 p.m.
12 00 p.m.	Ar.....Mt. Airy.....Ar	4 25 p.m.
S. Bound Daily.	Bennettsville Div.	N. Bound Daily.
No. 3		No. 4
10 20 p.m.	Ar.....Bennettsville.....Lv	5 40 a.m.
9 25 p.m.	Ar.....Maxton.....Ar	6 30 a.m.
8 55 p.m.	Ar.....Red Springs.....Lv	7 04 a.m.
8 13 p.m.	Ar.....Hope Mills.....Ar	7 43 a.m.
7 50 p.m.	Ar.....Fayetteville.....Ar	8 12 a.m.
S. Bound Daily Ex. Sunday.	Factory and Madison Branches.	N. Bound Daily Ex. Sunday.
No. 15		No. 16
7 20 p.m.	Ar.....Ramsburg.....Lv	7 15 a.m.
5 40 p.m.	Ar.....Chimney.....Lv	9 10 a.m.
4 45 p.m.	Ar.....Greensboro.....Ar	10 00 a.m.
4 25 p.m.	Ar.....Greensboro.....Lv	10 35 a.m.
3 10 p.m.	Ar.....Stokesdale.....Ar	12 15 p.m.
2 00 p.m.	Ar.....Madison.....Ar	1 05 p.m.

Train No. 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and west of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points south and south-west.

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Gen'l Mang'r.

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VOL. 25.

JULY 15, 1892.

NO. 16.

17

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.,

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE.

DEAR BRETHREN GOLD AND LES-
TER:—So keenly do I feel my utter
inability to address the dear people
of God, that were it not that I feel
you are possessed of that charity
which covers a multitude of imper-
fections, I could not take this great
liberty. This morning I am so
filled with the love of God, my
heart goes out to you and his dear
people with a burning desire to tell
them of the way in which I trust
He has led my roving feet; how
his Spirit killed my soul to the love
of this world and its vain false
pleasures. I was raised by a God-
fearing, pious mother, who was a
widow indeed, and tried to bring up
her children in the way they should
go; and whose example is worthy
of emulation by all that are trying
to serve the true and living God.
She was a strict member of the
Primitive Baptist church, and al-
ways carried her children with
her to their meetings, and taught
them to reverence their worship,
respect their members, and behave
with becoming propriety in the
house of God. There I learned, in
my childhood, to think highly of
the Baptists; and looked upon
them as being a holy and good
people. I really loved them for
their piety and would listen with
eager delight to their conversation,
and desire much to be like them.
But I was exceedingly fond of
dancing, and many other worldly

amusements, so that I could not
make a complete surrender of my
heart's idols. I was the youngest
of seven children, therefore it was
through duty my privilege to re-
main with, and care for my dear
mother as best I could. She used
to have me read her bible and pa-
pers for her, which was a pleasant
task indeed, and soon I found
within me a desire to know the
truth of these things for myself.
On the 16th of May 1889 the dear
Lord saw fit to remove precious
mother to the home she so much
longed for. Thus, bereft of my
last earthly parent, the boon of all
my sorrows and cares, the spring
of all my hopes and joys, I felt
alone, forsaken, and desolate.
How hard to give up so good a
mother; yet the decree had gone
forth; "dust thou art, and to dust
thou shalt return." In my help-
lessness I turned to God where my
stricken soul plead for mercy, and
while gazing for the last time upon
the features of that dear form, with
great power, and accents sweet
came the Scripture, "Let not your
heart be troubled, ye believe in
God believe also in me." Did I
believe in God was a question I
could not answer then; yet I now
know that I believed salvation was
of the Lord, for with all my vile-
ness there never was a time when I
thought that there was salvation in
any other. I knew also that Jesus
was the Savior. Language fails to

express the comfort, and how humbled I was under so precious a revelation. For there was the proof that when my father and mother forsake me the Lord will take me up and pity me as no earthly parent could. "The Lord is my shepherd, I shall not want," came in great sweetness, filling my soul with joy inexpressible under my sore bereavement. Time passed with many changes to me, sometimes filling me with floods of doubts; again, that Jesus was a rich almighty friend, and his people were my people. But I felt unworthy to join them, or even to visit them, yet there was a longing desire to join the church and be numbered with his people. Finally I was brought to see so much sin and corruption in my heart that I felt surely I must be deceived. O wretched, miserable is that soul that fears it has grasped the shadow and missed the substance. I felt impressed to visit Elder David House, who I found feeble in health, but strong in the faith of Jesus Christ, and in peals of sweetest melody flowed the precious gospel of redeeming grace from his lips into my soul, confirming my feeble hope, strengthening my faith, so that I could lay hold of the precious promise, and rejoice in the "God of Israel," and felt if he would give me strength to present myself to the church I would gladly do so, and bear the shame and take up the cross; but soon I fell from that lofty position, and wrestled sorely in despair. In the meantime I visited a very dear Cousin, who was on a bed of affliction; she had a hope and related a beautiful experience, which made me feel that I was almost without God and without hope. So earnestly did I desire salvation above all things else, and felt to ask the prayers of the saints, but too un-

worthy for them to notice. Finally, after pouring out my soul in bitter anguish unto God I thought I would read the bible. Opening to a place I did not remember ever having seen were the words, "The Lord is my light and my salvation, whom shall I fear, and of whom shall I be afraid." This filled me with love to God, to his people, and even to the world, nor did I feel "ashamed to own my Lord, or to defend his cause." The world had lost its charms to me, I could then see the beauty in the ordinance of the Lord: his people had become dear indeed to me: "old things had passed away." I felt much impressed to join the church and be baptized, but how unworthy I felt, yet for my life I could not get rid of the desire. But after suffering the rod, and bearing the stripes for some time I was enabled I trust by the Lord to take up the cross and follow Jesus "through good as well as evil report." I went before the Church at Little Creek and told them of what I hoped the Lord for Jesus' sake had done for my soul; was received and baptized the third Sunday in July last by Elder G. D. Roberson. To me it was a beautiful, calm, tranquil, happy day. For the sweet peace of a clear conscience like a mighty river flowed into my soul, and I felt calm and serene. I could say with the poet, "I need not go about for joys, I have a feast at home." But since I have many doubts and fears, yet I realize a sweet peace that the world has never given, which I trust will be my comfort while journeying through this vile world. If I am deceived my prayer to God is that he will show me better and lead me by his grace into paths of righteousness. Brother Gold, this is at your disposal: if you think it will be beneficial to the least saint let

them have it; if not, throw it aside. If I am ever saved it will be "by the grace of God." I hope you will bear with me in my weakness for I am young and weak, and desire the prayers of all God's people in my behalf.

Your little sister if one at all.

WILLIE A. COBB.

Penny Hill, N. C.

DEAR BROTHER GOLD:—I have oftentimes had the impression to write to the household of faith, to them that believe in God and God alone. Oh how it makes me rejoice to feel that my heart's desire is to worship him in spirit and in truth, and to give him all the praise, glory and honor while on this earth, though I feel that have sinned and done many things that I ought not to have done, and oftentimes am almost ready to complain and think my lot is hard, forgetting for the moment that our blessed Saviour had not where to lay his head, but he became a man of sorrow, acquainted with grief to redeem his people from endless woe, and the powers of Satan cannot prevail against it. Oh glorious truth, happy thought. I believe there is no condition in which God's dear people can be placed or are found but Jesus the precious Saviour is found ever near them to guide them in every time of need. Yes, dear brethren and sisters, Satan may arise and tempt us and lead us astray, but I am sure that if we are one of the elect he cannot lead us astray any farther than the blessed Saviour sees fit to let him, though he leaves us awhile to be tempted yet he will come in every time of need and reveal his lovely face which is more than all this world to me. Oh how very precious he was when we were away down in that horrible pit and no way to get out, when Jesus comes with his outstretched arms

and lifts us out and stands us on that solid rock which is Christ Jesus. Though at times I feel cast down and feel that I am as prone to sin as the spaks are to fly upward, and when I would do good evil is present with me, and at times feel that husband, mother, brothers, sisters and friends have all forsaken me, and have doubts and fear that I am not one of God's elect, but blessed be his holy name when I feel so cast down there comes a small, still voice into my poor heart saying bear it with patience. I will not forsake thee. I love thee with an unchanging love. Art thou not willing to bear these light trials and troubles for one that has loved thee and called thee, and has died to set thee free? Then I can only rejoice and say yes, dear Lord, send such troubles and trials as thou seest I stand in need of that I may love thee more and serve thee better while on earth I stay. Though I feel my stay on earth will not be long, but my desire is that my remnant of days may be spent to his praise. I feel to be the worst of sinners, and if saved at all it is through the love and mercy of Christ our Saviour and nothing that I have done or ever will do. Right here I will tell you I believe in works but not to work to try to get to heaven, but to work out what the Spirit within tells us to do and nothing more, for by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them.—Eph. 2: 8, 10; and give God all the glory and praise. He who bled and died to save our poor sinful hearts, and gave us clothes to wear and food to eat and quickened our

poor souls, that we might hear his precious gospel and understand, which is Jesus and him crucified: then oh then is that not enough to praise him every day of our lives. He who gave us everything I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.—Rom. 8: 38, 39. When I commenced to write I did not intend to write as long a letter as I have, but I can say it has relieved the impression to tell the brethren and sisters what an awful sinner I am. I have never seen many of the correspondents of the LAND-MARK, but they seem very near to me, and I often think if I could write such interesting pieces it would be a pleasure for me to do so; but I am too vile, too prone to sin that my writing is not to be compared with them.

Mixtures of joys and sorrow
I daily do pass through,
Sometimes I am in a valley
And sinking down with woe.
Sometimes I am exalted;
On angels wings I fly,
I rise above my troubles
And hope to reach the sky.

ELLIE M. LOWRY.

Weeksville, N. C.

ELDERS P. D. GOLD AND LESTER,
DEAR BRETHREN:—"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:19, 20.

Brethren, and to all the readers of ZION'S LANDMARK, it would be well for me to consider this subject as I do understand that it was addressed to the church and not to the world. We often hear the

scriptures perverted, and applied to the world at large. You could not convert one who had not been born of the Spirit. Therefore one must have life to be converted. We often hear those who profess to be preachers use it this way, he that converts a sinner saves a soul from death, that would mean any one who had not been born of the Spirit. The preacher cannot convert one who has not been quickened. It is the Spirit that quickens us. The preacher is not the Spirit. Some think that the preaching of the gospel is to quicken sinners into life, but the preaching of the gospel is to save them whom God has quickened, for it has pleased God by the foolishness of preaching to save them that believe.

This subject to my view was addressed to the church, and should only be applied there, because the apostle addresses them by the title of brethren. Do you suppose the apostles would address the Jews or Pharisees, and those who had not been born of the Spirit, or those of the world by the title of brethren? No, but he calls them brethren, speaking to the church. Now brethren, and dear children of God, I will try to come to the point, hoping that God will direct my mind by his Spirit and his word.

Some think that God's people are not sinners, but they are all sinners and are liable to err from the truth. Now suppose there are members in the church that are in the habit of drinking too much, and blockading and violating the law, and joining secret organizations, are they not erring from the truth? I think so, and the apostle was speaking of the one that errs from the truth, not to any one, but to the one who had sinned. Now if there is one among you who has erred from the truth, and one convert him or her, he saves a soul from death and

hides a multitude of sins. But one may ask, what is meant by saving a soul from death. To my view it means this, that it saves him or her from dying to the fellowship of the church. One might stray so far from the church that there would be a multitude of sins committed, and if one could convert him before he got so far away, there would be a multitude of sins hid and a soul saved from death, because he would have the life of the church, which is her fellowship, and this is not all, there are many ways in which the children of God may be led astray. There are many crying, lo here, and lo there, go ye not after them.

Brother Gold, and to all my preaching brethren, it does seem to me that God's servants are straying away from what Christ taught them. They should teach his people. They talk too much about Babylon and are not standing on the walls of Zion showing Israel her transgressions, and the house of Jacob his sins. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. This to my view means one who has sinned against the church and before God. It may be in discipline or in doctrine, and their fellowship retained in the church by prayer, and a confession of their sins, their error being forgiven by the church, and fellowship restored between them. There is one then who has been given life. What kind of life is it? It is the life of the church. Then there is one that is convinced of the error of his way and has life in the church: but if the child of God lives after the flesh he shall die, die to the fellowship of the church and the joys of salvation; but if ye through the Spirit do mortify the deeds of the body ye shall live. For as many

as are led by the Spirit of God, they are the sons of God.

There is a sin unto death. I do not say that he shall pray for it. All unrighteousness is sin: there is a sin unto death, and there is a sin not unto death. What kind of sin is it then that the apostle has reference to that he shall not pray for? I understand them to be such gross transgressions as the church cannot fellowship. There is no unity of Spirit then between them and the church. Then they must be delivered over to the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus.

My prayer is then that God's children may endeavor to keep the unity of the Spirit in the bond of peace.

Let us labor if be the will of God to enter into that rest that remains to the people of God. Then if there is a rest that remains to the people of God it has never been taken away.

God made the Heaven and the earth in six days, and finished them on the seventh day, and rested from all his work. So Christ completed eternal salvation, and is now entered into his rest as God did into his rest. Therefore God saved his people with an everlasting and eternal salvation. Therefore he calls his people with an holy calling, to work out their salvation, for it is God that works in them to will and to do of his own good pleasure. Then dear child of God work out your own salvation with fear and trembling, for it takes God to work this salvation in you. How long will it take us to work out that salvation? It will take us as long as we live in this sinful world. Some think when they join the church there is nothing more for them to do, but every thing is full of labor. The apostle says therefore let us labor to enter into that

rest that remains to the people of God.

Then dear brethren in your prayers remember me as a poor sinner at a throne of grace, that I may have the love of the brothers and sisters, that I may live with them in obedience, that I may have their love and friendship, and that I may be able to fill the assignment of my Lord and master.

Brother Gold, I will commit this to your trust to do as you think best. Yours in love,

F. C. REYNOLDS.

DEAR BRETHREN, GOLD AND LESTER:—I will pen a few thoughts on the following, "In the day thou eatest thereof thou shalt surely die." These words were spoken by our Creator to our first parents in the Garden of Eden, and by these words made known the penalty of the violation of the law. The Law was pure and holy, because it fell from the lips of Him who is the giver of every good and perfect gift. The words are gone out of his mouth, and they shall not return void, but shall accomplish that whereunto he hath sent it. But the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Now the serpent was more subtle than any of the beasts which the Lord God had made, and he said unto the woman, yea hath God said, ye shall not eat of every tree of the Garden! And the woman said unto the serpent, we may eat of the fruit of the trees of the Garden, but of the fruit of the tree which is the midst of the Garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die, for God doth know &c. Here the serpent acknowledged the foreknowledge of God, which many

of his ministers that are transformed into ministers of light, will not acknowledge. But all things work together for the good of those that love God, to them who are the called according to his purpose.

In eating the forbidden fruit our first parents fell, and forfeited their right to the tree of life, and death is the penalty, and hence all fell in our federal head. Now what! Without the shedding of blood there is no remission. The Lord God said, "Behold the man is become as one of us to know good and evil, and now lest he put forth his hand and take of the tree of life and eat, and live forever: therefore the Lord sent him forth from the Garden of Eden to till the ground from whence he was taken. And there was placed at the East of the garden of Eden cherubims, and a flaming sword which was pointed in every direction. O worker for justification where art thou! Remove the cherubims and flaming sword from the East of Eden, and you will have the way passible and possible, as you call it. Well might every child of God weep when he sees and feels his destiny is sealed, and he is made to feel that destruction is his portion, and that God would be just in sending him to destruction. John wept when he saw the book written within and on the back sealed with seven seals; and there was search made in heaven and in earth and under the Earth and there was none found that was able to loose the seals and look thereon. Every child of God when he is quickened into life by the Spirit realizes for the first time that he had been totally dead to the favor of God, and that every step was in direct opposition to God and godliness and he sees now that he is condemned by the Justice of God. He finds now the commandment that was ordained unto life

is unto death, and every effort he makes to deliver himself he sinks deeper in the mire. When we hear the thundering appeals of justice calling for our lives and appointing us our portion in the lake that burneth with fire and brimstone forever and ever. How O how can we get our mouth in shape to say that God will save us if we but make the first start when every start we take is contrary to God. The natural man receives not the things of the Spirit of God, neither can he know them, beause they are spiritually discerned. How can he turn to God when every imagination of the heart of man is only evil continually? How can the natural man, destitute of the spirit of truth, claim an inheritance with the children of God, when they are none of his? How can one work himself into the favor of God, when justice says cut him down? Cursed is every one that putteth their trust in an arm of flesh. By the works of the law there shall no flesh be justified in the sight of God. I think I have given sufficient evidence to show that the Adam race all died to the favor and sweet communion that our first parents had before they eat the fruit, and now coming to the Cherubims and flaming sword that was placed at the east of Eden, which I understand to be Christ and the Spirit of truth, he it is that guards the way of the tree of life, and now to the weary heavy laden souls who feel that they are the off-scouring of the earth, and that they cannot do one good deed, and that their works are what would sink them and the whole world into eternal destruction. These characters are near the kingdom, and this is the work, to believe on the son of God who verily was fore ordained to bear the sins of his people, and was delivered according to the determinate counsel and fore know-

ledge of God into wicked hands, whom they did crucify and slay. Him God raised from the dead, and he now is become head over all things to the church, in whom we were reconciled to the Father, even when we were yet enemies, in whom we have access through his death to the Father, and the remission of sins. He did abolish the condemning sentence, and not only the sentence of Death itself, but hath brought life and immortality to light through the gospel. He did satisfy the demands of justice when there was none in heaven nor on Earth, nor under the earth, that could satisfy it and live: and hath given unto us his spirit, to bear witness with our spirit that we are the children of God; and as he lives we shall live also: for his children are bone of his bone and flesh of his flesh and he is not ashamed to call them Brethren. Unto him we owe our existence both natural and spiritual. Christ is the way, the truth and the life, the beginning and end, the door of the Shepherd, the redeemer and Saviour of sinners. He works and none can hinder, and hinders and none can work, and works over all opposition, declaring that he will put his laws in their hearts, and write them in their minds, and they shall be this people and he will be their God, and he will remove the stony heart and give them a heart of flesh, and will be merciful to their unrighteousness, and their sins and iniquities He will remember no more. He gives unto them eternal life and they shall never perish. He is God and besides him there is none other. Therefore in consequence of our first parents' transgression, who died to all spiritual favor with God, all his posterity fell in him, and now eternal life will have to be given to the people of God by the giver of every good and every perfect

gift. Christ says he gives it to them, and this eternal life was given us in the wisdom and foreknowledge of God before the foundation of the world, but is manifest in the last times for you, who are kept by the power of God through faith unto salvation, ready to be revealed at the last day. No man knoweth the Father but the son, neither knoweth any man the son but the Father and he to whomsoever the son will reveal him. I have been very blundering, but I think an unprejudiced reader can see that salvation is of the Lord independent of the priest, the preacher, Missionary Board, Sunday Schools, or any other means that could be invented. I mean eternal salvation, and every effort one makes in their own strength to secure eternal life is trying to do what Christ came to do, and is a thief, and a robber, stealing from Christ the power and robbing him of his glory and he is antichrist: but unto the true God, let us as children of light put all our trust, and pray for each other, that we fall not from our own steadfastness.

Yours in love,
D. L. SHIRLEY.

MY SOUTH CAROLINA TOUR.

At the request of many precious brethren and sisters, I make mention of this tour in the LANDMARK. On the first Saturday and Sunday in Feb. 1892 I visited Mulberry church of Primitive Baptists in Surry Co. N. C. and tried to preach for them both days, felt to be wonderfully favored of the Lord in preaching. On the 9th of Feb. I bid my precious little family farewell amid tears and sighings, and I walked a distance of seven miles to Elkin, N. C. where I boarded the train at 5 p. m. for Greensboro, N. C. where I changed cars for Colum-

bia, S. C. and stopt with Mr. Robert Brazell my esteemed friend living near the city. Late in the evening brother J. R. Brazell came to the city and I went home with him, where I met with his kind and precious family, and sister Daniels. I was very sick for two days while with brother Brazell and family and shall never forget their kind treatment. Preached several times here with this precious people, and the last night of my stay here, I preached in the city. I shall never forget this my trip to S. C. It was on the evening of the 15th of Feb. 1891 that I first met Elder Thos. Bell of S. C. at Bro. Brazell's. And on the morning of the 18th, Elder Bell and myself boarded the train for Williamston, Anderson Co. S. C., where we were met by Mr. John Hog, who conveyed us to his house, where we held services at night in the presence of a large and attentive congregation of people. Mr. Hog has a kind and interesting family, and their kindness to me will never be forgotten in time by me. On the morning of the 19th we were conveyed to the residence of our dear and precious brother Jephtha Watkins, where I tried to preach in brother Watkins' house to a waiting and interested people. Sister Watkins is an invalid. She suffers most intensely with rheumatism, which has rendered her unable to walk, and preaching was in the house for her special benefit. I again held services at night. Elder Bell preached a most practical sermon on Saturday. I remained with brother Watkins' family until Sunday evening the 21st when I took the parting hand with the most of the members of Mill Creek Primitive Baptist church in S. C. I shall never forget the kindness shown me by these dear brethren and sisters. I must say that in all my ramblings over the broad land

I have not found a more precious band of brethren and sisters than I found at Mill Creek, S. C. Brother Jephtha Watkins is a man alive in the cause of his blessed Jesus. I have never met a man more firm and steadfast in the doctrine of God our saviour, nor one more devoted than he. I cherish with a thankful heart in fresh memory of his kindnesses to poor unworthy me while I was at his house. His company was very entertaining and desirable with me, because his soul seemed to be aflame with the love of God. Sunday evening I went home with Bro. T. H. Martin, where I again tried to preach at night to a respectable gathering of people. And took the parting hand with that dear brother "William Martin and family." And on the morning of the 22nd Feb. young Mr. Joe Martin set out to convey me to Six Miles in Picken's Co. S. C., and we soon joined with young Mr. Dayton Watkins and Eld. Bell, and when we had travelled all day we put up at a Mr. Garrett's near Six Miles, and Bro. Bell preached at Six Miles at night. On the morning of 23rd we set out for Salem, in Oconee Co., S. C. and when we had travelled nearly all day, we arrived and at night the writer tried to preach in the public School house. And it was here that I was permitted to meet my dear and precious brother G. H. Morgan, for the first time in the flesh. Brother Morgan had come all the way from Transylvania Co. N. C. to meet us. On the morning of the 24th we set out for the direction of Brother Morgan's and when we had travelled until the afternoon we took the parting hand with our two young friends, Mr. Watkins and Mr. Martin, who had been so kind in conveying us so far. We continued with brother Morgan, and about sundown we began to ascend

the Blue Ridge Mountain, and after we had travelled several miles in the dark we arrived at Bro. Morgan's in Transylvania Co. N. C., in which vicinity we remained and preached until the morning of the 29th of Feb. During our stay in Bro. Morgan's vicinity Elder Bell baptised five persons in Glade Creek, and the unworthy writer married a couple in Glade Creek M. H. Brother and sister Morgan were very kind to Brother Bell and myself. Those brethren and sisters are all precious to me. May God bless them in their loneliness. Now Brother Oliver Johnson and Mr. Zachariah Cox had come over from Cool Spring Church in Greenville Co. S. C. to meet us, and convey us down to Cool Spring, and so we arrived at old Brother Johnson's on the evening of the 29th, and remained and preached at Cool Spring both day and at night, until the evening of the 2nd of March 1892, when we were conveyed to the residence of Mr. Geo. Nicoll in the little town of Pilgrim's Rest, in Greenville Co. S. C., where we remained with Mr. and sister Nicoll until the evening of the 3rd, when we took the train for Greenville. At midnight I took the parting hand with my dear yoke-fellow in the gospel, Elder Thos. Bell, and boarded the train for Blacksburg, S. C., from thence I went to Baltimore on the 3 C's R. R. and on arriving was met by brother James Mc Kinney and was conveyed by him to his comfortable residence. On Saturday morning brother McKinney conveyed me to the old Primitive Baptist Meeting House in Rutherford Co., N. C., where I met a large attentive congregation, both on Saturday and Sunday, and preached to that people with the liberty that God gave me both days. Saturday night I stayed with brother John McDaniel and his pleasant

family. I arrived home on the evening of the 8th of March 1892, and found my little family as well as when I left, and I felt to thank my dear God for such manifold blessings. So I remained with my family until the 11th of March, when I again had to leave them, and filled an appointment at Union Meeting House, in Surry Co., N. C., on Saturday. On Sunday I tried to preach the funeral of Mr James Wood at Stony Knoll, Surry County, in the presence of the largest audience I ever saw gathered on such an occasion. Elder G. O. Key, who had conveyed me from his house near Union to this place, took part in the services. Elder Key is a precious brother. Elder Alberty closed. I again preached at this place at night to a large audience. Then on Monday the 14th of March 1892 I again tried to preach at the M. H. of Liberty Primitive Baptist church, and notwithstanding I was suffering so intensely, yet I felt to have great liberty of speech and believe that I was enabled to preach in the power and demonstration of the Spirit of God. I arrived at my little home at 8 o'clock P. M. unable to speak above a whisper, and I have been very poorly ever since, but found my little family about as usual. I humbly ask an interest in the prayers of all God's people. I am your most humble servant and unworthy brother in hope,

WM. R. WELBORN.

State Road, N. C.,

ELDER P. D. GOLD, DEAR BROTHER:—I readily accept your explanation in regard to your remarks on my article in the Feb. No., and freely admit that I was wrong in saying that we should have a convention to determine "what we should preach or practice." Neither do I want any new articles of faith or creeds or interpretations.

I really did not mean to convey that idea. But like Job I uttered things I understood not, things too wonderful for me, which I knew not.—Job 42: 3. I did not mean what I said. I do not believe any more than you do, that man or a convention of men can teach us what we should preach. I know "the secret of the Lord is with them that fear him, and he will shew them his covenant." And I am satisfied this is a covenant of peace, and not of contention. I am further assured, "That the law of the Lord is perfect converting the soul; and the testimony of the Lord is sure making wise the simple." "The statutes of the Lord are right rejoicing the heart," not distressing of it. What I desire and my meaning was; what should be made a test of fellowship? I desire to know if there cannot be a coming together of all predestinarian Baptist that believe in salvation by grace from first to last. I wish to know if there cannot be a general forgiving and passing over of past offences, and misunderstandings. And can there not be an agreement among ourselves of what is heresy? And what are Baptist usages pertaining to gospel order? Baptists should be a unit in doctrine. There is strength in unity. "And in a multitude of counsel there is wisdom." There was a time "when all that believed were together" in sentiment—Acts, 2, 44. And the multitude of them that believed were of one heart, and of one soul, or mind," Acts 4:32. Now why should there not be a multitude coming together again, and be of one sentiment. There are differences existing among good sound Baptists both in doctrine and practice, even among those who have no hobbies. But it is not necessary for one to enumerate them; too many of them are well known to all who

read the LANDMARK or any other Baptist periodical. What saith the word? "Come now let us reason together, saith the Lord; though your sins be as scarlet they shall be white as snow. Though they be red as crimson they shall be as wool." Isa. 1:18. This was to national Israel. Is it not applicable to spiritual Israel? We can learn from each other what things make peace if not what to preach. And we should pursue these things, instead of contending so earnestly for our opinions. It is our opinions and interpretations of the scripture that have brought in so much confusion and distress. Don't understand that I want to cry peace, peace, when there is no peace, or at the expense of truth. I have always been taught that the Baptists or all true believers "see eye to eye and speak one and the same thing." And to be otherwise is carnal, and to be carnally minded is death, but to be spiritually minded is life, joy and peace.

Yours, cast down, but not destroyed, distressed but not without hope.

J. M. HARRISS.

Reidsville, N. C.

DEAR BROTHER GOLD:—Please publish the following: To the many dear brethren and friends among whom I traveled in my late tour in Eastern N. C. As many of you requested that I write on my return, I now make the attempt. I can only give a brief sketch as it would take up too much space in the LANDMARK to mention all the interesting meetings we had, in which I hope I was blessed of the Lord in preaching the unsearchable riches of Christ to his poor and needy people. Dear brethren and sisters, I feel to rejoice that I found you walking in the truth and in love; for it is only as we walk in the light that we have fellowship one

with another, and sweet communion with our God. I remember with love and gratitude to God the many words of encouragement and comfort you gave me.

I was blessed to meet and fill all the appointments at the church except one in Dare Co., which was owing to the inclemency of the weather. I enjoyed meeting the dear little few at South Quay, Va. 1st Saturday and Sunday in March, my first appointment. They had not had any preaching since August last. They appreciated it very much.

I especially remind our ministering brethren who have a mind to visit that church. There are only two male members, and one of them about eighty five years old, Brother Jesse Johnson who is deacon, lives fifteen miles from the church, but is faithful in attendance—is a Baptist indeed and in truth.

From this place my next appointment was at Flatty Creek, Pasquotank Co., N. C. I was met at E. City by dear and esteemed Brother and Elder Charles Meades. The brethren and sisters seem to be in love and peace as usual and we had a good and pleasant meeting at day and at night. From here I journeyed on to the appointments in Currituck Co., had but few out at Coinjock. The weather was very cold and disagreeable. At Elin and Providence we had good meetings. In Tyrell Co. at Bethlehem Church I spent nearly a week among the dear brethren and sisters, speaking often, which I think was highly appreciated by them. This church, I do not think, is excelled anywhere for love and faithfulness, and while I thus write I do not mean to say there was not love and faithfulness manifest by others. I spent the most of two days and nights at dear sister Liverman's

where I enjoyed myself much in religious conversation. Sister Sadie is very interesting in experience on spiritual matters. At Concord, Washington Co., I enjoyed myself well with the dear brethren and sisters. From here I made my way up to Moratock church where I held my membership for fifteen years. I was glad as I always am to see them though felt very sad at not meeting that dear and esteemed brother, A. R. Allen who had passed away in December from this world of sin and sorrow to that better country as I verily believe, and dear brethren we all shall soon be summoned to go, and I would here admonish you all in conclusion, to set your affection on things above, be not conformed to this world, but transformed, live in love and peace, ever endeavor to seek for things which make peace. Love one another and see that you do not fall out by the way.

Finally farewell, pray for me and for each other. In hope,

J. E. ADAMS.

CONSIDER.

Brother R. A. Wiseman, a true, good brother of Mo. and an Elder of good report refers in a letter to me of a matter of much importance to many. In the following language he writes alluding to some persons of his acquaintance who are children of God but are not baptized, and who plead their unworthiness as a justification for not being church members.

He mentioned some as Old Baptists but not identified. "We have as many outside as in here, and the prevailing excuse is unworthiness. I hope you may be able to show them that our worthiness is in Christ and not in us." I will further comment on his article in editorial column.

P. D. G.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

REMARKS ON BROTHER WISEMAN'S ARTICLE.

While we cannot give one the understanding of the wise, yet we consider that it is right to urge upon God's people the faithful performance of their obligations to the Most High and to each other. Because we cannot give wisdom to one is no reason why we should shun to declare the whole counsel of God to all that come within.

Paul knew he could not give Timothy understanding or wisdom, yet he fully declared the counsel of God to him and exhorted him as to his manner of living and wrote to him, "consider what I say, and the Lord give thee understanding in all things." Some seem to think that because we cannot give men repentance, or that we cannot cause the new birth, therefore we should not preach the necessity of the new birth; or because we cannot put it into the hearts of God's people to be baptized therefore we should never persuade men. Paul says, knowing the terrors of the Lord we

persuade men, but we do not threaten them.

There is constant need of wisdom in those God sends as Lambs among wolves to teach the people and to feed the flock of God, and let their moderation be known to all men. Because I am commanded to preach the word I am not to conclude that I have power to apply that word. Because I am not able to apply that word I am not to say there is no need of my preaching that word. Paul did not say that because God alone gives the increase therefore he should not plant.

We constantly see examples of error on each side of this matter. Many think they have power to save souls and assume this as lords over God's heritage. Others think because they cannot save souls there is no work for them, no need of exhortations to repentance, or to be careful to maintain good works. While there were none that could raise Lazarus from the dead but Jesus, yet there was work for some after his resurrection in loosing him that he might go unbound. We see that there is a reward given to the obedient in the promise land. Therefore many hold that dead sinners can obtain eternal salvation by their own will, and that eternal salvation is left optional with the man, and that no greater power than man's will and choice is necessary to decide that matter. On the other hand, because eternal life is a gift and not granted as a reward of man's labor, but as the fruit of Christ's travail, some hold that there is no

present temporal blessing in obedience, and that a child of God is as a stone or dead matter given over to fate and not to concern himself about how he lives, for if the Lord wants him to do so and so he will compel him to do so. If this be the order why are the prophets commanded to cry aloud and spare not, and to show God's people their transgressions and the house of Jacob their sins? Why does Paul instruct Timothy who is a gospel preacher to reprove, rebuke and exhort with all long-suffering and doctrine, if peradventure God will give them repentance to the acknowledging the truth, if there is no need of such teaching? Then why does Jesus command his disciples to go into all the world and preach the gospel to every creature, go teach all nations baptizing them, teaching them to observe all things he has commanded. We should beware of shaping or holding a theory that excludes or ignores any part of God's word, and we also should reject all theories that add to God's word by usurping or going beyond what his word commands.

In the history of mankind there are gifted men that construct or discover the things needful for man's comfort or success; then others of lesser minds follow as critics to find fault, but never supply anything any better. So there are great leaders in thought that give us the chief books of merit in learning, and after this a batch of petty critics pop up to find fault of these useful works; or if not to find fault

to explain to us the rules by which these works were produced, but they never add anything or profit us by their criticisms: for learn as we may the rules of these great producers they never make great authors of us. It is even so in the matter of preaching. The apostles went everywhere and preached that men should repent. They did the preaching and planted the truth, or established churches everywhere. Of late another set of men rise up, not to preach as they did in the power of God, but to tell what is the effect of preaching, or how it is done, to criticize or attempt to account for that which they can never do themselves. What are such men worth? Degenerate sons of noble sires living on and wasting what their fathers accumulated. The best proof that a man is called to preach the gospel is that he does preach the gospel, not that he attempts to describe the gospel. To make a rainbow is one creating thing, to attempt to describe one, or to tell how it is made, or to suggest a more perfect one without making any part of one is altogether a different thing. While man can never of himself preach the gospel any more than he could set the rainbow in the cloud, yet if the one professing to preach the gospel does not preach it God is not in the matter. While the preacher does not quicken the sinner, yet he preaches the power of God unto salvation to every one that believes.

One of the evidences that things are out of joint in these perilous times is that so many believers in

Jesus and lovers of the truth fail to be baptized, and plead as an excuse for not becoming members the very thing that they should have as one of the essential things to proper membership, namely their unworthiness or unfitness. Who would receive one into membership that does not feel his unworthiness? Suppose one should come and tell that he felt worthy, altogether worthy and fit to become a member and had not the least doubt of that in his own mind, would any member desire to receive such an one? One that does not feel deeply that he is unworthy, not only before he is baptized but ever after, is surely not worthy of membership with Christ, his apostles, prophets and all the household of faith.

Why is it that so many plead their unfitness and unworthiness as a reason why they are not baptized? Have those who have received a good hope through grace in Christ Jesus a right to plead their unworthiness as an excuse for not being baptized. We say that they have not—that is no excuse. That is a reason why they should be baptized. Suppose some one should say he ought not to drink water because he is thirsty, or that he should not eat bread because he is hungry? Would you say that in such a case that the one refusing to eat because he is hungry would escape the perils that attend a failure to eat. We do not so reason.

Jesus said, were there not ten cleansed? Where are the nine? Only one is returned to give God the glory. Why should one who is par-

doned not give glory to Jesus who pardons sin? There is nothing more plainly taught than that those that believe in Jesus should put him on by baptism.

If the devil operating through carnal nature can induce God's children to slackness and disobedience it matters little to him how he does it. Whether he does so by getting members of the church to quarrel about some precept, doctrine or ordinance of the bible. One suits him perhaps as well as another. If he can get a party to stir up strife on predestination, or feet-washing, or anything else it matters not to him so they are at variance and strife. A fuss and confusion are what he wants. How he can make a Baptist strut with pride and strife under the guise and appearance of great faithfulness, zeal and consistency, and make others feel what a wonderfully consistent and faithful Baptist that is, while all the time it is the fleshy nature of a man that wants things his own way so much that he will have that or a fuss, and next to loving himself he loves a strife and fuss. When the two women came before Solomon each contending that the child was hers, the true mother soon ceased the strife rather than destroy the child, but the false mother would have ruined the child to carry her point. One that truly loves the church or the children of God will say cut me off and not destroy the church. If we love our brethren we will lay down our life for them.

What a wretched state of things when church members are in strife

and confusion. It is about as far from the life of Jesus as God's people could get.

So the humble one that is exercised to be baptized and loving the beauty of humble followers of Jesus looks on and sees this strife and hatred among brethren and feels, while I desire to be baptized, yet how can I go in this confusion and strife? There is nothing of Christ in this to me. This is not what my soul loves.

When is it the Lord adds to the church such as shall be saved? Is it where there is strife and hatred in the church? No. The Lord is not there himself then. For God is not in disorder, nor is he the author of confusion. But the Lord added to the church such as should be saved in the day of Christ's power as recorded in the Acts of the Apostles, when the believers abode steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and prayers.

We ought to so live that God's people can see in us the marks of the Lord Jesus and be drawn to us, instead of finding in our misconduct an excuse for not putting on Christ by baptism. But after all we cannot shelter ourselves behind the disobedience of others, nor cloak under their slackness. If you love Jesus and his people manifest it by living with them, and if you are faithful no man shall rob you of your reward. Perhaps the best of all times and places to show your true character is the time of war or strife. Surely the Lord can deliver you whether with many or few,

and he that endureth unto the end the same shall be saved. Be thou faithful unto death and I will give thee a crown of life, said Jesus.

What excuse had any in the record of the Acts of the Apostles for not being baptized? It was a time when judgments were emptied on the transgressor as Ananias and Sapphira. If you have greater love for the world than you have for the church where is your evidence that you are of God? Did Paul tell the jailor at Philippi to wait awhile before he was baptized? What right or authority has a preacher of Jesus to tell people to postpone obedience to him? If I am a servant of Jesus shall I tell his people, those born of him, to tarry in Sodom as long as they can, and when they cannot stay there any longer then flee? They will stay as long as they can without being told to do that. The word of the Lord is, "Up, get thee out of this country." The Lord will destroy this place. Why did not Ananias tell Saul to wait awhile before he was baptized? Phillip had never seen that Eunuch before that we know of. Why did he not counsel him to wait awhile before he was baptized?

Has there not been a slackness, a fault in our preaching repentance to these quickened souls? On the day of Pentecost Peter said to them "Repent and be baptized, EVERY ONE OF YOU in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. Always in the teaching and preaching of the Apostles believers were urged, persuaded and exhor-

ted to obey the Lord at once, and never once to put this thing off, nor told if they were the Lord's people they would be compelled to come, or if they were his people they would be saved it mattered not how they lived or what they did.

I say to you, if you are one of God's people it matters to you very much how you live or what you do. One of the uses and objects of gospel preaching is to show the house of Jacob their sins, and to exhort and encourage God's people to obedience. Go teach them to observe ALL THINGS whatsoever I have commanded you said Jesus to the apostles as he commanded them to go into all the world and preach the gospel everywhere.

Like people, like priest. When the people are slack the priest pleasing them is slack too. They have a spirit of the world that feeds on vanity and the preacher feeds them with ashes and the East wind and all are diseased together.

How we need a ministry that preach the Word—the power and wisdom of God. How we need a spirit that serves the Most High God and that fears not man. We know that those loving the Lord, that keep his commandments, have great reward—that it is not a vain thing to serve the Lord—that they are blessed who trust in him and obey him: while they that draw back and are disobedient have sorrow, darkness, distress and trouble. There is a great difference between him that serveth God and him that serveth him not.

P. D. G.

MR. P. D. GOLD, DEAR FRIEND :
—Will you please answer the following questions.—

1. Did Christ die for all mankind.

2. Can the sinner come to Christ?

3. Is the preacher instrumental in the hands of God?

4. Does conversion come before conviction?

5. Can a sinner unregenerate pray?

6. Can or does the sinner reject the good Spirit?

7. Is the preacher sent out to preach to sinners?

8. Is the bible the gospel?

9. Does the first penitential tear secure to the person beyond a doubt a home in heaven?

10. Should preachers persuade sinners to repent?

11. Ought the preacher to tell the sinner that his destiny is fixed, that he cannot do anything that would do him any good in getting to Christ.

12. Can churches where the members answer these questions differently live in fellowship? Are they in a condition to take the Lord's supper? I do humbly ask a pointed answer.

J. M. VAUGHN:

Remarks :

Our friend desires direct answers to these questions. We should not hold any matter we are ashamed to give a reason for.

1st question. "Did Christ die for all mankind?" He gave himself a ransom for all—one died for all—He tasted death for every man. Now all these he thus died for, gave himself a ransom for, tasted death for, are bible expressions, and they are as universal as any expressions of the bible. Will all he thus died for, thus gave himself

a ransom for, thus tasted death for be saved? Yes, they will all be saved? and are all saved: (See 1st Tim: 2: 6.) "Who gave himself a ransom for all, to be testified in due time."

It will be testified or witnessed to each and all of those Jesus gave himself a ransom for in due time—in the right and proper time. What is it to testify to? Is it not to prove a thing or to make it sure? Certainly in the bible sense to testify is to prove, establish, make sure. Therefore in due time it shall be witnessed or testified that Jesus gave himself a ransom for all these.

A ransom redeems or ransoms all that he thus gives himself for. But will all mankind thus be saved? We say not. Therefore the all meant here does not include all mankind. But it embraces all of his people.

We thus judge, if one died for all then were all dead. 2d Cor. 5; 14. The one dying for all sets forth the atonement whereby the death of one, Jesus, is for all he thus dies—that is one dies for all. Therefore they that live should not henceforth live unto themselves, but unto him that loved them and gave himself for them. If the death of Jesus for one does not save him what would? We have redemption through his blood, the forgiveness of sins. Then if redemption through his blood is the forgiveness of sins, or if the forgiveness of sins follows as a necessary consequence, what shall prevent their salvation? If one died for all then were all dead. If the death of Jesus under the law is the death of all to the

law that he died for, why if he paid the debt for all then is it not paid for all! But this all does not mean all mankind, for all mankind are not saved.

He by the grace of God tasted death for every man; Heb. 2 : 9. But in that connection, even in the verses following, it is plain that the all Jesus thus tasted death for are the children of God, or his brethren, and that he shall present them all to his Father justified, and therefore completely saved. But all mankind are not thus saved, therefore the all Christ tasted death for are not all of mankind.

2nd. "Can the sinner come to Christ?" Answer: Jesus says (John 6: 44) "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day."

3rd. "Is the preacher instrumental in the hands of God?" It is not any where in the bible said the preacher of the Gospel is God's instrument in quickening dead sinners, or for any other purpose. The case of Paul is perhaps as strong as any that can be named. Paul does not say he was sent to quicken the dead, but Jesus sent him to the Gentiles to open their eyes (see Acts 26 : 18) that is not to give eye sight. For opening the eyes of one blind would not give him sight: to turn them from darkness to light. That does not raise the dead or quicken the dead: and to turn them from the power of Satan unto God. That is not giving eternal life. Paul's business was to preach Jesus and the resurrection. Preachers must

feed sheep. The Gentiles were in the region and shadow of death, and were bowing down to idols, and Paul was sent to preach the gospel unto them and that they might receive the forgiveness of sins and inheritance among them that are sanctified by faith in Jesus.

God quickens the dead. All the people Jesus died for, and for whose justification he arose from the dead, are quickened together with Christ in his resurrection. They therefore believe in consequence of this according to the same power by which God raised Christ from the dead, when the gospel is preached with the Holy Ghost sent down from heaven. Paul is sent to preach the gospel, when it is preached to these vessels of mercy the word comes to them in demonstration of the Spirit and of power and they believe. For as many as were ordained to eternal life believe. But it is nowhere said that a preacher is God's instrument to quicken the dead.

4th. "Does conversion come before conviction?" No one does truly turn from a thing until he is convicted of his guilt and wrong in that thing. The dead are not corrected or convinced of sin, nor converted.

5th. Can a sinner (unregenerate) pray?" He can pray or ask one like himself for what he loves or desires; but he cannot pray in faith to God for spiritual things. Regeneration is wrought in the death and resurrection of Jesus Christ from the dead. Blessed be the God and fa-

ther of our Lord Jesus Christ who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. The washing of regeneration precedes the renewing of the Holy Ghost, and conviction and conversion of God's people follow after all this. Not until Paul was struck down, convicted, did he ever pray to God.

6th. "Can or does the sinner reject the good Spirit?" (See John 14: 16—17 : where Jesus says he will pray the Father to give his people another Comforter, the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him. "But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him; neither can he know them because they are spiritually discerned:" 1 Cor. 2: 14.

7th. "Is the preacher sent out to preach to sinners?" Yes, to those who feel they are sinners and are hence poor. For the poor have the gospel preached to them, Jesus to John's disciples : Matt. 11 : 5.

8th. Is the bible the gospel?" No. The gospel of Christ is the power of God unto salvation to every one that believeth. Rom. 1: 16. The bible or Scriptures bear witness of Christ or testify of him. The Word of God that was made flesh, put to death, is not the bible. Christ is eternal life. He that hath Christ hath eternal life. A man might own a thousand bibles but that would not be eternal life to him. But the exceedingly great and precious promises of the Scriptures, when dwelling richly in the heart,

bear witness of Jesus. The bible is the great book. There is nothing like it, or to be compared to it at all among books or writings: but it is not the gospel.

9th. "Does the first penitential tear secure the person beyond a doubt a home in heaven?" No, that home is the gift of God through Jesus Christ. But if a person sheds tears that come of a godly sorrow for sin which are penitential tears, they are a good and true sign that there is a place prepared for that person on the right hand of God : but no act of his earns that place.

10th. "Should preachers persuade sinners to repent?" Paul says, knowing the terrors of the Lord we persuade men. I suppose these men are sinners: 2d. Cor. 5: 11.

11. "Ought the preacher to tell the sinner that his destiny is fixed, that he cannot do anything that would do him any good in getting to Christ?" Preachers are not to tell sinners of anything they can do but they should preach Jesus Christ and him crucified who is the wisdom and power of God unto salvation to them which are called. It is not by works of righteousness that we have done or can do that we are saved. But he hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Preachers should preach repentance and remission of sins in the name of Jesus Christ, who is exalted at the right hand of God a prince and a Saviour to grant repentance and

remission of sins unto Israel. Paul testified repentance toward God and faith toward our Lord Jesus Christ. John preached saying, repent ye: for the kingdom of heaven is at hand: Matt 3: 2. Jesus preached the kingdom of God and he sent out his disciples to preach that men should repent, or to preach the kingdom of God.

12th. "Can churches, where the members answer these questions differently, live in fellowship?" Fellowship depends on something deeper than answering questions. Those who are born of God love each other. So far as they are taught of God christians have the same mind—the mind of Christ. When they are in love and peace with each other discerning the Lord's body, or believing that Jesus is the Son of God, and therefore redeems them from all iniquity; and feel that he died for them as their pass-over, and are therefore humbled, they show forth his death and tarry one for another or dwell together.

P. D. G.

ERRORS.

The last two issues of ZION'S LANDMARK were published when I was absent attending some associations and other meetings. The proof reader has some mistakes, which I hope will be overlooked. For instance one communication is headed "Tumbling Hope," when it should be TREMBLING HOPE.

P. D. G.

Elder T. B. Lancaster's Post Office is Saulston, Wayne Co., N. C.

Elder D. Bartley's Post Office is Crawfordville, Ind.

ASSOCIATIONAL NOTICES.

DEAR BROTHER GOLD:—Please publish in the LANDMARK that the Durham Association (col.) will meet if the Lord will at Pine Hill, in Person Co., N. C., commencing on Saturday before the first Sunday in August 1892. This place is 15 miles north of Hillsboro and 6 miles west of Helena, on the Lynchburg R. R. All brethren are invited to meet with us. We hope to see brethren G. Robbins and Jonah Williams and other ministers.

Yours in love,

ELLIS FAUCETT.

Shallowford, N. C.

The Abbot's Creek Union Primitive Baptist Association will be held with the church at Sugg's Creek meeting House, commencing on Saturday before the 4th Lord's day in August, 1892. Sugg's Creek is located about 18 miles south of Ashboro, 10 miles North of Troy. All person's wishing to attend are respectfully invited. Persons coming by rail road will be met at Ashboro on Friday and conveyed to the meeting.

A. P. LEACH, Clk.

BROTHER GOLD:—Please give notice in the LANDMARK that the Eno Primitive Baptist Association will be held with the Church at Dutchville, N. C., commencing on Friday before the 2nd Sunday in August 1892 and continue three days. Brethren and sisters are cordially invited to attend. Those coming from the East over Oxford and Keysville R. R. will be met at Wilkins Station on Friday A. M. at nine o'clock, and those coming via Durham will be met at the same time and place and conveyed to church which is about three miles from Station. I have asked for reduced rates on R. R. Very Truly,

G. C. FARTING, Clk.

OBITUARY.

KELLY PALMER.

The Country Line Association will be held, the Lord willing, with the Dan River Church, Rockingham Co. N. C., August 20, 21 and 22, six miles North West of Ruffin. Ministers and brethren are cordially invited to come that have a mind to do so. They will be met at Ruffin the 19th of August on the Richmond and Danville R. R. and also at Oak Hill on the Danville and Western Road.

Done by order of the Church.

T. F. WARD, Clk.

The next session of the Stanton River Association is appointed to be held with the church at Strawberry, Pittsylvania Co., Va., and to commence on Friday before the 1st Sunday in August,

The White Water Association will be held with the Salem church, in Wayne Co., Ind., beginning on Wednesday before the 2nd Sunday in August.

UNION MEETING NOTICES.

The Toisnot Union is to be held with the church at Castalia on Saturday and 5th Sunday in July. Visitors by rail will be met on Friday evening at Nashville, N. C.

All persons wishing conveyance will please inform brother Wm. Taylor at Castalia, N. C.

The Black Creek Union is appointed to be held with the church at Goldsboro, N. C., Saturday and 5th Sunday in July.

The Contentnea Union is to be held with the church at Tyson's Saturday and 5th Sunday in July.

The Skewarky Union is to be held with the church at Hopewell (Whitakers, N. C.) Friday, Saturday and 5th Sunday in July.

Son of B. D. and V. C. Palmer, was born January 13, 1858 and died Jan. 27, 1892. Oh, how sad it is to say farewell to a dear one. The dear one that has left us was the light and life of the family, but the death of these dear ones will come so we can say, the will of our heavenly Father be done. The family can realize that their Father in heaven has only taken him unto himself to await their coming that Heaven has one more charm for them, one more to be standing at the beautiful gate waiting and watching for their coming. Ah, yes, death loves a shining mark, for in spite of the tenderest love of a devoted wife and three daughters and two sons and many friends he has left us for a happier existence. The deceased has been a professor of religion some eight years and some three years after joined the Primitive Baptist church.

I trust that the dear family can appreciate the language of David. Can we bring the dear father back again? No, but we hope to meet him again. We can say with Job, "The Lord gave, and the Lord has taken away, blessed be the name of the Lord."

How unspeakable that this parting is only for a season and sometime in the future we hope to join the loved one gone before. "Thus saith the Lord refrain thy voice from weeping, and thine eyes from tears." So God speaks comforting words to his bereaved children, saying, "Cast thy burden upon the Lord and he shall sustain thee." Paul says, "Blessed be God, even the Father of our Lord Jesus Christ, the father of mercies and the God of all comfort who comforteth us in all our tribulations." We believe by his walk that he was a sincere christian. Oh how his dear songs are missed in his family. When he was at home the Sabbath day was spent in singing and reading the bible. His death is a great loss to us all but to him unspeakable joy. The lifeless remains were followed by a crowd of weeping friends to the silent grave-yard, and after song and prayer were laid away to await the resurrection morn.

Written by a friend,

NANNIE.

Fordland, Mo.

ELDER P. D. GOLD, DEAR SIR:—Please publish the death of my dear father, L. J. Moore who died Nov. 14, 1891. He was taken with Typhoid and Malarial fever in September, and was confined to his room for nearly two months. The fever finally settled on his lungs and resulted in his death. He was born in Pitt county March 27, 1836, and was the son of Arden and Lydia Moore. He was a kind and obliging and industrious man as well as a devoted father.

He joined the church during his sickness but never got able to be baptised. He loved the people that belonged to the church, and when any of them would come to see him he would talk with them of the goodness and mercy of God. Often when he was delirious he would speak of being baptised and of being with the church people. I think he knew from the beginning of his sickness that he was going to die, for he spoke constantly of death but never seeming to fear it. He was a great sufferer but bore it with patience and said it cannot last always. He told mother to keep his burial clothes ready for he was going to die. He said he did not mind death, but hated to leave his family, for he knew we would be lonesome without him. When death came upon him he said it has come at last after a hard struggle but do not grieve dear ones for it is nothing but death after all. But how can we help but to grieve for dear papa as no one will ever be like him to us. He leaves a wife and seven children to mourn for him but we hope our loss is his eternal gain.

Thou art gone dearest father,
Gone from a world of trouble,
Dear one we miss thee sadly,
But we should weep no more,
For we know your tired spirit
Longed to be at rest with Jesus.

ALICE MOORE.

Greenville, N. C.

THOMAS HUSKEY.

Died March 16 1892 Little Tommie son of J. H. and Sallie B. Huskey age 2 years 7 months and 2 days. He was sick about six weeks with mininjetis. He was a sprightly infant of much promise, beloved by all who knew him good, kind hearted and affectionate to all, and seemed to be conscious of his death: some time before he was taken sick he came to his mamma and told her that he was going to die and finally was taken sick and weakened away

lying constantly with his eyes shut until a little while before he breathed his last he revived, opened his eyes, and smiled sweetly twice and then breathed his last.

Let us say to the bereaved parents God knew best what to do and consequently has taken away the love of a tender heart.

He has been taken away and cannot come back, but remember if we are finally faithful we will meet in the better land to part no more.

A precious one from us is gone
A voice we loved is stilled,
A place is vacant in our house
That never can be filled.
Dearest loved one we must lay thee
In thy peaceful grave's embrace.
Yet thy memory will be cherished
Till we see thy heavenly face.

Written by his grandmother,

ELIZA J. DELANCY.

Wentworth, N. C.

JOSIE MAUD WORRELL.

Josie Maud, infant of Mr. J. P. and sister M. Jennie Worrell, was born Feb. 12th 1891, and died May 9th 1892. No doubt but that the hearts of those doting parents are sad, because of that sweet ones absence but they should rather rejoice that Jesus who died for it has called it from this low sad world of sin and sorrow to that upper and better country. David while his child was sick besought the Lord in prayer for the child lying all night on the ground and would not be comforted, but when he was told that the child was dead, he arose from the earth, and washed, and anointed himself and changed his apparel, and came into the house of the Lord, and worshipped. Then he came to his own house, and when he required they set break before him, and he did eat. Then said his servants unto him. What thing is this that thou hast done? Thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat. And he said, while the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."—2 Sam. 12: 15-23.

May the father and mother, like David, each be able to rise up and worship the Lord and say, "I shall go to it but it shall not return to me."

F. P. BRANSCOME.

Laurel Fork, Va.

MARTHA PINER.

DEAR BROTHER GOLD:—By request of the church at North River I send you this obituary notice of sister Martha Piner. She was born Oct. 6th, 1838 and died Jan. 19th, 1892, aged 53 years, 3 months and 13 days. She was the daughter of Jacob Piner and Elishua his wife. She confessed her hope in Christ in conference at North River, Carteret Co. N. C. only a few years ago (I don't remember the very date) and was gladly received into the fellowship of the church.

I can truly say that no one in this section of the county, so far as she was known, ever held a higher position in the hearts of the people and especially the church. Naturally she was a Midwife and knew much about nursing the sick and administering medicine in different diseases so that she was often called for and her advice sought. She never turned a deaf ear to the cry of any one to whom she could administer relief, day or night, hot or cold, rain or sunshine, sick or well (if she was able to stir about at all) she was ready to go to the cry of the suffering. No one has ever, in our day, been missed more with more sorrow in her neighborhood than she is. In the church she was a very exemplary member ever contending both in word and deed for the faith and practice of the church. During the few years of her stay with us we had much trouble in the church and many were inclined to shrink back in the heat of fiery trials, but sister Martha was one of the number to stand up faithfully and face the music and meet the battle face to face; therefore as pastor of the church, you know that I miss her faithful presence in our meetings. Her place was well filled here and we are satisfied that she is praising our dear Saviour in heaven together with all the saints who have gone before. She was never married but chose to live for others. She lived as a christian should and died as a christian does simply to enter into life. Oh that we might all live so that those who are left behind might say truthfully these things about us.

Your brother in love,
J. H. HARDY.

We have quite a number of obituaries on hand which will be published as soon as we well can according to our space and rule.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

B GREENWOOD.

Meadow.....	23 & 24 July
White Oak.....	25
Toisnot.....	26
Falls of Tar River.....	27
Springhope.....	28
Hickory Rock.....	29
Castalia.....	30, 31
Hopeland.....	August 3rd
Williams'.....	4
Lawrence's.....	5
Deep Creek.....	6, 7
Conoho.....	9
Spring Green.....	10
Hamilton.....	12
Will need conveyance.	

A. GARDNER.

Pine Meeting House.....	Aug. 1
Brother Workman's.....	2
Toms Creek.....	3
Riley's School House.....	4
Flat Creek.....	5
Bear Creek.....	6
Meadow Creek.....	7
Crooked Creek.....	8
Watson.....	9
High Hill.....	10
Liberty.....	11
High Ridge.....	12
Lawyer's Spring.....	13
Bethany.....	14
Tyson's School House.....	15
Jerusalem.....	16
Jones' Hill.....	17
Liberty Hill.....	18
Freedom.....	19
Mountain Creek.....	20
Big Creek.....	21
White Oak Springs.....	22
Pleasant Hill.....	23

Thence to the Abbott's Creek Association which will convene with the church at Suggs' Creek.

Mount Tabor.....	30
Rock Hill.....	31
New Shepard.....	Sept. 1
Abbott's Creek.....	3
Saint's Delight.....	4

He will need conveyance.

W. W. BARNES.

Washington, Beaufort Co.,...	4th Sun. in July
Great Swamp.....	Monday
Flat Swamp.....	Tuesday
Cross Roads.....	Wednesday
Little Creek.....	Thursday
Sparta.....	Friday
Old Town Creek.....	Saturday
Tyson's.....	Sat & 5th Sunday
Autrey's Creek.....	Monday
Meadow.....	Tuesday
Travel Wednesday.....	
Moore's.....	Thursday

White Oak, Friday, Sat. and 1st Sun. in Aug.	
Rest Monday.	
Lower Black Creek,.....	Tuesday
Aycock's,.....	Wednesday
Upper Black Creek,.....	Thursday
Scott's,.....	Friday
Contentment,.....	Saturday
Wilson,.....	2d Sunday
Rest Monday and Tuesday.	
Toisnot,.....	Wednesday
Upper Town Creek,.....	Thursday
Pleasant Hill,.....	Friday
Falls Tar River,.....	Saturday
Williams,.....	3d Sunday
Lawrence's,.....	Monday
Peep Creek,.....	Tuesday
Kohakee,.....	Wednesday
Conoho,.....	Thursday
Hamilton,.....	Friday
Spring Green,.....	Saturday
Skewarky,.....	1th Sunday
Bare Grass,.....	Monday
Washington,.....	Tuesday
He will need conveyance.	

JESSE BROWN.

Bear Creek,.....	July 18
Mountain Creek,.....	19
Flat Creek,.....	20
Toms Creek,.....	21
Brother workmans,.....	22
Pine M. H.,.....	23 & 24
Walnut Grove,.....	25
Abbott's Creek,.....	26
Saints Delight,.....	27
Cedar Hill,.....	29
Hogans Creek,.....	30
Liberty,.....	31
Mulberry,.....	August 1
Rock Spring,.....	2
State Road,.....	3
Flat Top,.....	5
Flower Gap,.....	6 & 7
Stuarts Creek,.....	8
Dover,.....	9
Union,.....	10
Taylor's School House,.....	11
Toms Creek,.....	12
Volunteers,.....	13
Rock House,.....	14
Piney Grove,.....	16
Snow Creek,.....	17

Elder Stone at Stoneville will please arrange appointments to the Abbotts Creek Association.

He will need conveyance.

GARDNER BRYAN.

Myrtle Grove Sound,.....	July 24
Wilmington at night,.....	24
Whiteville, will Bro. Spivey make an appointment on,.....	26
Cypress Creek,.....	27
Will Branch,.....	28
Pineyway,.....	29
Bethel,.....	30 and 31
Brother Bells,.....	August 1
Pleasant Hill,.....	2
Pokeys Swamp,.....	3
Simpsons Creek,.....	5
Feathery Bay,.....	6
Mount Pleasant Sumpter, Co. S. C.,.....	9 and 10

Columbia,.....	13 and 14
Mill Creek,.....	16 and 17
Cool Spring,.....	19 and 20
Philadelphia,.....	22 and 23
Elbenzer,.....	24 and 25
Dependent for conveyance when off R. R.	
Will brother J. L. McDaniel arrange some more appointments for him in that destitute country.	
P. D. G.	

E. D. J. D. DRAUGHN.

Cross Roads in Guilford Co., Tuesday, July 26	
Pleasantville,.....	Wednesday, 27
Shiloh,.....	Thursday, 28
Matrimony,.....	Friday, 29
Good Will,.....	Saturday, 30
Ridgeway, Va.,.....	Sunday, 31
Green Spring,.....	Monday, Aug. 1
Buffalo,.....	Tuesday, 2
Snow Creek,.....	Wednesday, 3
Pine Grove,.....	Thursday, 4
He will need conveyance.	

J. C. WILLIAMS.

Liberty,.....	2nd Sun. and Sat. before in July
Lawyer's Spring,.....	Tuesday
Bethany,.....	Wednesday
Smithfield,.....	Sat. and 3rd Sun.
Clement,.....	Monday
Hannah's Creek,.....	Tuesday
Rehoboth,.....	Wednesday
Fellowship,.....	Thursday
Bethel,.....	Friday
New Hope,.....	Sat. and fourth Sunday in July
Old Neils Creek,.....	Monday
Sandy Grove,.....	Tuesday
Willow Spring,.....	Wednesday
Middle Creek,.....	Thursday
Raleigh,.....	Sat. and fifth Sunday
J. R. Young's,.....	Monday Aug.
Durham,.....	Tuesday
Eno,.....	Wednesday
Camp Creek,.....	Thursday
Surl,.....	Friday
Flat River,.....	Sat. and 1st Sunday in Aug.
Wheeler's,.....	Monday
Prospect Hill,.....	Tuesday
Lynch Creek,.....	Wednesday
Arbor,.....	Thursday
Peep Creek,.....	Friday
Harmony,.....	Sat. and 2nd Sunday
Big Meadow,.....	Tuesday
Bear Creek,.....	Wednesday
Maple Spring,.....	Thursday
Pleasant Hill,.....	Friday
He will need conveyance when off R. R.	

J. E. ADAMS.

Durham, Thursday night before 2nd Sunday	
to August,	
Thence to Eno Association at Dutchville,	
Camps Creek,.....	Monday after
Surl,.....	Tuesday
Roxboro,.....	Tuesday night
Elbenzer,.....	Wednesday
Moons Creek,.....	Thursday
Rock Academy,.....	Friday
Thence to the Country Line Association,	
Thence to Abbott's Creek Association at	
Sugg's Creek,	
Brother W. J. Stephenson will probably accompany me. Conveyance needed.	

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[By Silas H. Durand.]

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WILMINGTON & WELDON R.R. and Branch. s.—Cond. Schedule. TRAINS GOING SOUTH.

DATED May 19, 1892.	No. 23. Daily.	No. 47. Fast Mail Daily.	No. 41 Daily, ex- Sundays.
Lv Weldon.....	12:30 p. m.	5:45 p. m.	6:00 a. m.
Ar Rocky Mt.....	1:40 p. m.	6:35 p. m.	7:05 a. m.
Ar Tarboro.....	*2:15 p. m.	7:10 p. m.	7:30 a. m.
Lv Tarboro.....	12:15 p. m.	6:00 p. m.	6:00 p. m.
Ar Wilson.....	*2:15 p. m.	7:00 p. m.	7:40 a. m.
Lv Wilson.....	*2:30 p. m.	.....	.....
Ar Selma.....	3:30 p. m.	.....	.....
Ar Fayetteville.....	5:30 p. m.	.....	.....
Lv Goldsboro.....	3:15 p. m.	7:40 a. m.	8:30 a. m.
Lv Warsaw.....	4:14 p. m.	.....	9:30 a. m.
Ar Wilmington.....	4:27 p. m.	8:45 p. m.	9:44 a. m.
Ar Wilmington.....	6:00 p. m.	9:55 p. m.	11:25 a. m.

TRAINS GOING NORTH.

	No. 14. Daily.	No. 78 Daily.	No. 40 Daily, ex- Sundays.
Lv Wilmington.....	12:35 a. m.	9:15 a. m.	4:20 p. m.
Lv Magnolia.....	1:54 a. m.	10:57 a. m.	6:02 p. m.
Ar Goldsboro.....	2:55 a. m.	11:11 a. m.	6:15 p. m.
Lv Fayetteville.....	.....	12:05 p. m.	7:10 p. m.
Ar Selma.....	.....	9:10 a. m.	.....
Ar Selma.....	.....	11:05 a. m.	.....
Ar Wilson.....	.....	12:10 p. m.	.....
Lv Wilson.....	3:35 a. m.	12:58 p. m.	8:04 p. m.
Ar Rocky Mt.....	4:03 a. m.	1:40 p. m.	8:30 p. m.
Ar Tarboro.....	6:30 a. m.	*2:15 p. m.	.....
Lv Tarboro.....	.....	12:55 p. m.	.....
Ar Weldon.....	5:05 a. m.	2:55 p. m.	10:00 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p. m., Halifax 4:22 p. m., arrives Scotland Neck at 5:15 p. m., Greenville 6:52 p. m., Kinston, 8:00 p. m. Returning leaves Kinston, 7:10 a. m., Greenville 8:25 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7:00 a. m. Arriving A. & R. Junction 8:40 a. m. Returning leave A. & R. Junction 7:05 p. m., arrive at Washington 8:45 p. m. Daily except Sunday. Connects with trains on Albemarle & Raleigh R. R. & Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Wilmington, N. C., 7:15 p. m., 4:20 p. m. Plymouth 5:30 p. m., 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:00 a. m., Williams ton, 7:30 a. m., 9:55 a. m., arrive Tarboro, N. C., 10:40 a. m., 11:20 a. m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 7:30 a. m., arrive Rowland 12:15 p. m. Returning leave Rowland 12:15 p. m. arrive Fayetteville 5:15 p. m. Daily except Sunday.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p. m., arrives Nashville 5:55 p. m., Spring Hope 6:30 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:20 p. m., and 11:15 p. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will stop only at Rocky Mt., Wilson, Goldsboro and Magnolia. Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and day except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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Cond. Schedule—In effect June 26, 1893.

S. Bound Daily.	No 1	MAIN LINE.	N. Bound Daily.	No. 2
11 10 p m	Ar.....	Wilmington.....Lv	5 00 a m	
7 55 p m	Lv.....	Fayetteville.....Ar	8 02 a m	
7 30 p m	Ar.....	Fayetteville.....Lv	8 27 a m	
6 10 p m	Lv.....	Sanford.....Ar	9 45 a m	
4 18 p m	Lv.....	Climax.....Ar	11 42 a m	
3 50 p m	Lv.....	Greensboro.....Ar	12 15 p m	
3 45 p m	Ar.....	Greensboro.....Lv	12 25 p m	
2 50 p m	Lv.....	Stokesdale.....Ar	1 22 p m	
2 30 p m	Lv.....	N. & W. Jct—W. Cove.....Ar	1 55 p m	
1 30 p m	Ar.....	N. & W. Jct—W. Cove.....Lv	2 33 p m	
1 22 p m	Lv.....	Rural Hall.....Ar	3 02 p m	
12 00 m	Lv.....	Mt. Airy.....Ar	4 25 p m	
S. Bound Daily.	No 3	Bennettsville Div.	N. Bound Daily.	No 4.
10 20 p m	Ar.....	Bennettsville.....Lv	5 40 a m	
9 25 p m	Ar.....	Maxton.....Ar	6 30 a m	
8 57 p m	Ar.....	Red Springs.....Lv	7 02 a m	
8 13 p m	Ar.....	Hope Mills.....Ar	7 43 a m	
7 50 p m	Lv.....	Fayetteville.....Ar	8 02 a m	
S. Bound Daily Ex. Sunday.	No. 15	Factory and Madison Branches.	N. Bound Daily ex. Sunday.	No 16
7 20 p m	Ar.....	Ramseur.....Lv	7 15 a m	
5 40 p m	Lv.....	Climax.....Ar	9 10 a m	
4 45 p m	Lv.....	Greensboro.....Ar	10 00 a m	
4 25 p m	Ar.....	Greensboro.....Lv	10 35 a m	
3 10 p m	Lv.....	Stokesdale.....Ar	12 15 p m	
2 00 p m	Lv.....	Madison.....Ar	1 05 p m	

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and western R. R. for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

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P. G. LESTER, Associate Editor.

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[Handwritten signature]

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

MINISTERING.

ELDERS GOLD AND LESTER, DEAR BRETHREN:—I find on pages 690 and 691 of Hassell's church history the following language, "The work of pastors being constantly to attend the service of Christ in his churches in the ministry of the word and prayer Acts 6-4, Hebrews 13-17, with watching for their souls as they that must give an account to him, it is incumbent on the church to whom they minister, not only to give them all due respect, 1. Tim. 5, 17-18, Gal. 6-6,7, but also to communicate to them of all their good things according to their ability, so as they may have a comfortable supply, without being themselves (2nd Tim. : 2: 4) entangled in secular affairs, and may also be capable of exercising (1. Tim. 3: 2), hospitality towards others, and this is required by the 1. Cor. 9:6, 14) law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the gospel should live of the gospel." I also find on page 822 in answer to query 28 that the Kehukee association has advised that any church on finding one of her members negligent in giving to the support of the ministry should deal with him for covetousness. Now while the scriptures in a general way teach the duty of giving carnal things to those that minister to us spiritual things, it more particularly binds it on churches to look af-

ter the need of their pastor, or him that serves them regularly, and I understand Brother Hassell to mean the same by the language referred to, and with this in view the Kehukee association considers that nothing but covetousness will keep a child of God from ministering to the Lord's servants as he has prospered him.

And the Apostles make it a crime to be dealt with by the church to be covetous. I am satisfied that I have seen cases of it, and never in my life have I known a case dealt with. I was present at a yearly meeting once and the church agreed on the amount they would send to the association, and the brethren were called upon to make it up, which they proceeded to do. A brother of that church worth more than any of the rest began feeling in his pockets. After a while he said that he thought he had his pocket book but he guessed he did not. They all stopped and the count was made, and something lacking. So he commenced feeling again, and after awhile found it, and gave ten cents. When another occasion of the same kind one or two brethren said to a brother close by, I have no money with me. Please let me have a quarter. I will pay you tomorrow. He gave them the quarter they asked for, but put nothing in himself, and he too the ablest brother of that church. Is not such covetousness? Surely

it is, and should not be tolerated by any church. As regards giving to the ministry it is generally to foreign one instead of the home minister. I do not object to brethren giving to the traveling preachers, but understand that their first duty is to him that labors for them constantly in word and doctrine. How often is it that the brethren take it upon them to go to the house of their poor minister to inquire whether he is in need or not. But seldom I fear. Not only do they fail to inquire at his own home, but they do not do it at the church, but he must work every day in the week, and preach a good sermon Saturday and Sunday, or he is not fit to preach at all. Paul tells us that the brethren at Macedonia insisted upon his taking more than he needed so that he might give to such as he should find in need, it being more blessed to give than to receive. They desired that he too should be a partaker with them of this great blessing. One of the qualifications given by Paul of a Bishop is that he must be given to hospitality, and this he cannot be when he himself has not the necessities of life.

I do not understand the scriptures to teach that the church should put her minister above her, and that he in idleness should work at something honorable when not engaged in the service of the church, and then they should see that he is upon an equality with them. I have known ministers to be deprived of the company of the brethren at meeting time, all because they were not able to take care of them and their horses, when others were living upon the best and even spending money for whiskey to drink, and to give away. Ought such things to be? I think not. It shows poor appreciation of the gospel ministry.

If ministers in the first place would be faithful to the church teaching them this as well as all other duties, laboring with his own hands when not serving the brethren, and they would show their appreciation of him by watching for his interest and making good all he lacks, so that minister and laity being upon equality, how much better each would feel.

I was once asked by a brother if I was going to their next meeting. I told him I could not tell, but if I do not it is not because I do not want to, for I can assure you that I have never failed to enjoy a visit to your church. The tears came in his eyes and he said that it is a great comfort to us. The many signs of appreciation that I received from them made it a great comfort to me to visit them.

But there should be a stronger tie binding us at home than there is abroad, and the idea that I wish to impress is the care of the minister for his home church, and the care of the church for her home minister.

I have only hinted at the subject, but will close hoping that some brother more competent than myself will write on the subject.

Yours I hope in gospel bonds.

JOSHUA T. ROWE.

P. D. GOLD, DEAR BROTHER IN CHRIST:—Doubting by this time you have lost confidence in me, if you have you have done no more than I concerning myself, for I lost confidence in myself several years ago. I have long since learned that I am only a man, and being man am exceedingly weak, and being so very weak am really ashamed of myself.

When I attained unto manhood I thought I was a man, but I have since learnt by experience that I was mistaken, for the word man involves so much responsibility that

I sink under these mighty waters. I once thought I was wise but was mistaken, for wisdom involves such a depth of thought and penetration. Were I in possession of all the wisdom of the world I would be a fool compared to infinite and perfect wisdom.

Vain man would be wise if he could, but he is born like a wild ass colt, created only for a burden and not a deity, created a fool and made a fool, that he might be made wise unto salvation through sanctification of the Spirit and belief of the truth. For the more he realizes his own weakness and his own foolishness in the true sense of the word, the more effulgent unto him is the mighty blaze of the wisdom, knowledge, glory and love of God, and the more forcibly he can discern the wisdom, glory and power of God in the face of Jesus Christ, and can discern the contrast between his own finite wisdom and that of God's perfect and infinite wisdom. The greater is his own self abhorrence, the higher is his dependence upon God, and man is not only a fool, and made a fool, but is darkness and made darkness in order that the great contrast between light and darkness can be discerned, for without first the discernment of darkness we could not appreciate light; and light expels darkness and makes manifest darkness. So God created darkness that the purpose of heaven and designs of deity might be made manifest by his almighty power unto man in a way and manner becoming his god-head, and in perfect accord and agreement with all of his adorable perfection, and in every way harmonious to his gracious and just government, the honor and glory of his throne is maintained and the reality of his government preserved, his decrees unbroken, his wisdom unimpeached, his years remaining the same, and

his word standing forever, and by each mighty display of his almighty power and his infinite wisdom the great and mighty of earth are brought low, and the wisdom of the world is made foolishness; for he taketh the wise in their own craftiness, and vain man becomes guilty before God, a poor beggar upon the dung-hill. His wisdom is now foolishness, his power weakness, his glory shame, his righteousness filthiness, and his light darkness. He is now naked and entirely destitute of any help on his part. The preacher, the bishops and the papists can't save him, the religious world cannot afford him relief. He is totally lost on his own account. In great agony and in great distress he cries unto God, and at the very midnight of his delirium God by the mighty power of his grace reaches down from his eternal home and raises the poor beggar up from his dung-hill of sin and death, and exalts him to crowns and sceptres in Christ Jesus, and sits him on thrones of glory, salvation and mercy. Darkness is now expelled, the terrifying thunders of the law cease to roar—the lightnings of Justice cease to flash, the clouds have passed away, his sky is now clear. God, his eternal son, is shining in his heart by his grace. The fool is made wise, the poor rich, the weak strong, and the beggar is made a king and priest with the Lord Jesus Christ. God is his Spiritual Father, and Christ his Spiritual Brother, and he is an heir of heaven. Grand and glorious relation, a grander and nobler descent than the Caesars' of ancient Rome could boast. Born of God, born in heaven, born of the Holy Spirit. Saved by grace, kept by the power of God in order to await still grander displays of his grace and mercy, and for the purpose of receiving the final crowning climax of his glorification

through the atoning blood of Christ Jesus. For this purpose and for this end, God created the world. Spoke man into existence, and set up the vast plan of life and salvation from everlasting to everlasting, that Christ might reign richly in his people by his grace, and they in him, and that Jesus Christ their great Lord might be glorified in his people, and they glorified in him.

JOHN TRENT.

Lenoir, Caldwell Co., N. C.

MY EVER DEAR PARENTS:—I received your precious and most welcome missive some two months ago and was highly gratified to find you in such communicating spirits. I am ashamed to have waited so long before answering: so I will make an attempt to relieve my obligations. Mother, dear mother, let not your heart be troubled, if you believe in God, believe also in Jesus, for his name-sake. Would to God you could bear with me a little and indeed bear with me. O mother the christian warfare that has been kept up for the last three years, has ofttimes well nigh sent me mad. But the God of Abraham, Isaac and Jacob, and the God of your fathers has enabled me to take hold of the doctrine of election, for God is the author of peace and not of confusion.

I have not been taught by the spirit of man, neither received I it by man, but I feel that I have been taught by the Spirit of God and led by his unerring hand. I speak not this to condemn you, but rather that you may rejoice with me, and be exceeding glad.

For God who commanded the light to shine out of darkness, hath shined in our heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the pow-

er may be of God and not of us. For which cause we faint not, but though our outward man perish, the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have strived hard to attribute my change of religious views to a luke warm state of affairs.

You know how zealously my mind was always exercised in the Missionary efforts. And I would as soon have believed that I could have called down the blessing of Heaven with mine own voice, as to have changed one jot or tittle. So then 'tis God that worketh in me both to will and to do of his own good pleasure. I say the truth in Christ, I lie not, for we are saved by grace and not works. We are saved by hope and that we see is not hope, for what a man seeth why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it. And he that searcheth the heart knoweth the mind of the Spirit. Because he maketh intercession for the saints according to the will of God, not man, of God who is the author and finisher of our faith. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge, and it is laid down so plain Who shall lay anything to the charge of God's elect. It is God that justifieth. I feel that your eyes are upturned with contempt upon me, but I care not. His grace I trust is sufficient for me. We are as empty blanks taken into his hands, and as the poet says,

Nothing in my hands I bring,
simply to thy cross I cling.

I do not mean to say that the doctrine of election teaches us to sit down with folded hands. But as many of us as are his children, called according to his purpose are led by his Holy Spirit to do his will, not our will, but the will of God who has called us out of darkness into his marvelous light. And that we seek to evade his call or command like Jonah, nevertheless we are as it were tempest tossed, until we are made willing to be God Almighty's anything, for the glory and honor of his dear cause or kingdom, just so I find it to be with myself. For though I be forsaken by all mankind, like old Job, I will stick to my integrity. I have not obtained a new hope; but I have been made to see the uselessness of of man's striving to take God's work in their own hands. Christ worked without money and without price, but you want and must have both. Look around you and see debt after debt hanging over you, and yet the cry is money, money, give us money enough and we, not Christ, will evangelize the world. Is Christ dead, or has he gone on a journey? or is his arm shortened that he cannot save his people.

Christ has boldly said, my glory I will not give to another. There has been a great deal said and done for Christ, which like Nadab and Abihu will be rejected and punished according.

Shall any one say that the doctrine of election throws gross darkness over the people? Who art thou O vain man that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? God has not cast away his people which he foreknew. Wot ye not what the scripture says of Elias? How he maketh intercession to God against Is-

rael saying, Lord, they have killed thy prophets and digged down thine altars, and I am left alone, and they seek my life. But what saith the answer of God unto him. I have reserved unto myself seven thousand men who have not bowed the knee to the image of Baal. Even so at this present time there is a remnant according to the election of grace. And if by grace, then it is no more by works. Other-wise grace is no more grace. Here we see it is not of works, but of grace, and grace is the gift of God; without money and without price.

For it is written the earth and the fulness thereof are the Lord's. Here then you see we are obliged to acknowledge ourselves the dependent of God the sovereign.

Dear mother, do not let me wound your feelings. For this has not been a premeditated thing. But I was just thinking of the difference between us, both perhaps in body and mind, and I could not feel reconciled to refrain from doing that which I feel to be my indispensable duty. A duty of which I feel impressed. A duty which I owe to my God and fellowman. An example to the world that I cannot worship idols nor pictures made by men. Dear parents, use your pleasure, but pardon if you can. Let us pray therefore that our flight be not in the night, but let us at all times and under all circumstances renounce all our works as fruitless and abortive. Let us examine ourselves and see whether we are following the example of Christ, or the nonsensible whims of the day. Alas! how many are there who profess godliness and are led captive, and serving the devil at his will. Again, there are many who read the bible merely for an argument or show. They are standing in their own light and cannot discern right from left. Why this ill found-

ed arrogance? Because gross darkness covers the minds of the people. Let us abhor ourselves in dust and ashes and wait patiently for the coming of the Lord. For the time will come when his last trumpet shall sound, and shake the earth and wake the dead, and call all nations to account of the deeds done in the body, whether they be good or evil. Then it will be known who are the true believers. They who palm themselves with the victory and walk off in the sunshine and silver slippers, or they who have trusted in the Lord and suffered all manner of evil for his name's sake falsely?

Mother, I have been more lengthy than I intended. But I have so much to tell that I could not desist sooner. I hope you will pardon me if I have given any offence. I do assure you I do not intend anything of such a nature, but am only candid in stating the profession I hold in regard to religion. It seems strange that the doctrine I once abhorred is now the doctrine I love, and I hope you will love me none the less for the doctrine I hold.

Finally, my dear parents, I bid you farewell. May the grace of our Lord Jesus Christ be with you all. Your devoted daughter,

SYLVIA STANFIELD.

ELD. P. D. GOLD, DEAR BROTHER IN THE LORD:—I am still in this far off and barren land. It is barren as to having the true gospel preached. As far as I am able to learn, there is not an organized church of Primitive Baptists in the whole length and breadth of this the second largest State in the union.

The land, the country is good enough. I can but exclaim in the words of another.

"How beautiful is earth,
How bright the sky,

How wisely planned
By him who reigns on high."

But it is the wicked race of man who inhabit the land that have corrupted their way, and roll sin under their tongues as a sweet morsel. I am no better than the sinful race among whom I live, for my sinful carnal mind and nature is ever leading me by and in forbidden paths. I often think that surely I have no part or lot in the matter as sin seems to be my element, for I am sinful and vile, and without the infinite mercy and grace of God all wise I know that I will never reach the blessed abode of the redeemed ones of our glorious and risen Saviour. What a wonderful book is the bible, its truth and fulness we realise each day. The inspired penman has given us a description of sinful man in his fallen and totally depraved state, the truth of which we realize each day. "As it is written there is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes."

It is a wonder to me that any are saved from the awful wreck—from the terrible pit of sin in which mankind wallow. Surely the redeemed are snatched as brands from the fearful burning.

Please remember me in your prayers, for surely I am the most unworthy of all.

Wm. F. SLOANE.

EXPERIENCE.

DEAR BROTHER READERS:—I will tell you a little about my experience of grace, if grace at all. If I am not deceived in the whole matter I was about fifteen or sixteen when I began to have some trouble about my welfare. I would now and then have some strange and fearful thoughts concerning my condition. I knew that I had to die, and feared death above all things that ever I thought about in my life, and some times I was shedding tears, and I would think that I must die right away, and then I would try to pray and it all looked as if in vain, but I thought that I must do something or I would be eternally lost. And it seemed to me that I could see that it did look like every body was looking at me when I would go to meeting. And I never could feel that I was like any body else. And I then found myself to be nothing but a poor wayfaring stranger here on earth. And in my trouble, when along my path would often groan out, and then I would look all around myself, to see if there was any body looking at me; and then would think how foolish this would look if some one had heard me. And then I would think that I would never do so again. But often felt my case to be the worst of all. I would try to pray the Lord to have mercy upon me a lost and ruined sinner without the mercy of God. I some times would say to myself, O that I had never been born in this troublesome world, to suffer what I have here on earth. I often felt to be a Hell-deserving wretch, and felt that if I was lost that it was just and if I was saved it was only the mercy of God. I would sometimes think that I would quit all this and be like other folks; but I was not my keeper and had to suffer all that the Lord put upon

poor me. I travelled in woe to my feeling a long time and I tried to pray with all the heart that I had; and really thought that I had done the unpardonable sin, and that there was no chance for me. And then I would quake and tremble in heart. And with all this that I thought it in vain, but I thought if all in vain that I would die a poor beggar; and when I had worked myself out of tools and could do nothing, then I hope the Lord heard my cries and made me to rejoice in his holy name. But with all this I long suffered on the account of my little hope. I knew that I had been turned about in my feelings. I had a dream, and in this dream I saw the everlasting end of time. When I saw this I saw a great smoke coming down from above, and heard a loud thunder as it seemed to me. And with this loud thunder and smoke it looked to come down as a great vapor of smoke; and then I cried alas! alas! and then thought time was no more, and I thought that it was the final end of time. And I saw myself after time had ceased to be any more; and I had to stay there forever, I felt to be at ease, this was a dream or in slumber. If my sins have been forgiven I can't say I received it as I hear some say they did, all in a moment of time. It looks to me that this old world was new to me, even the forest looks new and shows praise to God. If I was ever delivered from sin and sorrow it came on me like daylight coming and night going away. I am unable to tell my feelings as I feel that it was due to my Holy Father. And after I had all this passed through I yet thought that I would not let any body know what I had suffered on the account of my sins. And I verily thought that there was no body else that had ever been like me; and this was a great consolation to me, but

I was very careful not to talk to every body, but I wanted to talk with Primitive Baptists although I felt so little in company with them that I did not think that I was any company to them. But I after talking with several of them thought then that I would quit it all and go my way. I quit talking with them for some fifteen years. Sometimes I was trying to pray and I often thought that I should go crazy. And I would look at them and think what should I tell them and think what should I tell them if I should offer to the church, and then I would think that if I did they would not have me, O wretched man that I felt to be. I often would think that I was one to myself. I felt that my comforts on earth had all been taken from me, if I had not been driven to all that I did in this matter that I never would have joined the church, but feeling that if I did not join the church that I should die. This is what neglect of duty brought upon poor me; I then joined the church and received great joy in my duty, as I hope I did in the name of the Lord; then I felt to have liberty with the church and brethren. I always feel my littleness and nothingness among my brethren and sisters; and in all this I feel that I am unprofitable. I thought that I did love my companion but this everlasting love in consideration of poor fallen man to them that have seen the difference in natural love and the holy love of God. This everlasting love is more to me than all this world and its contents. When I am thus made to consider all things and in this dear brethren consider that in all unprofitable doctrine there is room for great war and strife and great trouble in the house of God. The devil slips in as a thief and a robber. I often think am I one of them? O brethren

pin your faith to no man's sleeve, follow no man further than you can see with them. When you fail to understand pray the Lord to give you understanding in all things. Consider that I am a poor unworthy feeling brother if a brother at all. Dear Brother Gold, I feel so unworthy that I long thought I could not tell these things. Brother Gold and brethren, I do not think that there is any such thing as means or chance system in religion. If so then man would have room to claim works, and the works of man are abominable in the sight of God. How then shall we claim any means or chance system, there is no happen-sos with God for he has power in Heaven and earth. There is nothing new nor old with God; then what is man but a mass of sin and corruption from the crown of the head to the sole of the foot. Brethren, I do not think that we should make merchandise of our poor brother; and we grow in natural want and they go down by reason of paying high interest on their means to go upon in this life; is this for brotherly love or for fleshly want? If so would it not be better to give them something than to charge them interest on their needs? This would show more brotherly love to them and make manifest the love of God in their acts. We often make a curse of God's blessings in the room of showing God's holy love; and in him is our all sufficiency. We want more than we need if we knew it. Dear Brother Gold and others I have been impressed from some source or other to write to the LANDMARK. I feel that I would like to praise God's holy name if I was just able. But I am just as dependant for strength to pray with as I am for this breath that I breathe every day, for we came from the dust and shall to the dust return. We have just

as much power to resist death as we have to save our souls from eternal destruction. If it had been left to our will we would have gone where God and his mercy would have never reached our case. We brought nothing in this world when we came in it, and we shall carry nothing out when we die. God is due all the praise for every blessing that we receive here or hereafter. Every one that loves God's holy name looks to him. All ye ends of the earth look to him and be saved in the name of the Lord. Amen.

ELI BRYAN.

EXPERIENCE.

MY VERY DEAR BROTHER GOLD:—I feel like the time has come for me to comply with the request of a number of my brethren, and write what the Lord has done for me. I never was willing to write till Monday July 11, 1892. Previous to the 18th of April 1889 I knew nothing of God, and cared nothing for him in any way, and regarded religion and godliness as something undesirable; and use to think that if I were to join the church that would take away my enjoyments and pleasure, and accordingly I gave the Primitive people and their church a wide walk, and felt cramped in their presence. I did not care for other denominations, and regarded them as I did the balance of the world. When I was about the age of 14, I decided that I would get religion, and accordingly set about it, by trying to pray several times each day, and sometimes I would feel that success was about to crown my work, and began to exalt my self and feel very righteous, when unmindful of my religion I would forget it all, and go in some beastly, cowardly, disgraceful sin, then I would feel I

had lost my religion, and then I would lay it by and start anew, resolving not to do those wicked acts any more, only to find the inability to keep my resolve, and would forget it all, and perform the same wicked acts again. I continued in this way for about 6 years, when I decided that religion was too strict a master for me to serve, as I had opposite principles in me and that would not subordinate themselves to my religion. So in disgust I parted company with my religion, and without restraint I followed the well beaten paths of sin and folly, and caring only to keep it concealed from man and, becoming hardened to it and emboldened, I cared less for restraint, and for many years I did not go to any place of preaching. I dearly loved to play cards with my friends, but did not bet, and I spent the Sundays for many years playing cards. During this time I began the cultivation of tobacco, and while curing it after putting it in the house on Monday and Tuesday, I would play from then till the next week, and on through the whole curing time, about six weeks, including every Sunday. I lived this life up to the 18th of April 1889, when an event took place that reversed the course of my life. There lived a family of people near me with whom and my self here was not the most friendly feeling. The land line was uncomfortably near their dwelling, but my land was not cleared to the line, but, anticipating clearing to the line, I began the preparatory work by moving out the fence. During the time I was moving the fence my neighbor and his son about 21 years old had gone to town and did not return till I had finished the fence, and upon returning and finding the fence moved the son's anger becoming intensely enraged, he swore he would kill me before he slept that

night, and could not be dissuaded by his parents. He armed himself with a revolver and came to my house about a mile, and waited near my house till dark, then advancing within about 20 yards of my house, he called to me to come out to him, which call I obeyed, not knowing who had called me, till I was within 6 feet of him, when I recognized him and said, Frank, come on to the house. We have not eaten supper yet and get supper with us. He said no. I do not want any supper, and said to me I have come down here tonight to kill you. Then drawing the pistol from his pocket, which was already sprung ready to fire, he aimed at me only about 6 feet from him and said thus, if you have any prayers to say, say them quickly. For I am bound to leave the country, and I am going to kill you before I go. We stood in this position some time, both silent, when I broke the silence by saying, Frank, you must be a fool to be standing in my yard with your pistol drawn on me. As I finished the words he fired, the ball missing me, and the next moment I sprang on him and lost my hold on his head by taking his hat off his head, he turning and running off about ten feet, turned and fired again. This time the 32 calibre ball struck me on the forearm, and felt to me as if some one had lightly struck me there with a light cane, which was entirely without pain. Thinking that he would continue shooting as long as I was standing, I fell to the ground as if dead, and supposing me dead he turned and made his escape in the dark. I lay on the ground and watched him till he reached the road. By this time Mr. Harper, that was boarding with me at the time, was at my side assisting me from the ground. On examination I found that the ball had gone through my arm and had

lodged near the skin, crushing the bone. So in a few minutes Dr. Brewster came and cut the ball out and dressed the arm all with very little pain. Next morning my brother-in-law came to see me, and left me his pistol and instructed me to carry it with me when I went out on the farm, and so I did, and as soon as I would leave the house with the pistol I would feel these words, as if spoken by some one present, 'you trusted God in time of danger, now when there is no danger you are not willing to trust him.' Then I would immediately go to the house, and put down the pistol, but when I was ready to go again I could not refrain from carrying it with me, and reaching the field the same words were spoken to me again with such power that they made me tremble from head to foot, and I was forced to sit down and rest, as I became so weak, when I heard them, that I felt unable to walk, and I felt ashamed as if I had stolen something. These things occurred to me every time I took the pistol with me which was 5 or 6 times, and when I was enabled to go and leave the pistol I felt better, stronger, free and not ashamed. Now I began to think about the power of God and how he had saved me from death on that night when I could not open my mouth, and could not pray, though persuaded under the power of powder and ball, and, as I began to know something of the power of God, I began to examine myself, and found to my astonishment that I was a sinner of deepest dye. Now I had not seen a bible in about 15 years, felt that I wanted to read in one, so I went to father's and got a book that I thought would be better than the bible called the "Golden Gems of Life," but I did not read many pages in it before I found it was not the Bible, and would not do for

me, and I went back to father's, and got my grandfather's bible. Now when I began reading and could read nothing else but the law, and I could not find any thing else in the whole bible but the law that came by Moses, and I saw that I had transgressed these laws, and I saw that the wicked under the law are condemned to death, and I knew I was that wicked one, I could feel the approach of death. I daily searched the bible to find out what to do to pay the penalty, and the more I searched the more altogether certain of my own destruction in hell to satisfy the penalty of wickedness. Now I had a very heavy burden on me. I felt that I soon would be cast down in hell, as the just reward of my wicked life. My burden of sin and guilt continued to get heavier each day, until I left the house one day to go to the field groaning under the weight of death, and when I was some 200 yds from the house I came to a point where I could not go any further, and I felt I must try to pray God for my last time, and it was on a public path. I looked both ways and all around me to be sure no one was looking at me, and not seeing any one I lay down in the path on the ground to try to pray, but speech failed me, and the only words that I could utter were God, be merciful to me a sinner, which I repeated over and over adding nothing to them, except a stream of tears. When suddenly to my heart's delight I felt that God granted me pardon, and instead of sending me to hell he would save me in Heaven. Tears of grief and sorrow gave place to tears of joy and gladness. I rose from the ground, as if by magic, with my eyes upward. I thanked and blessed God for his mercy to me, and I felt as free and as light as the gentle breeze, and looking upward, as if I

saw God on his throne, I asked him what he would have me to do? When in a moment of time these things were shown to me. First, to confess my sins before the people of God, and be baptised in the name of Jesus. Secondly, that the Primitive Baptists were the people of God, and they were the church of Christ. Thirdly, that Brother Gold was a man called of God, qualified of God to administer baptism to the people of God. Now all this knowledge was given me while I was yet standing looking upward. Now I had never known Bro. Gold, or what he preached, or what the Primitive Baptists believed. I never knew anything about their doctrine. It was shown me at the same time, while yet standing there, that when I had yielded in obedience to this instantaneous knowledge, that I should be prepared to go in the world, among the people of God, and preach the Gospel of the Son of God. I was exceedingly happy the remainder of that day, and felt a great desire to read the Bible. Then I knew there had been wrought a change in me, and I wanted to see if there had been a corresponding change in the Bible to me; so this is what I found written there that I could not see before, "That whosoever liveth and believeth in me shall never die," And I could say with all my heart that I did believe, and before this time I saw nothing but curses and condemnation, and it was all on me, and against me. Now they were all turned to blessings, and put on me through the death of Christ Jesus. I kept all these things in my own heart and said nothing to any one about them, not even to my wife. All this came about next week after preaching at the Falls on the Second Sunday in May 1889, and then I was compelled to wait a month. I passed through seasons of great

blessings of the spirit of God, as well as many seasons of doubting, sometimes feeling sure of being a child of God, and then feeling sure that I was not, and on one of these occasions of doubting I began to think as to whether the Bible was true or not. I then remembered the rainbow covenant, and thought that if the Bible was the work of man that man could not bring the rainbow, and that the Bible was partly a Testament of that covenant. So while thinking over it thus, that if the Bible was the work of man then I do not feel so sure of it, and just as these thoughts were running through my mind, while I was alone in the field I looked up and saw a rainbow, though it was about fair. I looked on its beauty with joy and admiration, and doubts as to the Bible being the work of God gave place to assurance that it was the work of God. A day or two following this I was made the recipient of a great blessing that buried me in unworthiness, causing me to tremble in his presence, as a leaf in the storm. I had about 15 acres of oats that had been cut and were cured and ready to be taken up, and I instructed the laborers that we would take up the oats after dinner. About time to go to work I saw a cloud rising very fast, though rang the bell to go work, thinking to get some before they got wet. The oats were worth a great deal to me, having no corn, and no money to buy any with, so I felt constrained to ask the Lord to save my oats which were in a low swamp. I passed across the swamp to the opposite hill. By this time the woods some 150 yards away toward the cloud were enveloped in rain so that I could not see them, I still standing on the hill with hat in left hand, and right hand raised toward Heaven. I cried unto the Lord from the depths of my heart,

and asked him to save my oats which were behind me with the rain in front, and to my astonishment it rained up to me and no further, and when I saw this I turned my face to the oats, and saw that the cloud had passed below and above, across the swamp, and had come together on the other side, and rained so hard that I could not see the woods 300 yards from the oats. The rain filled the canal that ran through the swamp full. It rained on the oats a little and wet them about like a dew. I did not take them up that evening, but did the next morning, and put them in the house, and fed them without any damage from the rain. Now I had about 2 acres on the creek, about $\frac{1}{2}$ mile from them that were destroyed, about one acre of which was washed away, the others remained in the field till all the rains were over, then I threw these to my hogs. All my neighbors who had oats cut at the same time lost all of them in that rain, as it rained about every day for nearly a month. Next morning when I had the last load on my wagon it began raining and we drove rapidly to shelter, leaving 2 or three bundles in the field that were ruined, and were never brought to the house. It rained till all the streams overflowed. Now brethren, you can never know how unworthy I felt to receive such a blessing as that. All I have written took place between the night of the 18th of April and the first Sunday in June, but I had never told any one about the dealings of the Lord with me. On this Sunday I visited one of my friends whom a short time ago I had delighted to play cards with. As soon as I arrived he asked me to play with him: I could not refuse, for if I did I would have to tell him the reason, as I had never refused in my life, and I had rather play

than tell him the cause of not playing. So we began and in the midst of the second game he became disgusted with the manner in which I played. He threw down his hand of cards without apology or explanation and walked away, and never mentioned cards to me from that day, but said after I was baptized the next Sunday that I ought to have told him about it, and then he would not have asked me to play. Now during this time I had not heard or read an experience, and desired above every thing to know if there was a christian experience. So I made up my mind to go to the Falls church the next Saturday. As the time rolled on I felt less like a christian, and less like going. But on Sunday morning under the pretense to my wife of going to Rocky Mount, I dressed to go to the church, and feeling that I should not be able to talk I asked the Lord to teach his people there who and what I was, that they might understand me spiritually, and that I might receive a witness in the preaching, as I was a stranger, never having spoken to one of them on the subject of religion. So the prayer was for me, the song for me, and the preaching to me, so much so that I began to tremble and wonder who had over heard me at home and told Brother Gold about it, and when the preaching was over, the Spirit spake and said, you have got your witness, now if you don't go you have told a lie. I then went to them and told them I felt that I was changed from love of nature to grace, and said no more, and was received and baptized. Then my tongue was loosed and has been ever since except during about 3 months of rebellion. My visitor on the 18th April 1889 visited me again on the 11th of July 1892, but not with carnal weapon of war however, but with the weap-

on of confession of crime, and the begging of forgiveness, solemnized with wet eyes and a warm grasp of the hand which was heartily, and sincerely concurred in by me. He said he had been passing through a living death, though been at liberty all the time. Thanks be to God who gave him confession and me forgiveness.

J. D. ARMSTRONG.

Rocky Mount, N. C.

DEAR BROTHER GOLD:—Through the mercy and goodness of God my arm has improved so I can write a little, but it will have to be copied. I feel my affliction has been good for me, it has softened me, and I feel more dependent. When my arm was so I could not write, and so many brethren and friends came to see me, I was lifted up so much. I thought surely I must be a better man than I felt to be, and if the Lord would enable me I would try to improve my talent if I have one.

I was reminded of Paul when he was brought before king Agrippa, and permitted to speak for himself. After hearing his statement Agrippa said, Almost thou persuadest me to be a christian. But since that a cloud has overshadowed me, and I am not only lame in my arm, but in both feet and am reminded of Mephibosheth when the king took him and fed him at his table. If the Lord will only give me a crumb from his table I could go on my way rejoicing.

I feel such a lack of faithfulness in keeping my body in subjection, and bridling my tongue and speaking with godly fear which is the beginning of wisdom. This is a day of wild speculation with regard to Christianity and it seems many follow their pernicious ways but the great I AM has said thus far shalt thou go, and no farther.

A. REED.

Winston, N. C.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

TRIP NORTH.

Last October I received an appointment from the Black Creek Association to represent its correspondence with the Baltimore, Delaware River, Warwick and Chemung Associations. By divine favor I visited these Associations this year and was warmly received by them all. The sessions were all entirely harmonious, and the preaching good. Among the oldest ministers in the Northern Associations are Elders Grafton, Purington, Rittenhouse, Durand and Elder Wm. L. Beebe of the Signs of the Times. Other able preachers younger in years of these Associations also present were Elders Chick, Jenkins, of the Signs, Vail, Bundy and Bogardus. Among the visiting preachers were Elders Badger and Francis of Va, Hardy, Hassell and Williams of N. C. Hanks of Ala, Curry of Ohio, Hubbard and Keene of N. Y. Elder Rittenhouse was not present at any of the above-named Associations.

These Associations are careful

generally about whom they separate to the ministry of the word, feeling that it ought to be clearly manifested to the churches that the Holy Ghost has already called such to that work whom they set apart. They hold, and wisely too, that the church is the judge of this matter, and not until the church feels assured beyond a doubt that one is called of the Lord, he should not be separated at all unto this work.

There are many brethren among them that speak in their conference meetings, and prayer meetings that they do not think of licensing to preach. Whenever one desires license to preach that means that he expects to be ordained to the business of preaching. If he does not turn out to be fit for it there is a disappointment, and the man is cramped. If he should be ordained when he is not a preacher a great wrong is done to the cause, and he is also damaged for more is expected of him than he can perform. He is misplaced—a monstrosity—wronged and worse still the cause of Jesus and the churches of the saints is wronged and burdened.

Not only must a gospel preacher be apt to teach—feed the flock of God—but he must not be a novice—or one inexperienced and that will not be puffed up with pride because of the praise of the brethren or sisters, or have conceited notions because he is a preacher. It should humble him to remember that he is a preacher. His knowledge and experience in matters of the faith should enable him to bear burdens and not be puffed up with pride

and thus fall into the condemnation of Satan who is king of the children of pride. He must also have a good report of them that are without lest he fall into the snare of the devil. If a man is ordained by men to the ministry of the word that has not a good name for honesty and right—living people will have no confidence in him it matters not how well he seems to preach. If he is dishonest or untruthful and unrighteous in his transactions with men he falls into the trap the devil sets to distress God's people.

But we should not expect a young preacher to preach as ably as one older, for there is a growth in gifts as well as in grace.

Elder Purington is in feeble health. We esteem him as one of our ablest preachers as well as dearest brethren, having the cause of truth deep at heart.

Elder Durand also ranks with Elder Purington as one of the most gifted of the preachers in that section of the country.

I also with some dear ones to me visited Canada, and attended a covenant meeting of three days not far from the city of St. Thomas. Elder Wm. Pollard is pastor of a church of about 150 members. They have four preaching places or houses, but only one church, and a meeting at each place each month. They hold, during the year, four quarterly or covenant meetings, one at each of these houses. There were perhaps 1500 people present, at one of these three day's meetings, solid, sensible, intelligent people,

not conceited and foolish, but sober, serious, manly. Their order appeared to be excellent. They are blest with one of the ablest of preachers as their pastor, and they are as sound, it seemed to me, as any Baptists I ever saw. It was a great joy to me to hear Elder Pollard preach.

There was an interesting brother Ebenezer McCall of Manitoba, about 2500 miles from here. He is appointed, by the Dominion of Canada, Indian Agent, and he superintends about 10,000 Indians of various tribes. He told me of a set called Mennonites from Russia that had settled in his country. In the middle ages the Mennonites were considered as the true church of Jesus Christ. He said they attended strictly to their own business (an excellent trait,) and are sober, industrious and thrifty. Elder Eubanks of Ken. Elder Hassell and Elder Jenkins were also at that meeting.

Usually I do not take long trips—but stay at home or near there serving four churches. This therefore was a long trip for me to take.

We Old Baptist people are said to be opposed to preaching the gospel to the heathen. Who travels more? Having no boards or agencies, no guarantee of money, such as a salary or money collected beforehand for that purpose, our preachers go from place to place preaching as they go and they preach Christ Jesus the Lord, that HE IS LORD OF ALL.

Having obtained help of the Lord I continue to the present. To finish my course with joy and the minis-

try which I have received of the Lord Jesus, comforting and feeding the flock of God is my desire.

On my trip I saw brother Lester. His health is better than it has been. He preached with his usual ability and excellence.

P. D. G.

ELDER P. D. GOLD, DEAR SIR.—Please pardon me for intruding on your time. I would like very much to know your views on Heavenly Recognition for my benefit and that of several others. I asked a minister of the the gospel about it a few nights ago and he didn't seem to think we would know each other. What comfort did David have in the thought of going to his child if he didn't think he would know it? Do you think it is figurative about the rich man knowing Lazarus and Abraham? Also does the word Paradise mean peace or Heaven? I believe in the Primitive Baptist doctrine, and love some of them for the truth's sake. I hope I regard you as truly a man of Lord even as it was shown me last summer when I heard you preach. Please answer through the LANDMARK or privately as you prefer

Your Friend,

ANNIE ROBERTSON.

Mt. Cross, Va.

Remarks.

This is a mysterious subject upon which the scriptures do not give direct declarations. The Lord knows all his people. The foundation of God standeth sure having this seal, the Lord knoweth them that are his. The names of his people were written in the Lamb's book of life from the foundation of the world. God knows his peo-

ple by name. God is not the God of the dead. He is the God of the living such as Abraham, Isaac and Jacob. Names are applied to individuals.

The common mistake it seems to me is in supposing that in the resurrection the people of God will be possessed of the same feelings and natures that they have here on this earth. To suppose that they will be in the resurrection as mankind are here is to err. They neither marry nor are they given in marriage, neither know they pain or sorrow, nor can they sin or die any more.

While it will be the same individual Abraham in heaven as here, and not some other one, yet not of the earth or in the flesh, nor will any be known there in the flesh. How great a change this will make not yet appear, nor do we know what we shall be. It is easier to say what we shall not be.

We shall know as we are known. Who can limit that knowledge? Here we know each other in Adam—there it will be in Christ Jesus. For as we have borne the image or likeness of the earthly, even so we shall bear the image of the heavenly, and it is by image or likeness that we know one.

In the case of the rich man and Lazarus enough is set forth to show that in the death of the wicked there is not the destruction of the consciousness of pain. While one is dead he as far as we see knows nothing, yet his spirit is not dead to knowledge.

The rich man felt pain, for he

was tormented. He also saw the happy estate of Lazarus. It does not present itself to me that after a wicked man is dead his soul or spirit is at peace, or is unconscious; but it impresses me that he is wretched. On the other hand when the righteous die or depart they at once in their spirit enter into peace and rest.

Paradise is a place of unspeakable glory and blessedness. Paul was caught up to the third heaven or paradise and saw unspeakable glories. The thief entered immediately after death (the same day) into Paradise with Jesus.

How little we know in this imperfect state of these things.

Divine knowledge is altogether beyond the range and limit of our finite conceptions. The humblest child of God, ignorant of wordly learning, knows no less what heaven shall be than the child of God that is skilled in the learning of this world. Paul says we know in part now, and partial knowledge never gives full understanding of any matter; in the resurrection this partial knowledge will all have been done away as the imperfect.

Do you not feel that heaven is perfect? Are we commanded in the scripture to decide the question whether we shall know each other there? Is not the more important question this, "Give diligence to make your calling and election sure?" 2nd Peter 1: 10.

It seems to be vain speculation for one to hold that the more knowledge one has here the greater will be his pre-eminence in heaven.

Does one that thinks thus give any evidence that he has any place there? For if any man thinks he knows anything of himself he knows nothing as he ought to know. It occurs to me that one who claims that he will have an exalted seat in heaven, because he has saved so many souls here, shows no sort of fitness or preparation for heaven at all; for when the disciples disputed as to who should be the greatest Jesus said to them, that unless they were converted (changed from this foolish notion) they could never enter the kingdom of heaven.

Nor does it occur to me that one who says he knows that he is saved gives any proof thereby that he is saved, for we are saved by hope, and hope that is seen is not hope.

It is enough to know Jesus and the Father. He that has Jesus has everlasting life.

P. D. G.

BROTHER GOLD:—Please give notice in the LANDMARK that the Eno Primitive Baptist Association will be held with the church at Dutchville, N. C., commencing on Friday before the 2nd Sunday in August 1892 and continue three days. Brethren and sisters are cordially invited to attend. Those coming from the East over Oxford and Keysville R. R will be met at Wilkins Station on Friday A. M. at nine o'clock and those coming via Durham will be met at the same time and place and conveyed to church which is about two miles from Station. I have obtained reduced rates on R. & D. Atlantic Coast line & Sea Board R. R.

Very Truly,
G. C. FARTHING, Cl'k.

The Country Line Association will be held, the Lord willing, with the Dan River Church, Rockingham Co. N. C., August 20, 21 and 22, six miles North West of Ruffin. Ministers and brethren are cordially invited to come that have a mind to do so. They will be met at Ruffin the 19th of August on the Richmond and Danville R. R. and also at Oak Hill on the Danville and Western Road.

Done by order of the Church.

T. F. WARD, Clk.

The Abbot's Creek Union Primitive Baptist Association will be held with the church at Sugg's Creek meeting House, commencing on Saturday before the 4th Lord's day in August, 1892. Sugg's Creek is located about 18 miles South of Ashboro, 10 miles North of Troy. All person's wishing to attend are respectfully invited. Persons coming by railroad will be met at Ashboro on Friday and conveyed to the meeting.

A. P. LEACH, Cl'k.

The Trinity River Association of regular Primitive Baptists will convene with the church at Liberty, five miles west of Grapevine, Tarrant Co., Texas, on Saturday before the second Sunday in September 1892.

All lovers of the Bible truth are invited to attend. Those coming by Fort Worth will change cars via Cotton Belt Route to Grapevine. Those coming by Dallas will change cars via M. K. & T. R. R. to Carrollton and then change via Cotton Belt route to Grapevine. Those coming by Greenville will change cars via Cotton Belt route to Grapevine.

All will be met with conveyance.

J. S. COLLINS, Mod.

OBITUARY.

CAPT. WILLIAM BARNARD.

We write with sad reflection the obituary of Capt. William Barnard who was born on Dan River, in Patrick county, Va. September the 8th 1828, and died Feb. 25th, 1892. He was the youngest child and son of Isham and Sallie Barnard, and inherited their old home-stead where he lived unmarried until his death. His life was a most wonderful example of piety with fond affection and kindness to the many hundreds and thousands who knew him. He was the only one of several children who remained with his affectionate parents until their death. He was a favorite of all his brothers and sisters, who have all but one preceded him to the grave. He was also esteemed of his countrymen, equal to any one of his day. He was firm and decided in all his remarks, excellent in judgment in the things or affairs of this life, being a man of business and economy who had dealings with many persons who found him correct and worthy of trust in all he did or said. He served in the late war and was once a prisoner, and suffered like many of his brother soldiers much exposure, but was never the man to desert his post when duty called for him. While he lived he listened much to the cry and needs of the poor, and always administered to them. His doors were open to the stranger and to the afflicted and weary, in so much that his help to them will not be forgotten by the present generation, and more especially by his bereaved kindred who mourn and weep for him. When any of them were in need of assistance or counsel he was their confidential resort, and when crime and wickedness did rage among the people of the land he always lamented and was distressed. He deplored the rising generation, seeing their dissipation and wickedness, and their dishonest way of obtaining their living. He had been suffering for several years with painful rheumatism in his limbs and back, but the greater portion of his time he was laboring on his farm, he being a plain prudent, hard laborer, acquainted with toil through heat and cold. He had been declining in health for two or three years very much, and from disordered blood had several carbuncles with which he said he had almost suffered death, but was again able to walk about: but at last the

monster death had seized upon him in the form of Diabetes which weakened him more and more, and suffering a stroke of apoplexy he very soon became unconscious, but quietly breathed almost as if he was asleep until he breathed his last, and while a number of his most devoted kindred stood by in lamentation and sadness, he silently passed away, and we have good reason to believe and hope he was and is in the arms of Jesus, saved from a world of sin and strife. Although he never joined any church, he was a believer and expressed a short time before his death that he had a little hope, but it seemed too great for him to claim, feeling unworthy of it, but it was a great comfort and consolation to him, and that he was now glad that he had not classed himself or kept company with the reckless world, and as the tree is to be known by its fruit, we are satisfied of his eternal welfare, and that he is at rest and enjoying the blissful association of God and the crown of life, and the glorious habitation of angels forever in a world of peace and joy. But to his many dear relatives let me say, our beloved uncle is gone from us, we shall see him no more until as we hope to meet him in heaven. Let us therefore hold up a monument of his sacred memory by trying to live as he lived, being at peace with all mankind living righteously and godly in this present world, remembering what an example of life he set, and follow it. He believed in the Primitive Baptist faith, and many acts of charity and kindness he conferred upon them, and often was glad when they would lodge with and pray for him at his hearth stone or family altar.

Although he is gone from us we may yet see marks of his labor and signs of his wonderful economy and judgment for many years to come. It is no surprise to hear it remarked that his country has lost one of its best men and no doubt all both far and near who survive him can say truly from sympathy and esteem for him as their last tribute, Peace to his ashes. And God's divine keeping and a glorious resurrection and blessed immortality triumphant in glory forever be thine.

E. M. BARNARD.

Tim, Va.

MARTHA WILSON.

ELDER P. D. GOLD DEAR AND MUCH BELOVED BROTHER:—It has become my sad duty to say a few words in memory of

my much beloved and affectionate wife Martha Wilson, born October the 29th, 1819 died March the 8th, 1892, making her stay on earth 72 years, 4 months and 9 days. Her maiden name was Godsey, daughter of Thomas and Patsy Godsey both consistent members of the Primitive Baptist church. She leaves one son, seven grand children, two sisters and a heart stricken husband together with many friends to mourn their loss. We had two children that died in infancy, and our oldest son was killed in the late war. Although we mourn not as those without hope, believing as I do that she is now at rest with her children. Now I will say, as it is her husband writing, that it might to some degree be reasonable to suppose that I might give her more applause than she was worthy of, as it is an old saying and too often true, that one has but to die to be praised. But I pray the Lord will guide me so that I may write nothing but the truth. The reason I write it myself is from a sense of duty. I feel called upon as I think I knew her perhaps better than any one else, and feeling I am before my Maker, I am willing to say of her any thing and every thing that pertains to a loving, affectionate and obedient wife, a kind forbearing, tender hearted mother. She was the greatest advocate for peace I ever knew. We lived together 52 years in as much peace and happiness perhaps as ever two persons did. Our house knew no crosses, nor wrangling. Peace and quietness was a blessing we ever enjoyed around our fire side. Whenever there was any difficulty among any of her folks or in the neighborhood she always begged for peace. She was so uncommon in that way I can not help telling it she obtained a hope in Christ over fifty years ago, and, although she never joined the church. She was one of the strongest believers in the old Primitive Baptist's I ever saw. If there is any one thing that I have no doubt about, it is that she is now in Heaven singing around the ever blessed throne and basking in the love of her great redeemer, there enjoying the fruits of her labor, and ever beholding his glory, where the wicked cease from troubling and the weary are at rest. Dear brethren and sisters in the Lord, was it not for the blessed hope that I have of one time meeting her in that heavenly land where the parting hand is no more given, and no farewell tear is shed. But for this glorious thought it does seem

to me that I could not bear up under the great burden, but O glorious to think that she seemed to be most holy dependent on her Maker of any body I ever saw. I have often told her that if I had as much confidence in my hope as I had in hers, I would be one among the happiest men on earth. For four months I staid around her bed side day and night with an anxious mind and a prayerful, humble submissive heart, although the task was great, being the most of the time alone, it may be strange to say I gladly performed it, feeling I was discharging my duty, and brethren you know we all feel best when we feel we are doing our duty. Her disease was complicated, and all that willing hands and kind friends could do did not check its progress. Only momentary relief was sometimes given by the kind physician who lived near us and visited us almost daily, and was as attentive as he could have been to his own mother. I much regret that I shall never be able to repay him and his kind wife for their charitable and motherly attention that they paid to my poor suffering wife; but hope their reward awaits them in Heaven. May the blessings of God ever rest upon their family wherever their lots may be cast, is the prayer of one who grieves.

My dear wife would say to me amid her agonies of pain, that she had cheerful seasons, and asked me what I thought caused her to have such pleasant feelings. I told her that God was able to do any thing, and that I thought she was having a view of her Heavenly home. She replied yes, I reckon that is it. On the evening of the 8th of March about dark she seemed to get into a kind of stupor, out of which it was with some difficulty we did arouse her again, but when aroused she seemed conscious, and seeing her daughter-in-law come in with one of her great grand children in her arms she called for it to be brought to her to let her kiss it. She took it in her arms and kissed it twice. She then handed it back, uttering these words, the Lord will take care of you all, which were the last words she ever spoke. She then seemed to pass into an unconscious state remaining so a little over five hours, and passed away fifteen minutes after eleven o'clock, just as one falling asleep. She was buried at Sardis on the evening of the 10th amid a large crowd of relatives and friends, about 125 in number. "Blessed are the dead that die in the Lord.

Yea, saith the spirit, they may rest from their labors and their works do follow them." If she left an enemy I have yet to find it out. Now I do not think hard of her being taken from me, although I miss her much, for I believe it is a dispensation of the hand of God. Therefore I bow in humble submission and kiss the rod that smites me. I am one that believes that a good wife is a jewel and also a gift of God, and I feel to say with one of old, the Lord taketh away, and blessed be the name of the Lord.

Oh Brother Gold, I am so lonesome I feel that I can now witness with the poet and say,

I am like the lonesome dove who mourns her
absent mate,
From hill to hill, from grove to grove my
woes I do relate.

Brethren and sisters in Christ, all before whose eyes this may appear, pray for me a poor grief stricken brother if one at all. While I attempt to write the tears trickle down my way worn cheek as I think of her that has passed away as one of as noble hearted women as ever lived.

Farewell, 
T. W. WILSON.

Gentry, N. C.

MRS. MARTHA PRILLIMAN.

She died of consumption at the home of her son-in-law Marshall Jones, near Barrow Mill, Henry Co. Va. Sept. 19, 1891, aged 54 years. The deceased was the daughter of Peter and Mildred Canady, of Franklin Co. Va. Several years ago her companion with his family moved to Henry Co., where she lived to the time of her death. She leaves behind her a kind and affectionate husband and ten loving children, and a numerous train of relatives and friends, to mingle their grief and sympathy with the bereaved husband and children in their sore affliction of being called to weep over the loss of a loving wife a kind and tender mother, one who knew no weariness as long as she was able in trying to promote the happiness and prosperity of her family. She was truly a good woman though she had never attached herself to the church, yet she was a firm believer in the Primitive Baptists, believing alone in the merits of a crucified, risen and interceding Saviour. That it is grace alone that can save poor lost sinners. The writer of this humble tribute visited the

deceased twice in her afflictions. She was anxious to hear singing, prayer and preaching. All this I tried to comply with. She conversed freely on the subject of religion and of her hope of happiness in that better world where there would be no more pain and sickness, no consumption or death there to enfeeble this poor body. She talked to her children very affectionately and admonished them to live in love one toward another, and in a very special manner to one little one that was afflicted knowing that she could no longer watch over it and feeling that none but a kind mother could listen to his complaint, and little wants and always ready to attend to them. As before remarked she was truly a good woman, and her children manifested their devotion as much as any I ever saw over a mother. The writer sat up with her one night before she died, and was satisfied with the reason of her hope in Christ. How very consoling to see such pass away as are enabled to read their titles clear. I was called upon to preach her funeral the 20th day of Sept. '91 to a crowd of weeping relatives and friends, and almost heart-broken husband and children. Could tears of sympathy and hearts of sorrow have turned aside the shaft of death she would have yet lived, but we must bow in humble submission to his will who doeth all things well, and may we be enabled at all times to say and feel that the Lord giveth and the Lord taketh away, and blessed be the name of the Lord.

A precious one from us is gone,

A voice we loved is still,

A place is vacant in our home,
Which never can be filled.

G. T. TURNER.

ELDER P. D. GOLD:—I have been thinking ever since the death of my dear parents, some one ought to write out their obituaries and set them forth in the LANDMARK. And while I was waiting for some one better qualified than myself, several years have gone by and thus it has been deferred. And as I think that something should be said concerning them, I will pen a few lines myself. My father John B. Stanfield, was born August 6th, 1819 and died Dec. 25th 1886. My father was married to Sylvia A. Ellison, when he was 26 years old. Several years after marriage he professed a hope in Christ, was received in the church at Flat River and was baptised by A. N. Hall. My father

was noted for his honest qualifications, good moral character, truthfulness and sobriety. He was a farmer who labored early and late, contented at home minding his business. He was a man that loved peace, and would officiate in making peace with those at difference, should such be his lot. His precept and example set for his children could not be excelled. He never neglected on any occasion to give good advice. Telling us how to live in this present world, in all truthfulness and honesty. Abhor that which was evil, and cling to that which was good. Ah! well do I remember, the instances and tokens of his parental love and affection, when he would get his Bible and hymn book and gather us around the hearth stone reading, relating and explaining some of the marvelous things concerning our Lord and Saviour Jesus Christ, and his wonderful dealings with the children of men. His image was vivid and pictured in my imagination. The tranquil expression that marked the lineage of his dear sweet face I can never forget. It seems to me, he always expressed a pitiful look, mingled with sorrow and meekness. He was easily cast down when trouble was near. But would always carry his troubles and trials and many afflictions, to a throne of mercy and implore the dear Redeemer for help, courage and strength to do His holy will. Should any be in his debt and he could not procure it without some difficulty and ill feelings he would just drop it and say "it is better to suffer wrong than to do wrong." My father had been a sufferer for several years prior to his death, having heart disease, which demanded medical aid. He would have palpitations and severe spells at times and would often tell when he left the world he would go quickly. He wanted Elders F. L. Oakley and James A. Burch to preach his funeral. On Saturday he was reading the bible, and wrote a letter to the church exhorting them to love one another, not to live disorderly &c, at the same time expressing gratitude for the kindness exhibited towards him while in their care. He eat a hearty supper, talked on scripture and played with his little grand-children 'till bed time, he went to the door and came back looking a little strange, sat down straitening himself full length, almost pushing his feet in the fire, looked up and said, "I am gone," and immediately expired. Thus ended the days of my dear father, who leaves 6 sons and 4 daughters, one sister, one brother, together

with many relatives and friends to mourn his departure.

Gone dear father,
Gone from a world of care.
Gone to live with bright angels,
I hope to meet you there.

Mattie J. Everett. (Her mother's obituary will appear soon.—ED.)

W. T. HINES, AND WIFE, LOUISA R. J. HINES.

It becomes our painful duty to cite our dear parent's obituaries for publication, and because of its being such a painful duty, we have deferred longer than we ought to. We know that words are inadequate to portray their many virtues and how sadly they are missed in our dear old home, made doubly dear by the sacred memories of the past and the loved ones gone. Our mother was a daughter of Wiley Powell, once widely known among the Primitive Baptists. She was born Aug. 18th 1834, and died Aug. 17th 1891. Her remains were interred in the Powell family burying ground, at her father's old homestead. Our father and mother were united in marriage Dec. 9th 1858, and lived true and loving to each other 'till death.

Our mother joined the Primitive Baptist church at Cedar Grove, Wake Co., Oct. 14th 1865, where she lived a consistent member at her death. It seemed that her faith in Jesus increased with her years. She was an earnest contender for the faith. Our parents lost several children in infancy and one grown daughter, who died the 23rd of last July and whose obituary has already appeared in the LANDMARK: while dying she was talking to Ma and Pa and said "it will not be long, no, dear Ma 'twill not be long before you come to me," and she answered, "no my child it will not be long," and then sister Jennie turned to Pa and said, "and you my dear old Father too, God will protect you." Our parents seemed to be forcibly impressed from those words that they would soon die. Mama was very feeble when sister Jennie died, and kept getting worse 'till Monday after first Sun in Aug. the Dr. pronounced her case Typhoid fever. She told us when she was first taken that she would never get well and it was of no use to get a Dr. but we did get one, and with all the attention our experienced physician and tender, sorrow stricken husband and four daughters, besides many relatives and friends she continued to grow weaker. A few days before she died she asked if we had her clothes in readiness, and

said she could not stay with us much longer. She had always said she would never live to see her baby grown, who was eleven years old when mama died. Mama told her to be a smart and obedient child, and always to remember her mother and her admonitions, told us not to grieve after her, that she would be better off, that she had suffered so much and seen so much trouble in this world that she had no desire to get well, she wanted to be at rest. She spoke calmly and without fear about dying. She bore all her sufferings with such patience, and her daily walk was so upright and Godly, that we don't think any one could doubt for one moment her being a christian. It is in very few indeed that we find such a combination of virtues. She was so meek and chaste, so modest and honest, so true, loving and faithful to her husband and children.

Our father was the oldest child of his parents, Mr. Joel Hines and Mrs. Julia his wife, was born Jan. 8, 1834. Died Sept. 2, 1891. Our father joined the Primitive Baptist church at Cedar Grove, Wake Co., N. C. June 15, 1860, and was an orderly and humble member, striving to keep peace, and esteeming his brethren better than himself. Several years ago he was ordained Deacon which office he faithfully filled 'till his death, part of the time he was church clerk also, but resigned the clerk's office in 1888. After his precious wife and daughter were buried, he seemed like one broken hearted, he would walk about and groan and say, oh! that I could cast my burden upon the Lord. Sometimes he would meet some one of us and take us in his arms and pray. One day he found a piece of goods like one of our mother's dresses and took it up and kissed it and burst into tears. He said all he cared to live for was his children. He wanted to see his poor motherless children, said the spirit was willing but the flesh clung to his children. In four days after mama died, our father and we too were in bed with typhoid fever. Our father was delirious most of the time, but they said when in his right mind he talked of dying without any fear, and while dying quoted scriptures and told them where to find them. Once he pointed up and said "Janie," that is what he called mama. We believe he did see he did see her a guardian angel around his bed. Oh! dear readers, you can never know what we suffered when one of our aunts came in and said, "children your father is passing over," and we could hear him in another

room and not be allowed to see him, we were so very sick ourselves. The next day after father was buried our sister, Mrs. Kate Powell, went to her home in Nash Co., sick of Typhoid fever, that left only one, Hattie, the baby one, able to see to us any, but we feel to thank the Lord and our friends for their kindness to us in those dark days of grief and affliction. Our parents left four daughters besides many relatives and friends who do, and always will grieve for them. The doors of our parents were always open, especially to their brethren, and often said, "It is more blessed to give than to receive." Our father would read aloud from his Bible nearly every night and he and mamma would comment on it and seemed to enjoy it so much. God forbid that we should ever forget them.

"Blessed are the dead that die in the Lord, yea, saith the Spirit, for they shall rest from their labors and their works do follow them."

We desire the prayers of all God's children that we may be enabled to bear up under God's chastening rod of affliction.

Yours in the faith and much tribulation,

LARUAR Y. HINES.

EMMA J. HINES.

Pernell. Wake Co., N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

A. GARDNER.

Pine Meeting House,	Aug. 1
Brother Workman's,	2
Toms Creek,	3
Riley's School House,	4
Flat Creek,	5
Bear Creek,	6
Meadow Creek,	7
Crooked Creek,	8
Watson,	9
High Hill,	10
Liberty,	11
High Ridge,	12
Lawyer's Spring,	13
Bethany,	14
Tyson's School House,	15
Jerusalem,	16
Jones' Hill,	17
Liberty Hill,	18
Freedom,	19
Mountain Creek,	20
Big Creek,	21
White Oak Springs,	22
Pleasant Hill,	23
Thence to the Abbott's Creek Association which will convene with the church at Suggs' Creek.	
Mount Tabor,	30

Rock Hill,	31
New Shepard,	Sept. 1
Abbott's Creek,	3
Saint's Delight,	4

He will need conveyance.

W. W. BARNES.

White Oak, Friday, Sat. and 1st Sun. in Aug.	
Rest Monday.	
Lower Black Creek,	Tuesday
Aycock's,	Wednesday
Upper Black Creek,	Thursday
Scott's,	Friday
Contentnea,	Saturday
Wilson,	2d Sunday
Rest Monday and Tuesday.	
Toisnot,	Wednesday
Upper Town Creek,	Thursday
Pleasant Hill,	Friday
Falls Tar River,	Saturday
Williams,	3d Sunday
Lawrence's,	Monday
Deep Creek,	Tuesday
Kelukee,	Wednesday
Concho,	Thursday
Hamilton,	Friday
Spring Green,	Saturday
Skewarky,	4th Sunday
Bare Grass,	Monday
Washington,	Tuesday

He will need conveyance.

JESSE BROWN.

Mulberry	August 1
Rock Spring,	2
State Road,	3
Flat Top,	5
Flower Gap,	6 & 7
Stuarts Creek,	8
Dover,	9
Union,	10
Taylor's School House,	11
Toms Creek,	12
Volunteers,	13
Rock House,	14
Piney Grove,	16
Snow Creek,	17

Elder Stone at Stoneville will please arrange appointments to the Abbotts Creek Association.

He will need conveyance.

G. W. JONES.

Union	Aug 8
Cedar Hill,	9
Volunteer,	10
Rock House,	11
Flat Shoals,	12
Clear Springs,	13
Sards,	14
Pleasantville,	15
Cascade,	16
Axton,	17
Good Will,	18
Matrimony,	19
Green Spring,	20
Spoon Creek,	23
Buffalo,	24
Snow Creek	25

GARDNER BRYAN.

Brother Bells	August 1
Pleasant Hill	2
Polleys Swamp	3
Simpsons creek	5
Feathery Bay	6
Mount Pleasant Sumpter, Co. S. C.	9 and 10
Columbia	13 and 14
Mill Creek	16 and 17
Cool Spring	19 and 20
Philadelphia	22 and 23
Ebenezer	24 and 25
Dependent for conveyance when off R. R.	
Will brother J. L. McDaniel arrange some more appointments for him in that destitute country.	
P. D. G.	

J. C. WILLIAMS.

Flat River	Sat. and 1st Sunday in Aug.
Whealers	Monday
Prospect Hill	Tuesday
Lynch Creek	Wednesday
Arbor	Thursday
Deep Creek	Friday
Harmony	Sat. and 2nd Sunday
Big Meadow	Tuesday
Hear Creek	Wednesday
Maple Spring	Thursday
Pleasant Hill	Friday
He will need conveyance when off R. R.	

J. E. ADAMS.

Durham, Thursday night before 2nd Sunday in August.	
Thence to Eno Association at Dutchville.	
Camps Creek	Monday after
Surl	Tuesday
Roxboro	Tuesday night
Ebenezer	Wednesday
Moons Creek	Thursday
Rock Academy	Friday
Thence to the Country Line Association.	
Thence to Abbott's Creek Association at Sugg's Creek.	
Brother W. J. Stephenson will probably accompany me. Conveyance needed.	

J. C. WILLIAMS.

Suggs Creek	Saturday and 3rd Sunday in August.
Tons Creek	Monday
Flat Creek	Tuesday
Pine	Saturday and 2nd Sunday in Sept.

L. E. EVERETT.

Blount's Creek	Sat. and 5th Sunday in July
Sandy Grove	Monday
Goose Creek Island	Tuesday
Beulah (Hyde Co.)	Wednesday
Rose Bay	Thursday
Head of Pungo	Friday
Morattock	Saturday
James	1st Sunday (August)
Kebuckee	Monday
Spring Green	Tuesday
Hamilton	at night
Hobgood	Wednesday
Will need conveyance.	

REQUEST.

Receipts are coming in very slowly for the LANDMARK while our expenses are as heavy as usual at this season of the year. We need money. Will those of our subscribers who are in arrears please remember us and send on their remittances and help us at this time of our need.

P. D. G.

We have some copies of Elder Welborn's Book. Those wishing the book can have it by ordering. Price \$1.00 per book, 6 copies for \$5.00.

Brethren and friends writing obituaries will please condense them as much as they well can to express what is proper, so that we can keep up with the publication of them.

P. D. G.

The White Water Association will be held with the Salem church, in Wayne Co., Ind., beginning on Wednesday before the 2nd Sunday in August.

RECEIPTS.

ARK—J P Chapman 2 W Willis 1 J 50.
 CAL.—W F Soan 2.
 GA.—J H Brinn 4.50.
 ILL.—Scott Amesworth 2.
 KY.—Riley Shepard 2.
 N. C.—Josiah Baucom 1 A J Tilley 1.50
 Wm F Norwood 3 Isaac W Jones 1.50 Mrs
 Sallie A Bradley 2 J C Hill Jr 1.50 By Jas A
 Burch 1.50 Jesse D Fly 1.50 J A Williams 1.50
 By J. D. Armstrong 1.50 By H T
 Stewart 2 By J D Shearon 1.50 D D Coleman
 1.50 Catharine Bryant 40 Dr R H Hargrove
 2 Mrs L Havens 2 H B Bradley 1.50 Mrs Car-
 oline Williams 2 Mrs Lucy Williford 2 Mrs
 Mary A Dixon 1.50 Miss Mary Parker 2 By S
 W Outerbridge 3 By Wm. Slade 1.50 By E F
 Davis 3 By J M Howell 2 By Elder J W Gard-
 ner 2 By G C Farthing 29 By Elder J S Dam-
 eron 3 N L Davis 1 S H Thorn 2 Eld L H
 Hardy 3 Peter Hutcherson 5 Eld J W Gard-
 ner 4.50.
 OHIO—Geo W Fulkerson 2.
 S. C.—R L Reaves 1.50.
 TENN.—By J W Costner J D Huffman 50.
 VA—By Elder P G Lester 17 40 A F Fer-
 guson 1.50.

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WILMINGTON & WELDON R. R. and Branch. —Cond. Schedule. TRAINS GOING SOUTH.

DATED May 19, 1892.	No. 27, Daily.	No. 27, Fast Mail Daily.	No. 41 Daily, ex- Sundays.
Lv Weldon.....	12:30 p.m.	5:43 p.m.	6:00 a.m.
Ar Rocky Mt.....	1:40 p.m.	6:37 p.m.	7:09 a.m.
Ar Tarboro.....	2:15 p.m.	.....	.....
Lv Tarboro.....	12:45 p.m.	9:00 p.m.	.....
Ar Wilson.....	2:15 p.m.	7:00 p.m.	7:40 a.m.
Lv Wilson.....	2:30 p.m.	.....	.....
Ar Seema.....	3:30 p.m.	.....	.....
Ar Fayetteville.....	5:30 p.m.	.....	.....
Lv Goldsboro.....	3:15 p.m.	7:40 p.m.	8:10 a.m.
Lv Warsaw.....	4:14 p.m.	.....	9:30 a.m.
Lv Magnolia.....	4:27 p.m.	8:40 p.m.	9:44 a.m.
Ar Wilmington.....	6:00 p.m.	9:55 p.m.	11:25 a.m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78 Daily.	No. 40 Daily, ex- Sundays.
Lv Wilmington.....	12:35 a.m.	9:15 a.m.	4:20 p.m.
Lv Magnolia.....	1:51 a.m.	10:57 a.m.	6:02 p.m.
Lv Warsaw.....	.....	11:11 a.m.	6:15 p.m.
Ar Goldsboro.....	2:55 a.m.	12:05 p.m.	7:10 p.m.
Lv Fayetteville.....	.....	9:10 a.m.	.....
Ar Seema.....	.....	11:03 a.m.	.....
Ar Wilson.....	.....	12:10 p.m.	.....
Lv Wilson.....	3:35 a.m.	12:58 p.m.	8:04 p.m.
Ar Rocky Mt.....	4:03 a.m.	1:30 p.m.	8:39 p.m.
Ar Tarboro.....	6:30 a.m.	2:18 p.m.	.....
Lv Tarboro.....	.....	12:55 p.m.	.....
Ar Weldon.....	5:05 a.m.	2:55 p.m.	10:00 p.m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p.m., Halifax 4:21 p.m., arrives Scotland Neck at 5:15 p.m., Greenville 6:51 p.m., Kingston, 8:00 p.m. Returning leaves Kingston, 7:10 a.m., Greenville 8:25 a.m., Halifax at 11:00 a.m., Weldon 11:25 a.m., daily except Sunday.

Trains on Washington branch leave Washington 7:00 a.m. Arriving A. & R. Junction 8:40 a.m. returning leave A. & R. Junction 7:05 p.m., arrive at Washington 8:45 p.m. Daily except Sunday. Connects with trains on Albemarle & Raleigh R. R. & Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p.m., Sunday 3:00 p.m., arrive Wilmington, N. C., 7:00 p.m., 4:20 p.m. Plymouth 8:30 p.m., 5:20 p.m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a.m., Sunday, 9:00 a.m., Williams ton, 7:30 a.m., 9:55 a.m., arrive Tarboro, N. C., 10:40 a.m., 11:20 a.m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 7:30 a.m., arrive Rowland 12:15 p.m. Returning leave Rowland 12:15 p.m. arrive Fayetteville 5:15 p.m. Daily except Sunday.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a.m., arrive Smithfield, N. C., 7:30 a.m. Returning, leaves Smithfield, N. C., 8:00 a.m., arrive Goldsboro, N. C., 9:30 a.m.

Train on Nashville Branch leaves Rocky Mount at 5:15 p.m., arrives Nashville 5:55 p.m., Spring Hope 6:30 p.m. Returning leaves Spring Hope 8:00 a.m., Nashville 8:35 a.m., Rocky Mount 9:15 a.m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:30 p.m., and 11:15 a.m. Returning leaves Clinton at 8:20 a.m., and 3:30 p.m. Connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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Cond. Schedule—In effect June 26, 1892.

S. Bound Daily.	No 1	MAIN LINE.	N. Bound Daily.	No. 2
11 10 p m	Ar.....	Wilmington.....Lv	5 00 a m	Ar.....
7 55 p m	Lv.....	Fayetteville.....Ar	5 02 a m	Lv.....
7 30 p m	Ar.....	Fayetteville.....Lv	5 27 a m	Ar.....
6 16 p m	Lv.....	Sanford.....Lv	9 43 a m	Lv.....
4 18 p m	Lv.....	Climax.....Lv	11 44 a m	Ar.....
3 50 p m	Lv.....	Greensboro.....Ar	12 15 p m	Lv.....
3 45 p m	Ar.....	Greensboro.....Lv	12 25 p m	Ar.....
2 57 p m	Lv.....	Stokesdale.....Lv	1 23 p m	Lv.....
2 30 p m	Lv.....	N. & W. Pct—W. Cove.....Ar	1 55 p m	Ar.....
1 51 p m	Ar.....	N. & W. Pct—W. Cove.....Lv	2 33 p m	Lv.....
1 22 p m	Lv.....	Rural Hall.....Lv	3 02 p m	Ar.....
12 00 m	Lv.....	Mt. Airy.....Lv	4 25 p m	Ar.....
S. Bound Daily.	No 3	Bennettsville Div.	N. Bound Daily ex. Sunday.	No 4.
10 20 p m	Ar.....	Bennettsville.....Lv	5 40 a m	Ar.....
9 25 p m	Ar.....	Maxton.....Lv	6 39 a m	Ar.....
8 57 p m	Ar.....	Red Springs.....Lv	7 02 a m	Ar.....
8 13 p m	Ar.....	Hope Mills.....Lv	7 43 a m	Ar.....
7 56 p m	Ar.....	Fayetteville.....Ar	8 02 a m	Ar.....
S. Bound Daily ex. Sunday.	No. 15	Factory and Madison Branches.	N. Bound Daily ex. Sunday.	No 16.
7 20 p m	Ar.....	Ramseur.....Lv	7 15 a m	Ar.....
5 40 p m	Lv.....	Climax.....Lv	9 40 a m	Ar.....
4 45 p m	Lv.....	Greensboro.....Ar	10 00 a m	Ar.....
4 25 p m	Ar.....	Greensboro.....Lv	10 35 a m	Ar.....
3 10 p m	Lv.....	Stokesdale.....Lv	12 15 p m	Ar.....
2 00 p m	Lv.....	Madison.....Ar	1 05 p m	Ar.....

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and west of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

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VOL. 25.

SEPTEMBER 1, 1892.

NO. 19.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.,

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

MRS. M. M. HASSELL:—My precious mother in Israel, if you will allow me to claim so sacred a title. Could you only know the sweet influence, the soothing effect, the inexpressible comfort, and solace your precious, rich, kind and loving letter produced in my heart; how like the “distilling dews” upon the thirsty earth, and the “gentle showers upon the tender herb,” your dear, inspired words, fell into my poor sick soul and troubled breast, bringing your dear precious soul so near my own tried heart, you would not wonder that so dear, and holy an appellation, should rise involuntarily. Surely my precious sister, you are a “chosen vessel,” well qualified to testify to the riches of God’s unbounded grace, in the salvation of sinners: and from deep soul experience “a sure witness” of His faithfulness, in the performance of the blessed promises, to the poor, tried “children of the heavenly King.” What an unspeakable favor to be thus gifted! How wonderful are the workings of the holy spirit that takes of the invisible things of Jesus, and reveals them unto us! Yet how irresistible that Almighty power that rules and controls all things. “Where can we go to flee His wrath?” I do rejoice in the knowledge of His righteous ways and dealings. How merciful, how gracious and tender does He deal with us in our strayings and disobedi-

ence, that “eye which neither slumbers nor sleeps,” keeps constant vigal over us in the night, or day, in the bleak barren wilderness, or upon the mountain top, whether awake, or asleep, He does not forget the weakest and most wayward one of his Father’s little ones. Nor will he suffer us to go beyond the bounds of His tender love; *precious* in *His* sight, so *dearly* has He paid for all the “Father hath given Him.” He will not, nay, cannot, suffer the loss of the very least one. “Amazing love, how rich, how free, that Jesus died for me.” O, my dear sister who can ever tell of the sweetness and power of Jesus’s love! How incomprehensibly great, grand and glorious a mystery, that God should so love any of Adam’s vile and degenerated race, as to give his only darling Son a sacrifice for their sins. To suffer the ignominious death upon the cross, that we might inherit a life of eternal felicity with Him in the courts of unending bliss. Wonderful, wonderful, indeed it is, that one so vile and polluted as myself should receive so many precious evidences, that through His grace displayed in the forgiveness of my sins, that at the terminus of this unprofitable life shall inherit those eternal “mansions” of sweet, enduring rest, and share in the glories of the redeemed, “bathe my weary soul in seas of heavenly love,” and bask in the sunlight of God’s dear

countenance forever. Such precious thoughts fill my soul with inexpressible delight and produce within intense longings to "depart and be with Christ." Yet, my precious, I know that my times are in the Lord's hand, and He will take me from the tumultuous scenes and vexations of this terrestrial world, when His purposes are accomplished in His holy will concerning me. Then, why should I be impatient, so weak, so unwilling to abide in this lower vale; feeling too, that He will not forsake nor leave me to grope through the way in which His dear hand leads my tired feet, while journeying towards a better land. Why am I not willing to suffer all my dear Father sees needful, when He assures me that He will give "strength as my days may demand," that he does not willingly afflict, but because he loves and chastens me as his child for my good and his eternal glory. Then why should I not willingly bear every stroke, endure every pain, and thank Him for so many evidences of his tender love, and gracious dealings. Ah! my sister, this carnal mind that is enmity to God, that rebels at his righteous dispensations and opposes his unerring hand, is so strong that only when through the blessed spirit it is subdued by His mighty reigning grace and resigned to this wilderness, provision and fare my heavenly Father gives. I desire, in humble submission, and perfect reconciliation, to lie passive in His dear loving arms; content with whatsoever he gives, or withholds; lean upon his breast of love, and drink deeply of his spirit, that so tenderly draws my soul from every perishable object of this vain world. There is no strength, no merit, nor hope, to be derived from any earthly source; hence no salvation in any other

than the Lord Jesus Christ. Then why is it we so often turn from the God of all power, seeking those things which bring so many sorrows, such leanness of soul, instead of pursuing those things which make "wise the heart unto salvation," so cumbered with serving, and the perplexing cares of this life, when we should sit at the feet of dear Jesus, whose precious words fill the hungry soul. "O, wretched one, that I am!" Surely there cannot be another, so mean, so vile, and so distrustful, who profess the name of a christian. Only a few days since my soul was happy in the felt presence of the "Beloved," when his banner of love was over me, "and not a wave of trouble rolled across my peaceful breast," and when my soul was humbled beneath the blessed Cross, overwhelmed with a mighty sense of His manifold kindness and great love. But my soul now mourns His absence; so black my sins, and vile my heart, he has thus left me to grieve, to weep, and to lament. "O, that I knew where I might find Him," that He would give a gentle rap at the door of my heart, and come in "to sup with me."

"Dear Lord, if indeed I am thine,
If thou art my joy, and my song.
Say, why do I languish and pine?"

when thou hast promised to be with me in all my trouble? Truly are these lurid, cloudy seasons trying, when racked with pain, cast down, unsolaced, and not one ray from the blessed "sun" comes to dispel the gloom thus enveloping the poor soul. Yet I know on whom I have believed, in, whom I have trusted, and who has delivered so many times, I am confident that He will again, in his own good time and way, come to my rescue, "He shuts, and none can open," but constantly do I find myself en-

deavoring to come forth, through barred doors, dense clouds, and invisible ways; forgetting that we must stand still to see the mighty workings of His salvation; wait 'til He opens the way, or speaks the word. Even though we find our frail, tottering bark cast far out upon the terrible deep, lashed furiously by the waves, rocked by the roaring billows, is not the Lord in that storm? does He not ride upon the waves? plant His footstep in the sea? and can He not gather its waters in the hollow of His hand, and stay the foaming billows in their limited bounds? "Thus far shalt thou come and no farther." Is not our "father at the helm?" Precious thought that the hand of Jehovah holds the bark that bears our spiritual destinies, and will guide it safely through the unfathomable deep, and land it safe on the eternal shore of final deliverance from all midnight tossings into the blessed "port of peace." If we are exposed to the vehement storms of a demolishing cyclone which sweeps in destructive fury o'er us, is not the Lord's power visibly and powerfully manifested? Are not the "clouds his chariot?" Does he not "ride upon the storm;" and "walk upon the wings of the mind?" Truly, we cannot go beyond His infinite power or so far from Him that His ear cannot hear our cries for help, nor so far that His dear "arm cannot" reach out and "save." What a blessed thought, my dear sister, that if we belong to the "household of faith," to the blessed faithful "Shepherd," there is not a moment we are without His gracious guardianship; and that in all our temptations, he will "make a way of escape." Even if we stay so far from Him as to lose our way, He will tenderly bring us back to His dear fold, and forgive our "follies

past," "restore unto us the joys of His salvation." He heals our wounds" with the never failing "Balm of Gilead," puts "songs of praise in our mouths," and tunes the heart to melody. What is there in this vast world so rich, so mighty, so powerful, so sure, and so sweet, as "amazing grace," and "redeeming love. Impenetrable are the depths of his riches in Christ Jesus, our store-house of inexhaustible mercies, and blessings. Incomprehensibly wonderful, is that power, "that reaches down" into the lowest pit, of mire, and clay, to extricate, and "rescue fallen man," Inconceivable great and potent that grace which "sets the prisoner free" from the iron cells of sin, that "takes away the heart of stone and gives a fleshy one," that wipe out masses of sin, in the "sea of God's forgetfulness," and the precious ineffable love of Jesus is sent into the soul, giving "beauty for ashes, the oil of rejoicing for mourning, and the garment of praise for the spirit of heaviness;" where peace, like a mighty swelling river, floods the soul 'til, lifted above the elements of earth, it "soars on wings of love," and shouts the praise of redeeming, gracious, boundless, matchless grace to earth's remotest bounds. Who, my precious sister would not have such a God, such a glorious sovereign to rule over them, and who would not have such a merciful loving, gracious, powerful and conquering a Savior, to guide, direct, comfort, and save them? "Under the everlasting wings of the Almighty," in Christ the eternal "Ark of safety." What a sure refuge, a blessed "covenant," and a safe retreat. O, that I could stay my soul wholly upon this mighty God of Jacob; cast all my care upon this blessed leader of "Israel," and "commit my all un-

to" the all-wise, just, and righteous "loving Ruler" of my soul. My dear precious sister, your faith is so much more stronger than mine; it has been more sorely and longer tried, hence its brilliancy is radiant indeed, and you have so long leaned upon the strong arm of your heavenly husband whose mighty strength has been your support for years, that you do not even stumble, much less stray, as I do. May He ever be your shield and strength, 'til He escorts your soul to its eternal home, in the Paradise of God. Soon your trials, sorrows, and conflicts will be o'er; even now, as your natural sight is failing "the inner man" is so vigorous, that your spiritual vision grows bright indeed. Soon the veil will be removed, and hope ushered into the full consummation of hope; when your heavenly lover will wipe the vestige of the lost tears from your furrowed careworn brow, and dimmed eyes, and you will behold in cloudless, perfect beauty the riches, and indescribable wonders of that eternal home, and you will "enter into the joys of your Lord forever." Jesus will care for you as long as your heavenly Father keeps you in your "tabernacle of clay," and give you rest, joy and comfort, all along the way. If there are any, more envious of the dear aged saints, whose lives are perfectly consecrated to their Lord, whose ways have ever been of righteousness, and peace, and whose tottering feet border the grave, whose armor are ready to be laid by, than myself I do pity them from my very heart, since, it is a sin to be thus guilty. Bro. Hardy expects to spend to-morrow night with us; hope the Lord will bless his coming to me, as well as others. My precious sister I do not feel that this letter is such as yours merits by any means, for yours

was so precious and comforting to my poor soul, and to think you should honor me with your sweet fellowship and love was comforting indeed. I should have written sooner, but have been unusually ill for the last ten days so that I could not write at all, and now I am so nervous that I fear you will not be able to make out this terrible scribbling. I know it is full of errors, and imperfect, much like its author, but believe you will cast a "mantle of charity" over all, and write me again when you can. Also if the way is opened so that you can possibly leave home, come to see me and stay just as long as your time will admit. Many other dear ones are anxious to see you. Pray for me dear sister that I may receive faith to lay hold on the precious promises, and be sustained by the almighty power of God. It seems that the last few times of my writing to you has been in much darkness, coldness, and I am so barren of spiritual things. Yet, God is good, gracious and indulgent with me, for which I desire to praise and thank him evermore. With christian love to all who may desire to know of me in the Lord, and much for your own dear self, I am, I trust, your little sister in sorrow and hope.

RUTH TAYLOR.

Old Sparta, N. C.

MY DEAR SISTER RUTH TAYLOR:—When I read your letter in the *Signs* sent by dear Elder Chick, I felt as if I would like to write to you. I am very glad he sent it, because I am sure many will enjoy reading it. I know you will be surprised to receive a letter from me, a stanger in the flesh. I hope the Lord will enable me to tell what great things he has done for me so clearly that you will be able to call me sister. I am truly sorry you

are sick and afflicted, and yet you may be able to say, as I have been made, sickness has been the greatest blessing I could have. I have been out of health ever since I was eighteen years old, and I am now thirty-nine. This last winter I was better than I ever have been all these years when La Grippe made me a visit, and I have not recovered yet. The Lord gave me reconciliation to his will; made me know I was a justly condemned sinner, and revealed Jesus to me as my Savior and shed his love abroad in my heart; gave me a joy I cannot express when I was buried in baptism. Gave me a love to the brethren so I should know I had passed from death unto life. All this was experienced in the first year of my sickness. Do you wonder that I feel the Lord well prepared me for the many years of poor health I have had? There is not a place in my experience where I can claim any praise.

I have known Elder Chick many years, and all the brethren here in Maine sympathize with him in his sorrow. I received a letter from him shortly after his mother passed away, and one thing he said seemed to abide with me and has been thought of many times, and I hope that when I am called to pass through like affliction, I may be blessed with the same feeling. "Underneath all the sorrow and trouble of the winter, there has been felt a trust in God." I know by my own experience that this trust in God does not spring from the flesh because no good thing dwells there. I rejoice to see the spirit in which Elder Chick has been made to write, and it will be to the comfort and edification of God's people. Brethren Beebe manifest the same spirit in their editorials. I do love the doctrine so clearly set forth in the *Signs*. I

want it just as it is declared in the bible where it says, "All things work together for good." I am not willing to have the least particle taken out. It must be always and forever "All things." I desire to be made to worship the God who is too wise to err, too good to be unkind. Who knows all things and does all things after the counsel of his own will, "declaring the end from the beginning. This same God has "redeemed Jacob and glorified himself in Israel." Nothing was made without Him and for His pleasure they are, and were created.

I enjoyed Elder Purington's long, loud and triumphant note that he sounded sometime ago concerning the absolute predestination of all things, and the foreknowledge of God. Elder Durand's letter "What we know," lifted me out of myself, so I forgot my work until I had finished reading the letter. I felt I knew what he was writing about. There are many other letters full of comfort to me because the name of Jesus is exalted. If you take the *Signs*, you enjoy the same letters I do, because you have written of the same things in your letter. We can write only what we know by experience. If we have been taught that Salvation is of the Lord, we know we are sinners, and that the heart of man is deceitful above all things, and desperately wicked. The more fully we realize our own depravity and helplessness, the plainer we shall see that this is the path to walk in, to grow in grace. We must be led so as to lose confidence in the flesh and then we shall rejoice in Christ Jesus. The name of Jesus is very precious to me, for he is my hope of salvation. When I can say I am sure, and believe that Jesus is the Son of the living God, it is by revelation, and not by any works of

mine. The Lord has richly blessed me in leading me in the light of His countenance. He has given me that sweet peace which passeth all understanding, and which the world cannot give nor take away. I feel he has blessed me with spiritual things, which more than compensate for the loss of anything and everything of a temporal character. I am glad my life has been just what it has. Glad I have lived as many years as I have. I hope I shall be made to say with David, "I will make mention of thy righteousness, even of thine only." How sweet and beautiful it is to know that the precious blood of Jesus can cleanse a vile helpless sinner like me so I can be clothed with the righteousness of Christ. Surely when I have this evidence of my being an heir of God, and a joint heir with Jesus Christ, "my cup runneth over." But my dear sister I am afraid you will not enjoy reading as I have in writing of these precious truths, for I have no gift to express the joy and peace felt within. I live at home with my parents and am so glad I am a comfort and help to them in their declining years. God is good to me, and His goodness has followed me all the days of my life. I cannot tell from your letter whether to address you as Miss, or Mrs. As I am a stranger to you, you have my full consent to ask Elder Chick if he thinks it can harm you in any way to write to me if you are able, and feel as if you would like to. I should be very much pleased to receive a letter from you. Have you read dear sister Mary Parker's book? It is so rich and full I often feel as if I wanted every brother and sister to have it. My parents join me in love to you and others near and with you of like precious faith. Your sister in hope.

Bath, Me. ATTIE A. CURTIS.

DEAR BROTHER GOLD:—In compliance with the request of many precious saints with whom I met on a recent tour, I will in a concise manner give a few of the incidents by the way. Our much esteemed Bro. Elder M. F. Stubbs, having arranged appointments with the churches of the Lower Connochie Association in Georgia, I accordingly on the 3rd day of April bade farewell to all that is dear in Texas. Reaching Statesboro, Ga., on the 6th, bright and early on the 7th found us on our way to the first appointment. Elder Stubbs accompanying me to all of them, I felt to be blessed with reasonable liberty in speaking, and feel that our line was cast in pleasant places. The brethren were kind, and did what they could to make us feel welcome, giving us abundant evidence of their love and fellowship in the Gospel of the Grace of God. These brethren have had many bitter trials, but they appear to be well rooted in the doctrine of Grace. Avoiding extravagances so much indulged in by would-be leaders who, instead of preaching the Gospel, are giving their time trying to define something that they know nothing of, and about which revelation is as silent as the grave.

Having filled all our appointments in Georgia, and with a feeling of thankfulness in our hearts to God, and in company with Elder Stubbs, on the 9th of May we set out for Columbia, S. C. Here we were met by Bro. Brazell and conveyed to his home, and then to the church at Gill's Creek. This is a small precious few, subject to many storms and temptations, but their trust is in God who shields and occasionally sends them a refreshing from His presence, as was evidenced to us while with them. We parted with them in tears, yet rejoicing in the hope of their preser-

vation through Him who loved them and gave Himself for them. After this meeting and parting we continued northward to Pilot Mountain, N. C., and thence to Mayo Association. Here we were well received and treated, and we were again rejoiced to find our people trusting in God's Grace for salvation, not striving about unlearned questions and old wives' fables. After a season of much enjoyment, we proceeded to fill appointments that have been arranged for us in North Carolina, and Virginia, embracing the New River Association. Our congregations for the most part were good and attentive, and the presence of the Lord was with us to the comfort of many.

We reached New River Association and again found our people rejoicing in the hope of salvation by Grace. A pleasant meeting indeed, and good treatment to us continues. Here Satan tried to thwart us, but our God is too strong for him, overthrowing his mischievous design and turning all to our comfort. After seeing the hand of God as we trust in our behalf, we could feel to say,

"Let dogs delight to bark and bite,
For heaven hath made them so."

Here Elder Stubbs bade me an affectionate farewell, and returned to his home in Georgia. I then proceeded on westward filling a few more appointments in Virginia. On the 10th of June we reached a point on New River, (mouth of Stony Creek.) Here we tried to preach in all three times to a very little "few" (no church less than fifteen miles away.) And around bleating was a poor little wandering sheep. This poor one had sought comfort at the hands of a Missionary Baptist preacher, but alas no comfort had found. And so deeply was she impressed with the duty of Baptism that she sought it at my

unworthy hand.

After having given perfect satisfaction to the "few" present, on Sunday morning June 12th, in the name of the Lord Jesus, I buried her 'neath the wave of New River. Her heart now was filled with joy and peace. The scene at the water was truly sacred and solemn, and we had abundant evidence that many hearts were seriously impressed. Her name is Mrs. Lou Snidow; her membership consigned to the church at Flat Woods, W. Va. From here we continued our journey to fill appointments arranged for us in bounds of Indian Creek Association, in W. Va. These people have also had some trials but they too are Old Baptists after the bible order, shunning all unrevealed matters and trusting in the Grace of God for salvation and eternal glory. Hating too all manner of sin and wickedness as a violation of God's holy law and in antagonism to His holy character. After meeting and filling these appointments, we made a leap as it were, lighting on Greenfield, Ind., Elder R. W. Thompson had hastily arranged appointments for us, and we proceeded to fill them, and also some arranged by Sister Bretz, consort of Elder Geo. A. Bretz. After this I learned that through delays of mail &c., I could not reach some appointments that perhaps had been arranged. However Elder Thompson informed me that he would arrange appointments for me 'till the White Water Association. But owing to the short time in which to arrange, and the very busy season of the year, and the increasing political excitement, I felt that the time had come for me to return to my stopping place in Texas. The brethren in Indiana were just as good as good can be to me, and they are Old Baptists too, and I feel that I shall hold them in

grateful remembrance as the same people with whom I live. I reached home July 23rd, finding all well. God be praised.

J. S. COLLINS.

Arlington, Texas.

P. S.—I desire that the *Primitive Monitor* and the *Gospel Messenger*, copy the above, for all who requested me to write do not take the *LANDMARK*, but many do. The *Monitor*, *Messenger* and *LANDMARK* are an able trio in the defence of truth revealed. The Lord sustain them.

J. S. C.

INFANT SALVATION.

DEAR BROTHER GOLD, AND ALL THE HOUSE-HOLD OF FAITH:—With trembling hand and aching heart I attempt to write on the above named subject. We have it preached in our pulpits that we are not authorized by the scripture to say our darling babes when called to die are saved with an everlasting salvation. Please bear with me in my weakness and suffer me to enquire of the children of God whether I am right or wrong. If I am wrong God knows my heart and knows I want to be right. I thought when I wrote my last scribble in the *LANDMARK* that my name should never appear in public again. But this has got so heavy on my heart that I do not see how to avoid writing. It is my study day by day and my dream by night. Oh, wretched mothers if this doctrine be true can only say my babe is dead and I am not authorized to say it is in heaven. Why not? Because the preacher told me so, but now let us consider what Jesus says in the 18th chapter and 16th verse of St. Luke. "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." This scripture of itself is enough for me if I understand

what I read. If he had not purposed saving them he would not have said suffer them to come. Then oh mothers when your babe is dead thank, bless and praise God, and be assured that he has only loaned you the precious jewel that he may take it again that his house may be filled. Then what is said in the 17th verse, "Verily I say unto you whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein." Now was not this language addressed to some one? Let's see if it will do for the adult. Do you think you worked your self in favor with God or does your experience teach you that it was a free gift, an unmerited favor bestowed on a sinful worm, one that felt less than the least and desperately wicked. I think I saw how he could be just, and the justifier of infants. But such a wicked worm as I viewed myself to be I could not see how a just God could save me. If I am saved at all it is by the same means that saves the infant and that is the precious blood of Jesus. He plainly says we shall receive it as a little child. We can do nothing to merit salvation no more than the infant when asked who should be the greatest in the kingdom of heaven. Did he not have a little child brought and placed in their midst? Then if the scriptures do not teach that infants are saved, why did he not have some great preacher or apostle, or prophet brought and placed in their midst? No, it was a little child. I have two children dead, and Oh, wretched mother I would be if I did not think I have good authority to say, are to-day swimming in an ocean of love without bottom or shore. My first born died at the tender age of four months and nine days, and I shall never forget the tender words of comfort I received from my precious

old father concerning her happy exchange from a world of sin and sorrow to a blissful home in glory. Her obituary was never written, but it is enough to say,

"My little babe has gone to rest,
To reign with God forever blest;
Her little tongue will always praise
A Savior's love redeeming grace."

Her funeral was preached by Elders R. W. Hill, and S. J. Lackey, on the 3rd Sunday in Sept., 1870. They preached her safely in heaven which they did hundreds of others. Is it possible they preached erroneous doctrine, nay I verily believe their doctrine was as firm as God himself, and they are to-day reaping their reward, and that being a crown of glory. I have not written half I would like to say, but fearing I may be wrong, I will leave the subject to the pen of more able writers, which, I humbly and prayerfully hope, will give me and hundreds of other mothers who have lost infants, a word of comfort. I love the preacher who advanced this doctrine most tenderly. But we are fallible creatures and somebody is wrong.

Brother Gold if I have digressed from the scripture you will please throw this scribble out. I ask this prayerfully. And from what I have seen of your face and your writings, I think you will pity the ignorant and try to set them right. I prayed God in the beginning if it was wrong for me to write what I have here written He might cover my mind with thick darkness and forbid my pen to mark. Brother Gold please give your views on the same subject—pray for me if I am wrong that God may set me right.

DRUCILLA F. LEAKE.

Francisco, N. C.

DEAR BRETHREN, GOLD AND LESTER;—I have often desired to communicate some of my thoughts to the brotherhood, but when I write, I often discover some vain or selfish expressions, and then I throw it aside, saying, within my heart, God forbid that I should write anything through vain glory. If I could leave myself wholly behind, I should then be free from sin, but this is impossible while I tabernacle in the flesh. I know the word of truth says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." But the same apostle says, For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. For I delight in the law of God, after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This inspired writer was careful to note, that it was *in his fles* that no good thing dwelt, and that it was *after the inward man* that he delighted in the law of God. "With the mind," says the apostle. "I myself serve the law of God; but with the flesh the law of sin." "The new man, which, after God, is created in righteousness and true holiness" cannot sin, because he is born of God. "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.

Nevertheless, Paul, (as do all of God's children,) discovered another law in his members. This law was,

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.—Psalms cxxxiv 1st verse.

not the law of God, but the law of sin, neither was it in harmony with the law of his mind; for it is warring against the law of his mind, and bringing him into captivity to the law of sin which was in his members.

The sight of this law of sin, and the effects of its warrings, in his members, caused the apostle to explain, "O wretched man that I am! who shall deliver me from the body of this death?" But, amidst this awful conflict, he could thank God. He said, "I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin."

F. P. BRANSCOME.

Laurel Fork, Va.

MRS. RUTH TAYLOR, MY PRECIOUS SISTER IN CHRIST:—I take my pen to respond this afternoon to your very precious letter of April 19th, although I assure you that I feel so unworthy and inadequate to write you anything that will be for your comfort or edification. You know that I am old, and cannot well see, "but I feel the great thing lacking is the precious power and sensible" sense of a Savior is love. He is all, and in all to me, and I desire to feel it more sensibly." His goodness and mercy has been to me so exceeding great, it seems to me that every power of my soul ought now to be overwhelmed. I still live to know and feel that I am vile, and that in me that is in my flesh dwells no good thing. Helpless, poor and needy, we have to be brought to see our own emptiness and poverty to know the richness and fullness that dwells in Jesus. We may talk of Jesus, sweet Jesus, for he is the "wonderful counselor, the mighty God, the everlasting Father, the Prince of peace." Only little

glimpses do his believing ones get here, and these little tokens often so enrapture the soul, and while beholding and tasting of the fullness of grace treasured up in Jesus, their great high Priest, they are ready to exclaim, Oh, the depth both of the wisdom and knowledge of God, how inconceivable are His judgments and His ways past finding out. The priesthood of our Redeemer is very precious to me, He ever liveth to make intercession for us; yes, my dear afflicted sister, He has entered into the holiest of holies for his people and he ever pleads for them there, and in all of their trials and deep afflictions he is touched, and he knows just how to impart the consolation they need, and he has a balm for every wound and a cordial to sooth our every sorrow. His intercession will never cease in behalf of all His dear people, 'till they are presented as the perfect bride before the Father, when he will say "here am I and the children thou hast given me". O, my dear sister, what a day that will be when the marriage supper of the lamb will have come. Perfection and beauty will there shine as has never been beheld by mortal vision. Jesus and His bride, redeemed sinners washed in His blood, redeemed from the power and dominion of sin, and found clothed in the spotless robe of Jesus's righteousness, then they will be prepared to enter fully into the joy of their Lord, there forever to bask in His glory, and continually drink of the fountain of eternal love. No more sickness there my afflicted one, no more pain nor death, *no sin*, blessed thought, no tempting devil, blessed home, and all with one united voice will sing, "Home, Sweet Home." May we there ere long meet, clothed in immortal vigor and forever worship and adore the Lamb that was slain.

Let us exalt Jesus while we live and give glory to His blessed name. I wish I could praise Him as I ought, for it seems that I have the greatest cause of any poor sinner living. The Lord's mercies to me have been exceeding great. He has dealt with me so kindly and gently, in all of my trials, afflictions and bereavements, so good so merciful that I feel that I want to encourage all to trust in the Lord, for I know He is a "strong hold in the day of trouble." But I now often fear that perhaps I do not know what it is to truly trust in God, and then I am tossed upon the billows of temptation, and I have to cry, "Lord increase my faith," then often comes some sweet whispers of love, to still my troubled soul. Most every manifestation is in some still small whisper of love, so still and small I am led to inquire, is it from my blessed Savior?

How often have I wished for some vision, or dream like many of God's dear children have, but it has not pleased my blessed Lord to grant these. But I trust I do know what it is to pant after God, thirst for my precious Savior's love.

Your letter to me, dear sister, was very precious, the Lord has most graciously blest you with the sweet and blessed manifestations of His love in your deep, and trying afflictions, and he has given you a blessed gift to communicate it to others. So improve it, and give all glory to Jesus. Speak while you are living. So many are to be found who do not love the precious truths we cling to with all the powers of our souls. But He has given us this love for the truth, so He is to have all the glory. We are weak and helpless in ourselves, but in Jesus is perfect strength. I feel that you are strong and wonderfully sustained by your heavenly Husband, and that He ever will be with

you, and bring you safe to His heavenly embrace. You may have much yet to suffer, but all will soon end in perfect rest and peace. So may you ever be hopeful and cheerful, you have many companions in tribulation.

Before this reaches you, you may have heard that sister Amanda Horton has crossed the river, and has, I trust, entered into rest. She was buried last Sunday at Spring Green. Mrs. B. Slade also died last Saturday, and was buried Sunday. So one after another are taken. It is very sad for Mr. Slade, but his babe of two months old was buried some three weeks ago. The Lord doeth all things well, and may our trust alone be in Him.

Sylvester has been gone three weeks last Monday to attend the Northern Associations. I have heard from him five times, he is having a delightful time, he has been wonderfully blessed. He writes that his health has been unusually good, and he feels stronger. I feel that this is of the Lord. Elder Hardy and Williams, the lame brother have been with him, and Elder Gold. I wish you could see his last letter, it seems that the dear Lord was so manifestly with them at the Delaware River Association which met at Hopewell. He and Bro. and sister Gold are thinking of continuing on to Canada to visit the Covenant brethren there. I trust the Lord will be with them manifestly and return them in safety. We have charge of his three little boys, which is quite a care, but they are well at present. I am feeling rather feeble, but have great cause for gratitude. Mr. Slade and Cordelia were glad to read your letter, and wished to be remembered to you in christian love and sympathy. Sister Sallie Robertson wishes to be remembered to you in love, and told me to tell

you that she felt to sympathize with you. She feels also afflicted, her eyes have been troubling her for over two weeks, and they trouble her very much, and she feels a little uneasy about them, but her faith in the Savior is strong.

Now my dear sister, I fear that this long letter will trouble you to read it, I have written just as my thoughts have run, and you will see that they are rambling, but I do hope you will cast a mantle of charity over all. I know that it is full of mistakes, crooked lines, &c., &c. Write me again when you feel able and feel like devoting a few moments to a poor old pilgrim, one who feels weak and unworthy, but I trust I love God's afflicted poor. My love to your father and mother. I would love to visit you should the dear Lord ever open the way. Kiss your little son for me, tell him to wait on his dear mother good, and may the Lord bless him and all who feel to cheer and comfort you in your trying afflictions, with much love to you my dear sister. May your soul be comforted. Your affectionate sister in hope of a better rest.

M. M. HASSELL.

Williamston, N. C.

MR. GARDNER:—To you it may doubtless seem indeed strange, that you should hold in your hands for perusal a letter from one with whom your acquaintance has been so brief. One too who feels too unworthy to write to you, or any of God's children, or in other words those who professed that hope. The desire to write to you is so great that I cannot forbear longer. I feel that I must try by God's help to tell you something of the condition in which I have been for some time. I feel as if I have just returned from a long journey. It seems to me I have passed from

darkness into light again. All during the spring and summer I felt that God had forsaken me, and that I was one who was to receive that awful sentence. "Depart from me ye cursed for I never knew you." But I trust in the good Savior that I am not like I was in the summer, for I saw plainly where I should go if I was my own keeper. I tried to be a Missionary, but I saw I could not so I gave it up, and I trust in God that I never will do as I have done. I sin all the time, but I never want to be in darkness as I have been. I will try to tell you where I was when the good Savior revealed his love to me the second time if I know anything about it, and I feel like I do. The week before the Association I said I was not going. I had a good many excuses, but when Sunday morning came I felt like I must go, and I had no excuse then. Mr. Hall was preaching when I arrived, and I was so nervous I could not hold myself still. While sitting under the sound of Mr. Hall's preaching, the sweet love of Jesus was revealed in my heart more plainly and more precious to my soul than it ever was before. Mr. Gardner, I felt so humble I wanted to bow my unworthy form to the earth and say bless God's holy name, bless him for his grace and tender mercy. It seemed to me I could see and feel the sweet love of Jesus flowing from heart to heart, and every since then I have been getting deeper and deeper in trouble so that I am getting absent minded. I try to ask the Lord daily to direct me to do right and to obey if it is His will. Surely this desire that is so deep in my heart to follow Jesus cannot be of a carnal mind. The love the doctrine that pronounces me nothing, for I feel so little and unworthy to be with the people of God. But I want to be with them,

for they talk to suit my feelings. I have become a stranger to myself. I was shut up in darkness until I was 26 years of age, and after the good Savior pardoned me of my sins I would walk over the yard and repeat these words, Oh Lord where have I been all my life? Dead in sin, and Oh, I would not be in that condition again for all the world. But I often feel like I do not see how the good Savior can be just and save me who have been so vile and sinful as I have been, and still sin. If I know anything I believe I hate the sin that dwells in my flesh. Oh, if I only could stop sinning, but I never shall while I remain in the flesh. No good things dwell in my flesh. I believe I know this, what I once loved I now hate, and what I once hated I now love. I can't believe that any one dead in sin has ever quickened their hearts. I often feel like I want to refer to a few years that have passed, and tell you when I first felt God's quickening power. But I feel that my unworthy letter is getting too lengthy, so I will begin to close. You haven't the least idea how glad I would be to see you, and hear you talk, you were so much comfort to me I shall never forget it. It will be a great comfort to me to receive a letter from you, for I feel that I am writing to a Christian, and I can't tell you how little and unworthy I feel to do so. I remain as ever your true friend.

ANNIE LEWIS.

Saint Lewis, N. C.

DEAR BROTHER GOLD:—Doubtless if you have given it a thought ere this, you concluded I was good to promise but slow to perform. Well to say I have not thought and talked of you and our meeting at Broad Run in May would be strange. It has been one of the

most gratifying and pleasant recollections I have experienced for many years. To feel our ministering brethren are pleased with the country and people, and the brethren's preaching was of peace, not a discordant note or sound was heard during the meeting, proving to my mind God's people are taught alike, one faith, one Lord, one baptism. I so often think of your closing remarks from Abediah, Jacob shall be a fire, Joseph a flame, and Esau for stubble. I see so much sin and corruption in my flesh that I am made to fear and quake, and perhaps I am an Esau, failing to worship the Lord in spirit and the heart afar off. I am made to mourn on this account. I desire above all things on earth to be a true worshipper, rejoice in Christ and have no confidence in the flesh. If we do we shall be found in darkness and despair. I am made to say with the Psalmist, seeing the prosperity of the wicked my feet well nigh slipped, but thanks be unto God which giveth us the victory through our Lord Jesus Christ. Faith in Him, faith in His finished work the Father gave Him to do, that he should lose nothing, but raise it up at the last day gives comfort. Is it in the form of mortal man to conceive of such love, to give His own begotten Son to bleed and die the ignominious death on the cross for such rebels as we. If we are included in that happy number, happy are we. Who is like unto thee, Oh, people, saved by the Lord? Oh, dear brother, if I could feel at all times the love of Christ and his righteousness in my heart, what a blessed privilege. Instead I see so much vileness, sin and corruption in my heart, I hardly claim any relationship with the people of God. Paul said, "unto me who am less than the least is this grace given that he might preach" the un-

searchable riches of Christ. When he desired the thorn in the flesh might depart from him, the reply was, "My grace is sufficient for thee," my strength is made perfect in meekness. So we cannot do better than put our whole trust in Him, trust Him for all things, in sorrow and joy, in prosperity and adversity, trust in the Lord Jehovah who is our strength and shield. I reckon you will be tired of this imperfect scribble. My wife, whose health has been quite feeble during the extra hot season, desires to be affectionately remembered to you. The rest of my family keep well. Shall be pleased to hear from you when you feel like writing to one unworthy as I feel to be. Trusting the Lord will direct your mind and heart to visit us again. Your preaching was so good and acceptable to every one, I felt glad to have you with us at that time. Now unto Him who is able to keep you from falling and present you faultless before His throne is my prayer. I am ever your brother, if one at all.

JOSEPH WHITE.

Poolesville, Md.

MR. GOLD DEAR SIR:—I hope you will allow me space in your valuable paper for these few lines.

On the fourth Sunday in June they held a meeting at Pleasant Hill, and your correspondent was there. The crowd was very large, and Elder J. A. Burch preached a very good sermon, after which the Lord's supper was administered; and at the close of this they washed each other's feet.

In the afternoon Elder Burch preached at Warren's chapel, which is about seven miles from Pleasant Hill, and near the City of Statesville. He had a very large crowd as usual; and the people seemed to be very much interested in his sermon.

T. D. FORD.

Statesville, N. C.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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WILSON, N. C., SEPT., 1, 1892.

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EDITORIAL.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord my strength, and my redeemer." Psalm 19: 14.

Do you lament a wandering, foolish mind, and does it ever distress you that you have vile imaginations? or do you not have them? David said, I hate vain thoughts.

It seems to me that there is a plague in the house or in me of that sort. Do I attempt to fix my thoughts or unite my heart on a good subject, or to set my affection on things above? Alas my thoughts fly to the ends of the earth, or they are on some vain and worthless object, and how foolish and hateful this is. Then I need just what David desired, namely that the Lord would set a seal on my lips, or the prayer of David, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord." Why David, cannot you keep your lips from vain talk, and direct the meditation of your heart? Are you not a free agent to think and speak as you please? Ah, no indeed. Why

pray to the Lord to do for you that which you can do for yourself? There is no need of that.

There is nothing more deceitful than the heart of man, and nothing more filthy than his vile imaginations. The imagination or first conceptions of the thought of the heart is only evil and that continually. Nothing could be worse than that. A man can never be pure until his thoughts are first pure. For out of the heart come the things that defile a man. The tongue too is an unruly member full of deadly poison. The poison of asps (most fatal poison) is under their tongues.

Then is there not need that one pray to the Lord to control his words and meditation? Even if one sees and feels these abominations in himself is he not a quickened soul? If one should say he is never ashamed of his thoughts or words could he shake hands with Paul or David in fellowship? Surely he could not.

When David prayed to the Lord to let the words of his mouth be acceptable to the Lord, he did not mean that his words were already good, or almost good, and he desired the Lord to make whatever allowance was needful to let his words be acceptable: but he desired that the Lord would make that preparation in his heart, and give him that answer of the tongue that would be acceptable to God. In other words, he desired the Lord to create in him a clean heart, and renew within him a right spirit, or create the fruit of the lip, so that

his words would be good words, and his speech seasoned with salt.

The word *let* contains a command, and involves an exercise of power to cause what could not otherwise be. Let the wicked forsake his way, and the unrighteous man his thoughts. This is a thing that a wicked man would not do if allowed to follow that wicked principle. It requires a power sufficient to put good in the place of evil. How much power that requires who can say. "Let there be light." To cause this requires a power sufficient to create that which is the opposite of darkness and greater. When would darkness of itself leave and disappear? Never.

The meditation of my heart. It is *one* meditation. Now when the Lord creates that it will be sweet, good, right and acceptable to God, for it will be in truth.

To whom does David pray? He addresses the Lord. O Lord my strength and my redeemer. The Lord is the strength of his people, nor have they any strength of their own. The strength of Israel will not lie, or deceive them, nor disappoint them. Strong is the Lord. He is a man of war, and he maketh wars to cease to the ends of the earth. If the Lord is our keeper to save and protect what shall we fear? If God be for us who can be against us. He that keeps Israel neither sleeps nor slumbers. It is God's good pleasure to fashion his people like unto his beloved Son, and put purity in the inward part. He gives a new heart and puts his laws in our hearts and writes them in

our minds.

Now this people whom the Lord forms for himself are plagued with vile thoughts. That is they with the mind, their renewed mind, serve the law of God, but there is another law in their members. Laws always suppose subjects under those laws. The law of sin and death has its subjects, and the law of the spirit of life in Christ Jesus has its subjects. Two manner of people and they are opposing each other. The flesh lusting against the spirit, and the spirit against the flesh, and these are contrary the one to the other so that ye cannot do the things ye would. Oh wretched man that I am.

But the Lord is also my redeemer as well as my strength. What is the use of a redeemer? It is to redeem ones' soul from death, or to deliver him from trouble, distress, or destruction out of which he could not deliver himself. Redemption is a peculiar word, and the office of a redeemer a very gracious and saving one.

Here is one to be redeemed. What is the nature of the case? That one is helplessly involved in distress, out of which he cannot deliver himself. He is related to one though, the next of kin, who himself is a free man and has strength, and the will to redeem him by meeting and satisfying all the claims against the one in bondage. For this redemption requires a full satisfaction to the powers that hold this one in bondage, or a total destruction of the enemy that oppressed this one needing redemption.

It must be a legal or righteous redemption too. Now Jesus is our redeemer. We are sold under sin and justly condemned, nor have we any power to satisfy the law, nor to destroy death; for the sting of death is sin, and the strength of sin is the law. But Christ is made of a woman, made under the law, to redeem them that were under the law. He is of kin to his people who are his brethren or chosen in him. Both he that sanctifieth and they who are sanctified are all of one, and therefore he is of kin to them. They are the children of God, and because they are partakers of flesh and blood he himself likewise partook of the same, that by means of death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Thy Redeemer is the holy one of Israel, the Lord of the whole earth shall he be called. He has the power. He is able to lay down his life and take it again. He redeems my life from destruction and my soul from death. Through his blood is the remission of sin, and God is just and the justifier of the ungodly that believes in Jesus. We then have an advocate with the Father, or on the right hand of the majesty on high who ever liveth to make intercession for us. All our forgiveness of sin is based on the truth that Jesus is our redeemer.

Now those who have tasted that he is gracious bless his name. Bless the Lord O my soul, and all that is in me bless his holy name, who forgiveth all thine iniquities, who re-

deemeth thy life from destruction. It is these that pray to the Lord their strength and redeemer to let the words of their mouth, and the meditation of their heart be acceptable in his sight.

P. D. G.

BAPTISM.

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and fire." Matt. 3: 11.

John truly baptized with water. It was the people, those repenting, that John baptized with water. The baptism of John was from heaven, endorsed by the Father, Jesus and the Holy Ghost. There could be no higher endorsement than this. Here Jesus set the example of true gospel baptism. He was baptized by John in the river Jordan, buried by baptism in water, and came up straightway out of the water to show forth his own burial and resurrection.

In sprinkling or pouring it is the water that is sprinkled. I will sprinkle clean water on you; but in a baptism it is the man that is baptized. Unto repentance: because of repentance. He that believeth and is baptized. There is not a single instance stated that a single apostle ever baptized a single one until that one first believed or was thought to be a believer. Baptism represents burial and resurrection. Planted with Christ by baptism into the likeness of his death, and risen with him to newness of life. Jesus represents baptism as *over-*

whelming or *covering* with trouble. I have a baptism to be baptized with and how am I straightened till it be accomplished. He was to be baptized with or overwhelmed with distress and suffering.

On the day of Pentecost the whole house where they were sitting was filled with the Holy Ghost, (see Acts 2: 2.) Here the whole house was filled, and the disciples were filled with the Holy Ghost. This was the baptism of the Holy Ghost that John said that Jesus would baptize them with. It was also with cloven tongues like fire, and it sat on each of them, and they were baptized with fire. This fire consumed all the chaff and showed the clean wheat. For from that time the apostles understood the truth and were endowed with power from on high. All their false, chaffy notions were burned up with unquenchable fire, that is they were forever burned up.

There is one Lord, one faith, and one baptism as to manner. The servants of Jesus baptize only with water. He baptizes with the Holy Ghost and with fire.

We should exhort all believers to be baptized with water, if they have not yet submitted to this plain and important command of Jesus. John feels unworthy to stoop to the feet of Jesus, or to baptize him. Humility is one of the clearest marks of God's favor resting on us. Baptism is getting down—low down—at the feet of the brethren.

The whole Jesus was put to death, crucified, and buried, and rose

again; so the whole man is buried or baptized in the name of the Lord Jesus.

P. D. G.

ASSOCIATIONAL.

The Silver Creek Association is appointed to be held with the church at Hollow Spring, Caldwell Co., N. C., to commence on Friday before the 2d Sunday in Sept. 1892. Lenoir is the nearest depot, 15 miles West of the church. Brethren are generally invited.

J. M. LIVINGSTON.

The Black Creek Association will be held with the church at Beulah, Johnston Co., N. C., October 21, 22 and 23rd. Ministers and brethren are cordially invited to attend. They have the mind to be with us in our deliberations. They will be met at Selma on the N. C. R. R. on the 20th, also at Kenly on the Wilson Short Cut on the 20th.

HIRAN HATCHER, Clerk.

The White Oak Association will be held, the Lord willing, at Hadnot's Creek, Carter Co., N. C., to commence at 11 o'clock on Saturday before the third Sunday in October, 1892. We hope to see many of our brethren, sisters, and friends there. Those coming by rail will come on the A. & N. C. R. R. to Newport, 17 miles from the place of meeting, on Thursday night before, and we will try to take care of them, and fix conveyance for them to and from the Association. I request however that any persons wishing conveyance from Newport to the Association would write to me as soon as they can after reading this notice, so that I may know how much conveyance to prepare.

L. JONES, Mod.

L. H. HARDY, Clerk.
Newport, N. C.

The 127th Annual Session of the Edukee Association is to be held, the Lord willing, with the Church at Little Creek (Conetoe,) in Edgecombe Co., N. C., eight miles east of Tarboro, Saturday, Sunday, and Monday, Oct. 1st, 2nd, and 3rd, 1892. The Albemarle and Raleigh Branch of the Wilmington and Weldon Railroad runs in less than half a mile of the meeting house. The train goes West in the forenoon, and East in the afternoon. Visitors by railroad from a distance should reach Tarboro Friday evening, Sept. 30th, and come on the same train to Conetoe, where they will be met and cared for. Visitors from the East should take train at Plymouth, or at some other station on the Albemarle and Raleigh R. R., or on the Scotland Neck Branch of the Wilmington and Weldon R. R., Friday morning. All friends of gospel truth are cordially invited to meet with us.

S. HASSELL, Mod.

M. T. LAWRENCE, Clerk.

ELDER GOLD, DEAR BROTHER:—I see by LANDMARK that you have had a pleasant visit among the Associations East. I still hope you may find it in your mind to come to see us in September. Our Association (the Licking) meets with our Church Sept. the 9th, and holds until Sunday evening. Please say through the LANDMARK that we extend the hospitality of our Kentucky Baptists to our brethren, and would be pleased to see you and as many of them at our Association as the Lord may put in their hearts to do so.

As ever yours in hope,

B. FARMER.

BROTHER GOLD:—Please publish in LANDMARK that the sixty-first Annual or Fall session of the Bear Creek Primitive Baptist Associa-

tion is appointed to be held with the church at Bethany, Anson Co., N. C., nine miles South of Wadesboro, and eight miles West of Morven, which session is to commence Saturday before the 1st Sunday in October, 1892. Primitive Baptists generally are invited, and especially Ministers, as we have a desire to meet our Brethren on such occasions.

A. J. HUNNEYCUTT, Cl'k.
Bridgeport, N. C.

BROTHER GOLD:—Please state in the LANDMARK that the 62nd session of the Contentnea Primitive Baptist Association is appointed to be held at Sandy Grove Meeting House, Beaufort Co., N. C., and to commence on Saturday before the 2nd Sunday in October next at 11 o'clock a. m.

Brethren and messengers going by Railroad from above Newbern will go down to Newbern Thursday evening, and those from below Newbern will come to Newbern Friday morning, and all cross over Fowler's Ferry by 10 o'clock on Friday.

Those traveling by water will be met at Aurora Friday evening. All who expect to go either by Railroad or water and want conveyance will please write to Bro. G. M. Hardy, or Eler J. R. Rowe, Aurora, N. C., notifying them as the meeting house is 23 miles north east of Newbern, and five miles from Aurora. May the Lord bless many to come.

Yours in affection,

JOHN W. GARDNER, Mod.
L. J. H. MEWBORN, Clerk.

DEAR BROTHER GOLD:—Will you please publish in LANDMARK that our Mayo Association at Piney Grove Meeting House will commence on Friday before the 3rd Sunday in October, 1892. Piney

Grove meeting house is about fifteen Miles from Walnut Cove Station, about three miles North of Piedmont Springs. Any wishing conveyance from Walnut Cove can drop me notice, and I will meet them at Walnut Cove on Thursday before.

W. J. FAGG.
Jewell, N. C.

DEAR BROTHER GOLD:—You will please publish in your LANDMARK that the Little River Primitive Baptist Association is appointed to convene with the church at Salem Meeting House, Johnston Co., N. C., about nine miles East of Clayton, Johnston Co., N. C., to commence on Friday before the last Sunday in September, 1892. We cordially invite the ministering brethren and others to visit us. Those coming from the West will be at Clayton half past one p. m., those from the East about five o'clock, p. m., the same day. Come and see us. Done by order of the Conference, Saturday before the 3rd Sunday in July, 1892.

H. H. ANDERSON, Ch. Cl'k.

SISTER PARKER'S BOOK.

Sister Mary Parker's Book, price \$1 per copy, is on hand for sale at this office. The book is highly interesting, and the proceeds are for the benefit of a suffering saint.

OBITUARY.

WILLIAM RALEIGH HALL.

William Raleigh Hall, the eldest son of Thomas and Martha Hall, was born in Rockingham county, N. C., October 17, 1868, and died March 14, 1892. The subject of this notice had been a sufferer from that distressing malady, asthma, nearly all his life. He was attacked with La grippe last Fall which brought on Bronchitis, and Bright's disease, from which he died as above stated. In his

sickness he had the closest attention of a fond mother and father, and an only sister and brother, and also good kind neighbors and friends at all times, besides the best medical skill that could be procured, but all was unavailing, for alas, the summons which all must obey, had come and Willie must go. Although he was not a professor of religion, yet we believe from his daily walk and conversation that he was prepared for the great change. He entertained a profound reverence for the Lord and his people—read the bible and was very attentive and serious at preaching, and believed that salvation is by grace. He was a God-fearing youth, and strictly moral and upright in his principles and conduct. He was greatly devoted to his parents and his brother and sister, and especially kind and thoughtful for the welfare of his mother and sister, who so tenderly nursed him in sickness. He loved the truth for the truth's sake, and we fully believe his trust was in the Lord, and that He has and always will do right, although His ways may be inscrutable to us. Therefore we would say in conclusion, REST Willie until the morning of the resurrection, and quote the verse,

"When the last loud trumpet sounds
And bids thy kindred rise,
Awake ye nations under ground
Ye saints ascend the skies."

Contributed by his uncle,
J. C. H. MITCHELL.

ELI WARREN.

Little Eli Warren, infant son and only child of John F. and Sue Warren, was born in Edgecombe Co. N. C. Jan. 6th, 1891, and died May 12th, 1892, making his stay on earth 1 year 4 months and 6 days. He was taken on the morning of the 8th of May, with that dreaded disease dysentery, and lived only four days. All was done that loving parents, kind friends and medical aid knew, to quell the disease, but God in his wisdom had lain another plan. Though the little darling's suffering was intense.

"Jesus can make a dying bed
Soft as downy pillows are."

So the dear little sufferer passed gently away without a murmur, and breathed his last without a sigh. He was only lent to earth for a short while, yet he had grown deeply in the affections of all who knew him—like a bursting rosebud, filling the

heart and home, with exquisite delight, making the heart of mother and father glad all the day long with his baby prattle and soft cooing voice; Alas? we are so often stricken ere we are aware, with sore anguish, to find the stem broken and the beautiful bud, watched so carefully nurtured so tenderly, gone, gone. Yet we feel that God is just, and with bowed heads and saddened hearts,—

"Dear Lord, we'll say with broken speech,
Grant we may love thee more
For this new jewel in the crown,
Where had none before!"

Weep not dear friends, your little one's earthly ministry was well done, for the rose does its work as grandly in blossom as the vine with its fruit, and having helped to lift heavenward the very hearts that almost broke at its farewell, it has gone from a troublesome sphere—ere the winds chilled or the rains stained it, leaving the world it blessed still sweet with its lingering fragrance—to have no experience of a wearied mind, chilled affections,—but to be wafted as a blessed babe through the gates of Paradise.

A lovely little rosebud
Was sent from Heaven above,
To gladden the hearts of John and Sue,
And fill their home with love.

But ere the Rosebud blossomed,
The angel-one stood by—
And took it back to Heaven,
To blossom there on high.

Mothers, fathers, loved ones,
Let not your heart be grieved—
That precious little rosebud
Is in Jesus arms received.

F. L. THIGPEN.

LAVINA COMPTON.

By request I send you the obituary notice of our dear sister Lavina Compton, who departed this life December the 3rd 1891. She was the daughter of Allen and Francis Cooper, was born Nov. the 27th, 1815, was married to Allen Compton Feb. the 17th 1835, joined the Primitive Baptist Church at Lynchess Creek, Nov. the 30th, 1859, and was baptized the same day by Elder A. N. Hall. She adorned the profession she made by a pious walk and a Godly conversation continuing firm in the faith once delivered to the saints, and lived in full fellowship until called away. She always seemed humble and submissive in every trial she had to meet, ever ready and willing to help the sick and needy. She

was a kind and affectionate wife and Mother. Her husband, two sons and one daughter preceded her to the grave. She leaves two sons, and two daughters and a host of relatives and friends to mourn, but not as those without hope, fully believing our loss to be her eternal gain. So sad it is to see her seat in church vacant. She enjoyed attending meetings and hearing preaching so much, and when unable to attend would often have preaching at her house. May her surviving children all be prepared to meet her where all is peace, and as they composed a family on earth may they, if consistent with Christ's will, be a united family above is the wish of their friend

M. S. W.

JOSEPH M. CLAYTON.

It is my sad duty to record the death of my beloved son, Joseph M. Clayton, who was born June 16th 1868, and God in his unsearchable wisdom took him from us on December 6th 1892. Yet in that time he became endeared to all, his family connections, I suppose without an enemy, exchanging this world of sorrow I hope and trust for one of eternal joy and peace. I have had the misfortune to lose a wife of my youth and early manhood who was the mother of 8 children, 6 of whom have long ago gone to the Spirit world: yet the loss of my dutiful and faithful Joe hurts me the worst of all. His mother was disabled by a spinal affliction and lay suffering a long time, and I was more prepared for the blow, as her death was not unexpected.

But faithful Joe in the vigor of early manhood, in the bloom of life, is almost suddenly taken hence—by that swift agent Typhoid Pneumonia. His sickness only lasted 4 weeks, yet he left us evidences of a change from nature to grace in the first of his sickness being conscious of his death, and craving the religion of Jesus and later on saying, that the burden or heavy weight had left him, and that he wished to be baptized. The funeral services were held at Story's Creek on the 3rd Sunday last by Elder Blalock. Sleep on dutiful and faithful Joe till the Resurrection morn, when I hope and pray we all will again be united never more to part.

"Truly the Lord giveth, the Lord taketh away. Blessed be the name of the Lord."

Yours in bonds of christian love.

W. H. CLAYTON.

Chublake, N. C.

MRS. C. B. KILLEBREW.

Will you please publish the death of our dearly beloved Grandma Killebrew, widow of C. B. Killebrew, of Edgcombe Co. N. C., who has passed from earthly things to heavenly things. She was born August 13, 1809, and died March 28th, 1892, making her earthly pilgrimage 82 years, 7 months and 15 days. She has been a member of the Primitive Baptist church for several years. She was also a faithful wife, loving mother, kind and affectionate Grandmother. She was confined to her bed 7 months. We hope she has passed from earth to glory to spend eternity. It grieved us all to part with her still we know she is out of her pains and suffering. Sorrows gather around great souls as storms do around great mountains. Those who have suffered much are like those who know many languages. In sorrows we love and trust more tenderly, and the dead becomes more dear to us. But when we have once been called upon to feel and undergo a great sorrow, to bend the back, to bow the head, to endure the yoke, to suffer the agony, to abide the pelting of the storm of adversity and sorrow, then few, perhaps none can sympathise with us. Sorrow is the crown of thorns, but it becomes a wreath of light on the brow which it has incarcerated. It is a cross on which the spirit groans, but even Calvary has an Olivet. To every place of crucifixion there is like wise a place of ascension. The scriptures teach us the best way of living and the noblest way of suffering and the most comfortable way of dying. All mankind must taste the cup which destiny has mixed, be it bitter or be it sweet.

Her granddaughter,
IDA E. BILLUPS.

NATHANIEL S. AKERS.

By request of the family of the deceased I send you the following as an obituary of Mr. Nathaniel Akers of Franklin county, Va. Mr. Akers was born August 13th 1820, and grew up to manhood in his native county. Was married to Miss Elizabeth Boon, Jan. 1st 1846. She still lives to mourn his loss. The result of their union was eight children; seven of them still live to mourn because he is not. Mr. Akers was an honest upright man in all his dealings with his fellowman. He had a long and severe affliction which he bore with great patience. And although he never

united with the church yet during his affliction he gave satisfactory evidence of a change of heart, told his daughter, sister Cora, that he was willing to bear all that the Lord saw proper to lay on him, believing him to be a just and merciful God, and said he had a hope in Christ for several years, but had often done wrong. But still his faith was strong. He desired that his dear wife who is a devoted and orderly Baptist and all his dear children should meet him in heaven. He was one among our best citizens, was a decided Baptist in belief and a regular attendant at their meetings when in reach of him. His house was a home for the Baptists whenever they chose to make it such. The humble writer has often enjoyed his hospitality and feels that in the death of Mr. Akers he has lost a friend indeed. He suffered much, yet murmured not. But notwithstanding the skill of physicians, the watchful care of his loved and devoted wife and faithful children and kind neighbors, death put an end to all his sorrow and sufferings on the 6th day of June, 1892. But no doubt but death was to him the gate of endless joy. His funeral was largely attended by his acquaintances and sorrowing relatives. A short discourse was delivered by the humble writer, after which all that was mortal of the once manly form of this excellent man was laid to rest on his own farm. May the Lord bless his dear wife and children and enable them to bow with becoming reverence to this dispensation of his will, and may he give to us all that will, which says thy will, O Lord, be done.

J. C. HALL.

LITTLE ANNIE LEE.

By request I send you for publication in ZION'S LANDMARK a notice of the death of little Annie Lee, the child of I. W. Finch and wife, Virginia, and grandchild of Bro. McBrantley, who died March 3rd. Mr. Finch and wife and children went to bed in perfect health, and next morning the mother arose and left her little ones in bed doing well as they thought, and soon called to her husband to look after the little one. He did so, and found little Annie Lee cold in death. I was the third person to see her in that condition, and hear the sighs, cries and groans of the bereaved ones. It seemed to be more than the mother could bear to give up her lovely little Annie Lee. She was almost beside herself. She mourned most pitifully.

Their babe sleeps a sleep no mortal can disturb. The Lord will do right, and does do right. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. May the God of all grace be with the heart-stricken ones.

Little Annie Lee has gone to rest,
The appointed time of God is best.
She left her parents here to weep,
But she does now in Jesus sleep.

N. W. STRICKLAND.

M. ESTELL HALL.

I have been requested by brother and sister S. J. Hall, of Orange Co., N. C., to prepare an obituary notice of their dear and only daughter, Miss M. Estell Hall, who was born June 22nd, 1876, and departed this life Dec. 25th, 1891, making her stay on earth 15 years, 11 months and 3 days. Charly Hall and Estell were the only two children of brother and sister Hall, Estell the youngest of the family, and the affection of parents and grandparents were centered on these two children. From January 1888 my visits to this dear family have been many. I have always found Estell lively, cheerful and obedient in every respect, a lover of good company, and often engaged in singing. While she did not make any public confession, she loved those she believed the people of God. For the last two years she and Charley, her brother, had been in school at Cedar Grove Academy. She was loved by her teachers, her school mates and all that knew her. She was an apt scholar in all her studies. In short she was an excellent girl. Brother and sister Hall were doing all they could to prepare them for future life, and were looking forward to a bright future with their dear and only daughter. Charley and Estell came home from school. Saturday morning they went to Wheelers church to meeting. That night they went to brother E. S. Malones, and during the night Estell took what was thought to be la-grippe. She was carried home Sunday by her brother. Dr. J. R. Hester was at once called in and rendered all aid as physician, but her disease advanced and ran into pneumonia. On the evening of the 23rd the writer visited her and remained till the evening of the 24th. She was fast sinking, and said to different ones that she would not recover. E. S. Malone's little daughter sent her word that she was coming to see her Christmas. She replied

I will be in my grave Christmas. God claimed her as his. Parents and friends had to submit and say, "Estelle go." On or about 5 o'clock on the evening of the 25th day of December 1891 she, when just entering womanhood, quietly fell asleep in death. On the 27th at 12 o'clock her corpse was borne from the house by six of her schoolmates to the house that bore it away, when a large procession of friends and kindred followed it to Cedar Grove, when each sound seem to say, we are following on the way she has gone. At Cedar Grove the writer spoke to a very large gathering of people on the solemn subject suggested by the occasion. Her body then was laid in its last resting place, at Cedar Grove. May God bless this dear family and may they be resigned to His will in all things, and may we all be prepared by His grace to serve Him.

JAS. D. DRAUGHN.

MISS VIOLA RENFROW.

The subject of this obituary was born Jan. 27 1866, died Dec. 7 1891. Her whole life was one of self sacrifice; no opportunity to oblige a friend or relieve the suffering was ever neglected by Viola. As a school girl she had the fond love alike of teachers and schoolmates. No one could fail to admire such a true, pure, gentle and noble character.

She was married at the home of her father Mr. Jonathan Tomlinson Jan. 11, 1891 to Mr. James A. Renfrow who took her to his home near Lucama a bright happy bride, and in less than one year she was resting in the cold embrace of death.

With the young husband we sympathize deeply but hope that he may in his great bereavement be enabled to look to the great Giver of all strength, and that he will grant him grace and peace, and cause him to bow in humble submission to the will of the Omnipotent One. Although among strangers in her new home she soon had hosts of admirers for her many noble traits of character. During her severe illness, which lasted only eight days she had all the care a kind Father, Mother and Husband and anxious friends could give, but her heavenly Father had called, her stay on earth was ended and she passed quietly and peacefully away about 1:30 o'clock, p.m. Viola never united with any church, but she seemed to love the Baptists and long before she was grown delighted to sit in some quiet corner and hear those converse who gave all the glory to God for their deliverance. For two years before her death she had a precious hope in Christ and on every occasion possible attended meeting at Black Creek the church nearest her home. Her feelings of unworthiness kept her from uniting with the church, but she loved the "little flock," and endeavored to live the life of a christian and we feel that she is now en-

joying the rest prepared for the people of God. No more sorrow or care, only rest, sweet rest, in that blessed home prepared by a kind and loving Father where we shall see him as he is and be like him. Though the death of one so lovely brings sadness to many hearts, we feel to know our loss is her gain; so we must look to Jesus for comfort and strive to emulate her beautiful life.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in that home
Which never can be filled

APPOINTMENTS.

The following Elders will preach, the Lord willing:

ELDERS B. H. WOOTEN & J. E. ADAMS.

Upper Black Creek Monday after 4th Sunday in Sept.

Wilson.....Tuesday
Moore.....Wednesday
Lower Town Creek.....Thursday
Tarboro.....Friday
Great Swamp.....Tuesday after 1st Sunday in October.

Red Banks.....Wednesday
Galloways.....Thursday
Blounts Creek.....Friday
They will need conveyance.

E. C. SMITH.

Saturday and 2nd Sunday in September, Bethel, Pamlico County, N. C.

Monday.....Sandy Grove
Tuesday.....Blounts Creek
Wednesday.....Singleton
Thursday.....Smithwick Creek
Friday.....Bear Grass
Saturday.....Skewarkey
3rd Sunday.....Spring Green
Monday.....Hamilton
Tuesday.....Flat Swamp
Wednesday.....Briery Swamp
Thursday.....Great Swamp
Thursday night.....Greenville
Saturday and 4th Sunday.....Meadow
Monday.....Autrey's Creek
Tuesday.....Town Creek
Wednesday.....Union
Thursday.....Mill Branch
Friday.....Falls
Saturday.....Castalia
1st Sunday in October.....Peach Tree
Monday.....Hickory Rock
Tuesday.....Cedar Grove
Wednesday.....Dutchville
Thursday.....Camp Creek
Friday.....Tar River
Saturday.....Surl
2d Sunday.....Shiloh
Monday.....Hogles' Creek
Tuesday.....Koxboro
Wednesday.....Flat River
Thursday.....Whealers

Friday Prospect Hill
 Saturday Harmony
 3d Sunday Mt Lebanon
 Monday Eno
 Tuesday morning and night Durham
 Wednesday Bro. J. R. Youngs
 Thence to Black Creek Association.

J. W. GARDNER AND T. C. HARE.

Chapel Mon. after 3d Sunday in Sept
 Cross Roads Tuesday
 Beulah Wednesday
 Creech's Thursday
 Thence to Little River Association.

G. B. POWELL.

Oak Grove 2nd Sun. and Sat. in Sept.
 Willow Spring Monday
 Sandy Grove Tuesday
 Fellowship Wednesday
 Hannahs Creek Thursday
 Thence to the Seven Mile Association
 Clement Monday after.
 Smithfield Tuesday
 Little Creek Wednesday
 Thence to Little River Association. He
 will need conveyance.

J. M. HARRIS.

Flat Swamp Tuesday after 1st Sunday in
 October
 Briery Swamp Wednesday
 Washington Thursday
 He will need conveyance.

RECEIPTS.

ARK — Mrs Helen Simmons 2
 FLA. — D F Roberson 2.
 GA — F P Jewett 2 B H Zellner 2 J F Lord 1
 By Mrs Anna Phillips 1 50
 KEN — A F Davis 3 B Farmer 2
 LA. — T B Puckett 2
 MD. — Liss Susie Woolford 2.
 MO. — G B Stanly 1 50.
 N. C. — Mrs L Bardin 1 50 By Elder Isaac
 Jones 4 50 By A Reed 1 50 W F Workman 2
 By Seth Woodall 1 50 By R G Temple 4 50 By
 Elder W A Ross 1 50 E L Felton 1 By Mrs W
 B Whitley 2 J L Thigpen 2 Mrs L J Bostwick
 1 50 By J W Moore 1 50 D H James 1 By J W
 Moore 3 J L Cobb 1 50 T R Eagles 2 Mrs J F
 Hall 1 50 A J Hester 2 J O Briant 3 G D
 Woody 4 50 J T Long 1 50 Wm Jones 1 50 Dr
 Z T Brooks 2 J A B Walters 1 50 E S Malone
 1 50 Albert O'Brien 1 50 M Brantly 1 50 J M
 Beck 1 50 C R Doggett 2 Mrs M A Evans 1 50
 R W Standfield 1 50 G W Burch 1 50 D R
 Clayton 1 50 G W Carter 1 50 R L Coram 1 R
 P Gourly 1 50 Wm Warren 1 50 J R Travis 1
 50 E T Lambeth 1 50 Mrs E R Hall 1 50 W G
 Dix 1 50 R H Pruett 1 50 E S Apple Elder J
 M Wyatt 2 W M Summers 2 W H Duncan 1
 D Strader 1 T W Hopkins 1 50 E Buckner 50c
 W H Gordon 1 50 W T Lewis 1 50 E P White
 75c Elder W C Jones 75c E B Blake 3 E L Dav-
 is 3 J B Gasten 2 W J Ladd 1 50 J A Ferrell
 2 Mrs G Bailey 1 50 P Parrish 1 50 D Long 1 50

Mrs Mildred Barnes 1 50 Mrs Kate Freeman
 1 50 Mrs D Beck 1 50 Elder S P Terry 1 50
 Mrs L Lawson 1 50 Elder A Blalock 3 Mrs
 Eliza Rowland 2 S D Coly 1 50 Mrs J W Tal-
 ton 1 50 By Elder Isaac Jones 1 50 Miss Bettie
 Green 6 75 G C Farthing 13 25 J H Combs
 3 W H Brannon 3 W A Warren 3 50 E S
 Malone 3 W T Carter 1 50 J H Clayton 3 W
 L Brooks 4 50 J W Gilliam 1 50 R W Davis
 3 Elder Y I Chandler 4 50 E J Littleton 1 50
 J W Harris 4 50 Elder J E Adams 5.

O. T. — Mrs R M Rountree 2.
 S. C. — Thos A Brown 2 By J A Mayo 3 50.
 TEXAS — By A L Kemper 2.
 TENN. — T L D Parks 2 R Hardenbrook 3.
 VA. — By Q D Weeks 10 50 By L T Jen-
 nings 3 S A Shelton 3 T H Brumfield 1 50 W
 H Wilson 1 50 Elder I N Walton 1 50 Mary
 O Bennett 1 50 A C Owen 1 50 John Hodnett
 1 50 H B Fuller 2 Mrs T L Poindexter 3 I A
 Prumfield 1 50 Mrs S T Myers 2 J B Dodd 1
 50 Miss Louisa Parker 6 J E Giles 3 Millie
 Becher 1 50 J S Hodnett 1 50 F T Brumfield
 4 Mrs G A Hodnett 2 J R Parson 1 50 W H
 Ferguson 50 W H Giles 1 50 U N Jefferson
 Mrs B Butcher 1 50 D C Cross 4 C W Dodson
 1 50 S W Atkinson 1 50 R C Dodd 2 W B
 Bryant 1 50 John Williams 2 J C Keeling 1 50
 J A Dawson 1 50 J R Bryant 1 50 H R Shel-
 ton 1 50 M J Bennett 1 50 M C Bryant 1 50 N
 B Lewis 1 50 H C Dodson 1 50 L Payne 1 50
 J B Dallas 4 85 W F Jefferson 3 Elder H Hills
 man 1 50 H C Turner 1 50 T D Wood 2 Dr.
 Barker 2 Mrs L S Pyron 75c Miss Bettie
 Jones 1 50 Mrs Sallie Cayton 6 W T Ragsdale
 1 50 A C Cox 1 50 E A Wills 1 50 Affa Hall 2
 Evening Wright 1 50 R A Cox 1 50 W H War-
 ren 1 50 Elizabeth M Nichols 1 50 By
 Elder J C Hall 3 Willie Shields 1 50 C P Wil-
 liams 1 50 J T Bowman 1 50 A B Keesee 1 50
 J W Griggs 3 Levi Payne 1 50 J S Lewis 3.

A TREATISE ON THE BOOK OF JOSHUA.

[By P. D. Gold.]

This Treatise contains 172 pages on these subjects in the Book of Joshua, 1st. chapt. Moses; 2nd Joshua, 3d, chapt. Arise, 4th, chapt. Unity; 5th, Jordan—Ark; 6th, Gilgal, 7th, Captain; 8th, Ai—Achan; 9th, Jericho; 10th, Gibeonites; 11th, Canaanites; 12th, Israel; 13th, War; 14th, Balak; 15th, Caith; 16th, Faith—Unbelief; 17th, The Land; 18th, Twelve Tribes; 19th, Tabernacle; 20th, Slackness; 21st, Priest—Refuge; 22d, Ed; 23d, Snare and Trap; 24th, What Choice?; 25th Joshua's Bones.

This matter I trust will be of benefit to the Household of faith, and lovers of truth. Those desiring this work can have it sent to them by applying to me at Wilson, N. C., at the following prices, postage paid by me: 1 copy 50cts; 3 copies \$1.40; 6 copies \$3.75, 12 copies \$5.00. Address P. D. Gold, Wilson, N. C.,

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The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints
In a sweetest union bound."

The price is reduced to One Dollar. Per doz. \$9. Those ordering by mail will send ten cents additional for postage. The money must accompany the orders.

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WILMINGTON & WELDON R. R. and Branches.—Cond. Schedule. TRAINS GOING SOUTH.

DATED Aug. 7, 1892.	No. 25. Daily.	No. 27. Fast Mail Daily.	No. 41 Daily ex- Sunday.
Lv Weldon.....	12:30 p. m.	5:43 p. m.	6:06 a. m.
Ar Rocky Mt.....	1:40 p. m.	6:30 p. m.	7:00 a. m.
Ar Tarboro.....	2:15 p. m.	7:00 p. m.	7:30 a. m.
Lv Tarboro.....	12:48 p. m.	6:20 p. m.	6:43 a. m.
Ar Wilson.....	2:18 p. m.	7:00 p. m.	7:30 a. m.
Lv Wilson.....	*2:30 p. m.	.....	.....
Ar Selma.....	3:25 p. m.	.....	.....
Ar Fayetteville.....	5:20 p. m.	.....	.....
Lv Goldsboro.....	3:15 p. m.	7:30 p. m.	8:30 a. m.
Lv Warsaw.....	4:14 p. m.	.....	9:30 a. m.
Lv Magnolia.....	4:27 p. m.	8:10 p. m.	9:43 a. m.
Ar Wilmington.....	6:00 p. m.	9:12 p. m.	11:24 a. m.

TRAINS GOING NORTH.

	No. 12. Daily.	No. 25. Daily.	No. 40 Daily ex- Sunday.
Lv Wilmington.....	12:35 a. m.	9:15 a. m.	4:40 p. m.
Lv Magnolia.....	1:34 a. m.	10:57 a. m.	6:42 p. m.
Lv Warsaw.....	1:11 a. m.	6:15 p. m.	6:15 p. m.
Ar Goldsboro.....	2:55 a. m.	12:05 p. m.	7:10 p. m.
Lv Fayetteville.....	.....	9:30 a. m.	.....
Ar Selma.....	.....	11:35 a. m.	.....
Lv Wilson.....	3:35 a. m.	14:55 p. m.	8:40 p. m.
Ar Rocky Mt.....	4:34 a. m.	1:30 p. m.	8:30 p. m.
Ar Tarboro.....	6:30 a. m.	*2:18 p. m.	.....
Lv Tarboro.....	.....	12:50 p. m.	.....
Ar Weldon.....	5:05 a. m.	2:55 p. m.	9:00 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p. m., Halifax 4:22 p. m., arrive Scotland Neck at 5:15 p. m., Greenville 6:52 p. m., Kinston 7:00 p. m., Returning leaves Kinston 7:10 a. m., Greenville 8:25 a. m., Halifax at 11:00 a. m., Weldon 11:25 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7:00 a. m., arriving A. & R. Junction 8:40 a. m., returning leave A. & R. Junction 7:10 p. m., arrive Washington 8:15 p. m. Daily except Sunday. Connects with trains on Albemarle & Raleigh R. R. & Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Wilmington, N. C., 7:00 a. m., 4:20 p. m., Plymouth 8:30 p. m., 5:20 p. m., Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 6:00 a. m., Wilmington, 7:30 a. m., 6:25 a. m., arrive Tarboro, N. C., 10:40 a. m., 11:20 a. m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 5:30 a. m., arrive Rowland 7:12 p. m., Returning leave Rowland 2:35 a. m., arrive Fayetteville 9:20 a. m. Daily except Sunday.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 8:00 a. m., arrive Smithfield, N. C., 7:30 a. m., Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 6:40 p. m., arrives Nashville 7:15 p. m., Spring Hope 7:40 p. m., Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:20 p. m., and 11:15 a. m., Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 25, and 28.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud; Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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Cond. Schedule—In effect Aug. 1st, 1892.

S. Bound Daily. No 1	MAIN LINE.	N. Bound Daily. No. 2
11 40 p m	Ar.....Wilmington.....Lv	5 00 a m
7 55 p m	Ar.....Fayetteville.....Ar	8 02 a m
7 30 p m	Ar.....Fayetteville.....Lv	8 27 a m
6 10 p m	Ar.....Sanford.....Lv	9 45 a m
4 18 p m	Ar.....Climax.....Lv	11 44 a m
3 50 p m	Ar.....Greensboro.....Ar	12 15 p m
3 45 p m	Ar.....Greensboro.....Lv	12 25 p m
2 55 p m	Ar.....Stokesdale.....Lv	1 42 p m
2 30 p m	Ar.....N. & W. Pct. - W. Cove. Ar	1 55 p m
1 51 p m	Ar.....N. & W. Pct. - W. Cove. Lv	3 31 p m
1 22 p m	Ar.....Rural Hall.....Lv	3 02 p m
12 00 p m	Ar.....Mt. Airy.....Ar	4 25 p m
S. Bound Daily. No 3	Bennettsville Div.	N. Bound Daily. No 4
10 15 p m	Ar.....Bennettsville.....Lv	5 00 a m
9 42 p m	Ar.....Maxton.....Lv	6 30 a m
5 52 p m	Ar.....Red Springs.....Lv	7 02 a m
5 15 p m	Ar.....Hope Mills.....Lv	7 43 a m
7 46 p m	Ar.....Fayetteville.....Ar	8 02 a m
S. Bound Daily Ex. Sunday. No. 15	Factory and Madison Branches.	N. Bound Daily ex. Sunday. No 16
7 20 p m	Ar.....Rainsville.....Lv	7 15 a m
5 40 p m	Ar.....Climax.....Lv	9 10 a m
4 45 p m	Ar.....Greensboro.....Ar	10 00 a m
4 25 p m	Ar.....Greensboro.....Lv	10 30 a m
3 10 p m	Ar.....Stokesdale.....Lv	11 55 a m
1 45 p m	Ar.....Madison.....Ar	12 45 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and west of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

Pullman Palace Sleeping Car on Seaboard Air Line trains north and south from Sanford and on Norfolk & Western trains north and west from Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11 15 A. M., and have five hours in Raleigh and reach home the same day.

Ample time is given passengers for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

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VOL. 25.

SEPTEMBER 15, 1892.

NO. 20.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good³ way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

For single subscribers \$2.00 per year. Clubs of eight or a larger number \$1.50 each, and the getter up of club receives a copy free for the time the club is paid. The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

Any one sending me eight new names with \$12.00 cash will be furnished a copy of the LANDMARK free for one year, and a copy of the "Church History" free.

When a subscriber desires his paper changed he should state plainly both the old and the new postoffices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his postoffice.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

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Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

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P. D. GOLD, Wilson, N. C.,

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

MINISTERING TO THE SAINTS.

DEAR BROTHER GOLD:—Since my present confinement here upon my bed I was cheered by a copy of the **LANDMARK**, which refreshed my memory with the pleasant visits I had with you and the many dear spiritual kindred in your state, and stirred within me the desire to see you and them again, and also to write to you “of the common salvation.” And opening the New Testament just now to look for a subject to write upon, the first words I saw read, “For as touching the ministering to the saints, it is superfluous for me to write to you.” 2nd. Cor. 9: 1. Paul here gives great praise to the church at Corinth for her liberty in ministering to the poor saints who were in need; therefore it is a good work in the gospel for the church in all places and times to do likewise, and it is acceptable unto God when they thus minister to his saints, who are generally the poor of this world. But to do good and to communicate forget not, for with such sacrifices God is well pleased. Heb. 13: 16. “Distributing to the necessity of saints; given to hospitality.” Rom. 12: 13.

These divine instructions and commands in the gospel are to the church itself, as the visible body of Christ, and as under law to Him; therefore the performance of this good work of ministering to the

saints should be as sacredly complied with as the ordinances of the gospel, and as contending earnestly for the faith which was once delivered unto the saints, because it is of equal apostolic authority, and likewise enjoined upon the whole church as a part of her obedience to her crowned Head.

So, when the church thus considers the poor and does good to the household of faith, she is blessed and God is well pleased with her willing and obedient sacrifices in relieving the afflicted and destitute. So true is this, her glorified King accepts every such loving deed and kind ministration as done unto himself, saying, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.”

But to all who neglect or fail to so minister He says, “Inasmuch as ye did it not to one of the least of these, ye did it not to me.” O how sacredly important then this loving service and obedient ministration is; for the church thus shows her living union with Christ, her Head and Life, and her faithful love to Him, thereby honoring Him as her King.

That the dear brethren may be assured that this ministering and distributing to the necessity of saints is the work of the church herself as a body, and so required of her in her church capacity, I refer them again to all the texts already quo-

ted, and especially to the one at the head of this letter; for they were addressed to the followers of Christ in their collective relation, and to the church as such. Then, Paul again says, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1st. Cor. 16: 1, 2. This is Paul's inspired and divine order to the churches of Galatia and the church at Corinth, and here is the divine rule and measure to the churches in every place. "Upon the first day of the week let every one of you lay by him in store, according as God hath prospered him."

Now, where is the church to-day that is observing and doing this? Yet, why should this apostolic authority and command, and this precept and example of the Primitive churches be so generally neglected and lost sight of? Is it because there are no poor saints among us now, none who need the liberality of the churches? No, this is not the reason, because Jesus said to His disciples, "For ye have the poor with you always, and whensoever ye will ye may do them good." Mark 14: 7. Therefore Paul wrote to the churches of Galatia, saying, "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor, the same which I also was forward to do." So we have the precept and example of these four chief Apostles, that the ministers and brethren should remember the poor, and the noble

Paul's testimony that he was not slow nor negligent in this divine obligation, but forward or active in stirring up the Gentile churches to a diligent performance of this good work. Hence, as we have read, he gave order to the churches of Galatia and Corinth, how they should proceed and do in this matter of ministering to the poor. He also said, "Now therefore perform the doing of it; that as there was readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality." 2nd. Cor. 8: 11-14.

This is the established order, rule and system in the churches of the saints, by the authority of the Apostles of the Lord Jesus; and it is binding therefore upon the church everywhere till the Lord shall come again. For it has never been repealed nor amended; but it has been lamentably and inexcusably neglected. Yet how wise and plain, commendable and mutually good it is: good for the whole body, the entire church. Its observance and ministration in and by all the churches of the saints would greatly promote their fellowship and cement their love, and enlarge their comfort in the gospel of Christ, and honor him. For Paul says, "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work: * * * being enriched in every thing to all bountifulness, which causeth through us thanksgiving-

ing to God. For the administration of this service not only supplieth the wants, but is abundant also by many thanksgivings unto God, while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you." 2nd Cor., ix. Thus does Paul show the blessed and happy effect of this liberality of the church at Corinthy both to this church and the needy saints who were ministered to. "For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." So speaks the King of Glory, who is one with all His afflicted, destitute and suffering disciples, so that in ministering to them it is done to Him; but in neglecting them, He is neglected.

How will this rule apply to our churches at this time? Are not many of them sadly negligent and lacking in this blessed gospel of service? As churches what are they doing for the infirm, sick and destitute? Do our churches in their church capacity do anything at all in this divinely enjoined good work? Have they any such order and system as the inspired Paul established in those Primitive churches? Let each local church answer for itself to the Crowned Head of the church. For loving obedience and faithfulness becomes the household of God.

And, if Paul was forward in pressing this grace of liberal distribution to the necessities of the poor, saints upon the churches that he planted and visited, and charged

every one of them to lay up in store the first day of the week, according as God had prospered them, should not the ministers of the gospel now, and always, follow his example, and thus instruct and exhort the churches, as he did? But are our ministers, and the pastors of the churches especially, faithfully doing this? Are they obedient to the solemn injunction of James and Peter and John, those divine pillars in the church, that Paul and Barnabas, as they went forth preaching the gospel of the grace of God to the Gentiles, should REMEMBER THE POOR? And are they, like the blessed Paul, forward to do so?

Alas! is there not a general neglect and failure, both in the pastor and the church? If so, is it not DISOBEDIENCE to the authority and order of Christ in the gospel? And shall not the fruit of it be afflicting and hurtful to all? O, brethren, seriously consider these things; and if need be, "repent, and do the first works."

In Love,

D. BARTLEY.

Crawfordsville, Ind.

ELDER LESTER, VERY DEAR BROTHER:—This morning I will try to comply with your request, although my inability and feeling of unworthiness almost keep me from attempting it. Among the most important inquirers that can be presented to my mind is this, Am I a believer in Jesus; am I even one of the smallest of the flock. I can with much assurance say to my sister or brother in whom I have confidence, you are a believer; but alas! I possess a heart of unbelief, a heart that is deceitful above all things, and desperately wicked. From whence come fearfulness and despondency which seem almost to over come at times.

I was quite a worldly minded child and often fear I am yet. I had strange thoughts concerning religion and my future state often fearing I would die and go to destruction, for then I had no thought of the love of God. All my troubles then were the fear of the devil and how to escape him. My dear parents allowed me to attend worldly meetings. I thought to myself when I become a little older I would join them, as they seemed the most popular, and all my school mates were joining them, and I felt as good morally as they. It was then I first began reading the Bible, every thing read so differently from what I thought it did. I found that joining the church did not save souls and that preachers in their nature were nothing more than men. I closed the book and thought but little about it until I was confined to my room with asthma, these words came to me, "Blessed are the poor in spirit for theirs is the kingdom of heaven." I felt if there was one on earth poor in spirit it was I. There was no one in the room, so I got the book, soon found this passage and many others I did not know were there. Every thing seemed to condemn me, there was so much about the love of God which I had never thought of before. I now felt I could love and trust him, but would he, or did he, love such a sinner as I. For it seemed to me every thought was filled with sin.

I thought if I could pray I would feel better, then I thought of what is said of the prayers of the wicked, my feelings at that time I can never describe. After this I enjoyed reading the "Signs of the Times," and hearing Mother and Father talk of spiritual things, which before had always been so tiresome to me for I had always thought the Old Baptists such a strange people.

I now loved them but did not want any body to know it. I often preferred sitting in the hall near the door to hear them talk, fearing if I went in the room some one would think me interested. But now unworthy as I feel I cannot hear them talk enough on spiritual things, and hear the hoary haired saints tell of their many doubts and fears, for if they who seem to have no need of doubt have these trials and tribulations, what must such as I expect. It is written, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." My hope is based upon the love I have for Christ, and these people whom I feel to be the children of God, for I realize daily we are a poor and afflicted people, and without Him we can do nothing. I had in mind several times to go before the church and tell what I hoped the Lord had done for me, but when the door of the church was opened something would say you are not worthy to be with such a people. The 4th Saturday in April, 1889, I went before you all at Little Flock. Why they received me I do not know, for I do not know what I said that would give them fellowship for me. I know I was baptized and was so happy for some time. A dear soldier of the cross told me that after I was baptized, doubtless the tempter would come in a short time and tell me I had done wrong, for such were the trials of the children of God. But such was not my case. For weeks I was never reminded I had done wrong in going before the church and being baptized. All was calm and sweet to me. I went about my work singing. My favorite song was,

"How happy are they
Who their Savior obey,
Whose treasures are hid up above!
Tongue cannot express

"The sweet comfort and peace
Of a soul in its earliest love."

But after sitting on the house-top for weeks I was then pitched into the cellar. I now realized I had not experienced what the dear one had told me I would. I felt now that I had pretended I was something I was not, and had not only deceived the church, but had tried to deceive the just and holy God. I was quite despondent for many days, and most ready to give up, but there was still a little hope. Ere long the cloud had been removed, and I was made to see how wonderful are his works and his ways past finding out. O, the loving kindness of our God in his dealings with us, whom the world knows nothing of. We are a little band, poor in spirit, few in number, but patiently awaiting the salvation of the Lord, for I do realize we need all through our pilgrimage the sustaining presence of our God, our protector who is armed for our defense.

ELLA HERNDON.

BROTHER GOLD:—How sacred the union that binds the brotherhood in Christ. When we see, or hear the declamations that beat in unison with our own feelings, it begets love, sympathy and fellowship toward our fellow man. When I read the obituary of sister Ruth Taylor's husband, I could shed the sympathetic tear, the same love brought me to my knees in prayer for her, unknown in the flesh, but ever since I have held her a sister in sorrow, and in Christ

Brother Gold, I am not done grieving about the fireside conversation I so much desired to have with you while here. Allow me a few moments from your worthy vocation. "Confess your faults one to another." Great is the mystery of Godliness. I believe that

God works in many ways to bring his people home. When I read your work, "Treatise on the book of Joshua." I was much impressed with the chapter on "Slackness," I believe I am a witness to much of it. After I was married by degrees I became lukewarm, what a mercy I was not spewed out. I was carnal minded; wealth the greatest aspiration: ere long I saw our house with many necessities consumed in the flames; a gentle reproof. Yet I persisted in vanity, I had the arm of my husband on which to lean, all confidence in his better judgment; believed him a christian, and hoped God would bless us for his sake. But alas! he took from me the staff of earthly hope, when he called the dear one to himself. In the trying moment he assured me I was not forgotten. "That the furnace must try me" I surrendered all earthly aspirations. I saw I was decoyed in the fowler's net, no way to extricate myself. I was made willing to receive the chastening. "Whom he loveth he chasteneth." Too unworthy to ask his blessings for myself. But I must entreat for the fatherless children. A father of the fatherless, and a judge of the widows, is God in his holy habitation." By the gentle still voice he said, "He that seeth in secret shall reward thee openly." Then I ventured to ask help for the gift of our daily bread. Again the spirit taught, "The Lord will provide." In faith I laid hold of the promise, believing I was reinstated in his love. Since then I have tried to live wholly dependent on Him, "carry all to God in prayer." He has never sent me empty away. In every temptation and trials some sweet word of promise was given, such as the needed occasion required. On one occasion when melted down in tears, almost in streams, I realized the gentle

touch of the Savior's hand to wipe the falling tears, they were all gone, I arose from the closet with the spirit of rejoicing, the precious moment none can know. The half of Solomon's glory was untold, so the half of the christian's joy and peace can't be told. Could I always enjoy the like precious moments, how happy to be exempt from the worries of this vain world, where the flesh is always striving for the mastery. How sin defiled and tempted tossed we mortals are. How the warfare rages, at times I feel as a boat on sea, some times up then down. I know sin is the cause of the down go, for every sin must receive a just recompense of reward. May I stand acquitted in every judgment, through the precious blood of Christ, he is the center and circumference of all my joys. He that promised to reward me openly has not failed, he has fed, clothed and spared the lives of my children (last account) 8 in No., one is in school in Lebanon, Ohio, one in Richmond, Va., in care of a half-brother, one at Elk Creek, Va., with a near relative. The oldest son lives with and cares for us. Some of them professing a hope in Christ. The rest will soon be old enough to do without me, (the youngest 10 years.) What has or may happen to them, that is good, or may cast a reflection of honor, I do not claim it, 'tis all of God, for every word is of Him. To fill the duty assigned me toward the children is all that binds me to earth, yet death seems to be a great monster. May it be said to me as to Moses, "Die in the mount," (mount of God's Spirit,) there to be like Him.

Best wishes in every good.

NANCY J. BOOKER.

Round Peak, N. C.

DEAR BROTHER LESTER:—You suggested that I should jot down for your inspection some of the thoughts of my leisure hours, and in the restful summer days that passed so peacefully along I frequently felt a desire to try to speak of the goodness and grace of God; but when I would look around and see those in the church who were so far my superiors, whose lives have long shown forth the praises of God, and who seem so firmly established in the right way, I felt it would be presumption for me, who knew so little, and who traveled with such faltering steps, to try to tell of the "strait and narrow way." It is a great privilege to be allowed a small silent seat among the dear saints, and if I was ever designed for anything it was to be a listener and not a talker. Their conversation, and the preaching of the Gospel is music to my soul, and when in the presence of God's children I simply desire to be still, fearing less my voice would be a discord in otherwise perfect harmony. But when the master's hand touches the chords of love, however frail, insignificant, and out of tune the instrument may be, there is harmony in the heart, and a sweet silent melody of praise, adoration, thanksgiving and joy. "Let every thing that hath breath praise the Lord." He made the small things as well as the great, and gave fragrance to the violet as well as the rose; for it takes a variety of flowers to form a sweet smelling and symmetrical bouquet, and what a comfort there is in the thought that there are niches that the little ones are designed to fill. And if they are content to occupy those places, beauty of form is preserved, but on the other hand, if the violet resolves to stand in the center with its head a little higher than the rest, 'twill not look so well. And

another thought is, we cannot enjoy the fragrance if they are ever looking downward trying to find thorns or briars on the stems (fault-finding.) With the face turned toward the sun, a big shadow of self will not fall across the path, but just turn around and the shadow of yourself is much larger. There are, I think, many beautiful and typical lessons to be learned from the beauties of God's natural creation and the different seasons that make up the year. Winter, with its clouds and storms, seems to be the season of conviction. Everything looks so bare and desolate. As we have not yet enjoyed a springtime of the soul, we have not faith to hope that singing birds, and budding flowers will come, since desolation surrounds us; everything is frozen and our feet often slip. Yet, occasionally, in mid-winter, there comes a calm, mild day unlike the rest, and we breathe hope in the balmy air, but it is so fleeting, the wintry winds follow so closely upon its track, that we sadly fear 'twas an illusion. But ere long the snows depart, filling the brooks which begin a song of praise, and gradually winter melts into spring; the voice of the turtle is in our land, and flowers are springing up along the way. We realize a great and marvelous change which stole upon us unawares, but how, or whence it came I knew not. But not until after I was baptized was I privileged to enjoy this delightful season in its fullness of joy. Upon the breathings of hope that came in the winter of my soul I went to the church. I felt that I had no experience to offer, and stern reason tried to crush the burning desire that was in my heart to be baptized, but it was like the little field daisy when trod upon by human footsteps, it yields for the time, and is bowed low to the earth, but when a

refreshing dew drop from Heaven distils upon it, and a warm ray of God's sunshine falls on its drooping head, it rises and is not crushed. And now the burning suns of summer are upon us, and in the heat of the day I am often troubled about many things, and am prone to complain of the cares that bear me down, and of the weariness and thirst that must be endured while passing through the dry places. But summer needs must come for the ripening of fruit, sweet to the taste, causing us to realize the preciousness of a cup of cold water, and the shadow of a great rock in the weary land. But the most glorious of all is that of the falling leaf. In their rich robes of gold and crimson how beautiful are the leaves in death, and there is a feeling of sadness in my heart to-day, when I see them "falling, falling solemnly and slow." I regret to see them go, remembering their protecting shade of the summer. This solemn season takes us to the garden of Gethsemane the crimson Death on the cross. How beautiful and sublime was the death of Jesus. "Father forgive them, they know not what they do." And Oh! what a precious volume is folded up in the words, "It is finished." With sorrowing hearts his dear disciples witnessed his death, for they remembered his tender ministrations of love and mercy in life. Brother Lester, please to pardon this trespass on your time. I thought of writing only a few lines when I began, to explain why I had neglected your request. May God's grace sustain you in your sorrows. I am as ever, Yours unworthily,

The least of

"LITTLE FLOCK."

Remarks:

The above thoughts during leisure hours, and the relation of some

of the dealings of the Lord in the tuition of the Spirit with love to God and to his people, were written at my request, and have been so securely preserved that they, together with other precious letters, have been allowed to retain their sweetness as only for me, but I will send them out for the comfort of others also. As I am not certain at this time that they were written for publication I withheld the names.

It was my pleasure to baptize these two young sisters upon a good confession of faith in Jesus, and I regard them as seals to my ministry—humble, faithful children of God.

P. G. L.

EXPERIENCE.

DEAR BROTHER:—It is once more I attempt to try to write out what I hope the Lord has done for me, but it is so little it is hardly worth printing. Sometimes I think it will be thrown in the waste basket. When I was very small I had serious thoughts of judgment. When I would see a cloud rising I would think that judgment day was coming; but when I was grown all passed from my mind. I would think that when I got old I would prepare for death; but the Lord saw cause to warn me in a dream, I believe, about nine years ago. I dreamed I went to a colored association and the preacher took his text. His text was, "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling," I felt justly condemned, and felt that it was not for me, for I had not always obeyed. I felt like I was the worst of all. I would go to preaching and they did not comfort

me any. I felt like my case was entirely lost. I would go to a lonely place and try to pray, and all I could say was Lord, be merciful to me a sinner. I would pray to the Lord to send a spell of sickness on me to make me feel more humble and pray more sincerely. I felt like my prayers did not go higher than my head. Sometimes it would wear off, and I would think I would throw it by and not think of it again for it was all my works, and when I would go to see my old grandmother she would say to me, "My child, I believe the Lord has begun his work with you, and do not be discouraged for Jesus is your friend."

I felt like I craved to meet her in heaven, but how could such a sinner as I ever reach heaven. I went on in darkness for three years. I could not eat nor sleep. I felt like the food was too good for me to eat. I got up one night or one morning before day and sat down in the door, and felt like I never should see day again. My whole heart was in prayer to God, if he damned me it is just, if he saved me it is mercy; but mercy is what I craved, when all at once the words came to me, "Whatsoever ye ask in the name of Jesus believing ye shall receive; rejoice in Jesus who died on the cross for you" I did not take that for a hope, but my mind was relieved. I thought it was the brightest day I ever saw. My burden was gone. I felt the Lord was my Savior and none else could save. I got in trouble about joining the church, but would put it off. I thought I would not tell anybody about it, and let it pass. When I was taken sick and thought I was going to die, I felt that my afflictions were for my disobedience, and if I ever got well I would join the church. It seemed that to join the church was what I craved to do. The scripture was on my mind, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." I went to Stories Creek the 3rd Saturday in June and told my experience, and was baptized Sunday by Elder A. Bialock.

Rosa A. Fox.

ELDER P. D. GOLD, DEAR BROTHER:—I have been impressed for some time to write you a short sketch of my life from manhood; also my experience, if I have any. I was born in Pittsylvania county, Va., on the 20th day of June 1820. My father's name was Thomas Giles; my mother's maiden name was Lucy Easley. They were both of Baptist faith: but never joined any church. But I feel to hope that they now enjoy that rest that remains to the people of God. They taught their children to live a moral life, and do all the good they could. I was next to the youngest of seven children, three sons and four daughters. I was very moral indeed. I never was drunk in my life, never used any profane language, never engaged in gaming of any kind. When I was quite young I would have very serious thoughts about death. But it would soon pass off, and I would go on in my usual way doing all the good I could.

When I was quite young I learned to read some and soon became very fond of reading the testament, though I saw no beauty or understanding in the scripture at that time, as I do now. But as I grew older I began to examine the scriptures more closely. I soon learned that a change was necessary before I could enter the kingdom of heaven. But I thought it should be a very easy matter to get religion. I thought my good works and morality would place God under some obligation to save me. I remained under that belief until I was grown.

A few days after I entered my 21st year, my father died, which excited me very much. I set a resolution that I would try and get religion, which I would soon do. Death had entered the family for the first time. I did not know how

soon he would lay his icy hands on me, and take me away unprepared. The excitement wore off in a short time, and I went on thinking very little about death and eternity until some time in October of that year. My mother had my father's funeral preached by old father Lovlace who was then pastor of the church at old Banister. His text was, "Blessed are the dead that die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them." While he was picturing the blessed state of those that die in the Lord I was made to see myself a lost and miserable sinner, justly condemned before God, my burden was so great I would beg the Lord to remove my burden if it was his will. I would go to preaching, but could get no relief. I would read the bible; it seemed to be a sealed book to me. The promises in the scripture seemed to be for some one else and not for me.

I went on in that condition under a load of guilt and condemnation for three years and I thought I would marry (which I did) and change my way of living that my burden might leave me, which it did in some degree for sometime. I began to think that it was all imagination, that I would soon get relieved of my burden entirely. But I was mistaken, my burden returned with more severity, if possible, than at first. I prayed to the Lord to relieve me of my burden if it was his will. But the more I tried to pray the worse I seemed to get. It appeared to me I was one of the vilest sinners in the world, and thought there was no mercy for me. I felt that I had no friend on earth or in heaven and thought it was a sin to pray. But the very breathing of my soul was, "Lord have mercy on me a sinner."

Brother Gold, I never will be able to tell the trials and troubles that I passed through for several years, yet the good Lord blessed me all the time in my storehouse and basket. I will have to omit some things that I would like to mention, and hasten to the time I was delivered.

The morning I was delivered appeared to me to be one of the darkest mornings I ever saw. My burden was so great I thought I was going to have a hard spell of sickness and die. The mill was to go to that morning, and I had no one to send but a boy, and I could not trust my team with him. We hitched up, I took the boy with me. I felt so bad I did not know whether I would live to get back home again. We had gotten about four miles from home, I felt so bad I got off the wagon to walk, thinking I would feel better. I was going with my head bowed down and my eyes cast on the ground. All at once a light sprang up, as though the sun had just come up from behind a thick cloud, and these words came to me with such force I thought I heard a voice, but saw no man, Ye are dead and your life is hid with Christ in God; when Christ who is your life shall appear you shall appear with him in glory. When I recovered from the shock my burden was gone, I could not tell how. The first thing I knew I was rejoicing and praising the Lord. Then it was that I could sing with the spirit and with the understanding these beautiful lines.

"Amazing grace how sweet the sound
That saved a wretch like me,
I once was lost but now am found,
Was blind but now I see."

Then it was I was made to love this little flock that I had so much hated. I went on my way rejoicing. Here I could say with the poet:

"I thought my trials over,
And all my troubles gone,
And a joy and peace and pleasure
Should be my lot to come."

I was in this happy condition for sometime, then doubts came, and trouble, but I tried to pray to the Lord to undeceive me if I was deceived; and that has been my prayer ever since. I lived 29 years between the world and the church, had no desire to go back to the world, was afraid to go to the church for fear I was deceived and would deceive the church. I would have strong impressions to go to the church and be baptized, and would make many promises to go and offer, and would often break them. I went on in that way until the fall of 1883. My impressions became so strong and burden so great that I could not resist any longer. I was baptized by Elder J. M. Harris on Saturday evening before the first Sunday in October 1883. I went into the water with a heavy heart, but I came up out of the water rejoicing and praising the Lord with all my soul. Then I could sing,

"How happy are they who their Saviour obey, &c."

I have had more joy and ease of mind since that time with the brethren and sisters than I had in all my life before. I was chosen as one of the deacons of our church at Malmaison that fall and was ordained by a presbytery consisting of brethren J. S. Dameron, J. M. Harris and F. Walton, and have acted in that capacity ever since to the best of my ability.

Brother Gold I have many trials and sore temptations to pass through in this sin defiled world, but the Lord is able to save us from all harm.

Right here I would like to say a few words by way of encouragement to the little lambs that are out of

the fold. If you have ever been enabled to see yourself a lost and ruined sinner and been relieved of that burden of sin and guilt, and have been enabled by an eye of faith to see Christ as your Saviour, I would say to such, as Ananias said to Paul, arise and be baptized. Christ says, take up the cross and follow him through evil, as well as good report. It is a cross to the believer to be baptized. Baptism is one of the many crosses we are commanded to take up.

Brother Gold, what I have written was done through much fear and trembling. I feel to be a great sinner; if I am ever saved it will be through the goodness and mercy of God; for I do not feel that I can or ever have done anything to merit the least favor of God.

May the Lord bless you and give you light and liberty in the gospel in the future, as he has in the past, to comfort, edify and build up his dear saints in their most holy faith is the prayer of your humble brother, if one at all.

WILSON H. GILES.

Malmaison, Va.,

ELDERS GOLD AND LESTER, DEAR BRETHREN:—Tis through the mercies of God that I am permitted to write you a few lines. We are all in peace so far as I know in this country, and our two churches in Atlanta are in a prosperous condition. There were four additions by baptism to our church two months ago, and two more last Sunday. At the West Atlanta church there were three additions by baptism on the 2nd Sunday in this month, one of whom was W. R. Burch formerly of your State, and by the by Elder Jas. A. Burch of your State came down for the purpose of baptizing his son, which he did, and Elder W. Lively the pastor, baptized the other two, and we all had

a time of rejoicing and feasting on the good things they preached unto us. Elder Burch also preached at our church an able sermon. We would be much pleased to have him visit us again. Our Association the (Yellow River) meets with Fellowship church at Tuckers station 12 miles East of Atlanta on Ga. N. & Northern R. R. on Friday before the fourth Sunday in Sept. '92.

We would be much pleased to have you visit us then. Come if possible.

The LANDMARK comes to us regularly and often gives us a real feast. Remember us when it goes well.

Yours in hope of eternal life,
H. H. GREEN.

Atlanta, Ga

DEAR BROTHER GOLD:—I was permitted to fill all of my appointments and to return home and found all well, and can truly say, "Goodness and mercy have followed me all the days of my life." I found a few scattered sheep and got them into their own fold. They are over the Blue Ridge Mountain.

I will state you a dream. Three years ago I was in trouble about visiting my churches in upper S. C. I felt that I had to go and I was not able to go, that is I did not have my expenses and I was troubled about it, and was studying how or what I should do, and I dropped to sleep and dreamed that I had a beef, a whole beef, on my shoulder to carry it up the country, and was in an old open building trying to find my way up stairs, and I could not, and I was grieved in mind because I could not find the stairs, and all at once I was in a solid glass house clear as crystal. The top of it I could not behold, and in the center of it there came down a white strip of something, and I caught hold of it, and I knew it was the fat of the

same beef I had on my shoulder. Why I knew it I can't tell. But the first thing I remember I was among my brethren up in Anderson Co. S. C., with the beef on my shoulder, and I heard a voice above speak to me from a person just above me and said to me, you must make your offering on the Carolina and Saluda Mountains, and I woke up and it was a dream and I felt that the grace of our Lord Jesus is sufficient for us in all of our trouble. I feel that my dream is now ended.

There are some Baptists over there on those mountains, and they have been a prey for corrupt and disorderly preachers calling themselves Primitive Baptists, that pretended to organize them into a Primitive Baptist church. But when they found out the disorder they repented and I baptized them Feb. 26th, 1892, five in No., by baptism, and one from before the split of Missionaries. An arm from Cool Spring church was granted to them. If any of the ministering brethren go up that way they would be gladly received. Hope they will go to see them.

Yours in hope of a better life.

THOS. BELL.

Little River, S. C.

MIDDLE CREEK.

Dear Brother Gold I wish to call attention to the church trouble at Middle Creek, and to some errors of both parties there as it seems to me.

1st. The churches of the Little River Association had been for years communing four times a year, and washing feet once a year, or connecting feet-washing with the communion one time out of four, and disconnecting it three times. This practice of both connecting and disconnecting feet-washing with the communion is not taught

in the scriptures; hence it is only a human tradition, while it is right to commune four times or oftener if we wish to, still the scriptures nowhere say that we shall both connect and disconnect feet-washing with it.

2nd. The church at Middle Creek had been taught both by precept and example, that is according to the pattern given in John 13th, to connect feet-washing with the communion, this is one reason why the Gulley party claimed the right to wash feet at every communion season, because the Master instituted only one Sacramental Supper, but I think that the Gulley party erred when they said that they would not commune when feet-washing is left off. For while it is not according to the pattern to leave it off still it seems to me that it is wrong to refuse to commune when it is left off; for although in neglecting feet-washing we neglect a duty, still it does not throw a church into disorder to neglect a duty, and it seems to me that it is equivalent to saying that a church is in disorder to refuse to commune with her for such a reason.

3rd. The Pastor at Middle Creek would not wash feet every time they communed: therefore I think it was best for all to have communed when feet-washing was left off, for there is no example in the scriptures for lay-members to lead in its observance.

4th. I am informed by brethren that the church at Middle Creek in conference agreed for all to wash feet at every communion season who wished to do so, but that afterwards the Jones party withdrew from the Gulley party because they refused to be governed by the old custom, thus making the old custom or tradition a rule to govern the church. To make any unscriptural tradition a rule or law to govern

the church is to lord it over the church, and is as much condemned by Christ as idolatry. I don't think that the Jones party meant to compel any to wash feet for they were willing to commune with non-feet-washers, still the literal construction of that traditional law is that by it all are bound to wash feet and both to connect and disconnect it with the communion.

5th. While the example and right of feet-washing is given in John 13th, very plainly the communion is not detailed by John, and many brethren are in doubt in regard to the time and place of its observance, and although it seems plain to me, still I cannot show it to some others, therefore I think it best to commune when it is left off.

6th. I think that I erred in my teaching on the subject, and that both parties at Middle Creek erred, and that it would be best for the cause generally that the churches endorse neither faction until they shall confess at least that they may have erred and agree to persist in their course no longer.

7th. May we all be enabled to see and confess our faults and fast from pride, stubbornness and self, and pray for each other and go unto the King and make supplication, and He will receive us bountifully, and we shall live in His sight and in each other's fellowship, and let those who are established on this subject bear with those who are not, for this is the spirit of Christ and of feet-washing.

I. J. TAYLOR.

La Grange, N. C.

DEAR BROTHER LESTER:—As you were so kind as to notice such a poor sinner as I feel myself to be I will try and write you my little experience, if I have any. Sometimes I feel that I am deceived in the matter, and would be deceiving the dear

people of God were I to undertake to tell it to them. I have never joined any church as you are aware, but have loved the Old School Baptists since my early childhood. I used to think they were the strangest people in the world because they would not send their children to Sunday School. I would go to hear different denominations; they would all say send your children to Sunday School and let them learn to do good or they will not go to heaven. My parents did not send their children to such places, so I thought I would try and do good at home, but the more I tried to do good the worse I got. I had paid a great deal of attention to the Christians as they called themselves. This was when I was quite young and I had not read the bible enough to know whether they read all of a verse or used just enough to suit their theory. So I thought I would look up this verse they used so often. "Work out your own salvation with fear and trembling." I found they did not see this in the same light that I did. I watched them closely and soon found they did not suit me, for I studied over the 17th verse XIX Chap. of Matthew and could find no good works there, for he said unto me, "Why callest thou me good, there is none good but one, that is God. But if thou wilt enter into life keep the commandments." I lived this life for about three years; was seventeen years of age when I found I was a poor sinner, for I had never before realized that I had only to trust in the Lord and do as he saw fit. When I first saw what a poor sinner I was I even tried to pray, but feeling ashamed of myself got up and tried to be as I had been before. I was very much troubled but did not want any one to know it. I was in that troubled condition for a while then it

would leave me and I would feel like I would never know what trouble was again, but not so, it was repeated from time to time. The only place I can find comfort is with the dear old Baptists. Some of my young associates accuse me of being one. I deny it and try to hide the love I have for them, not because I don't think them a good people, but because I feel them so much above me. I do not care to go to any other meeting for they are the only people that preach what I believe, and if there is no preaching, I love to be among them and hear them talk of the goodness of God, altho' I feel myself in the wrong place in the house with such a good people, but it is my desire to go and I cannot stay away. Sometimes I go to preaching feeling so cold, and so different from any one else, I wish I had stayed at home, but when you get to preaching I forget my troubles, after preaching I will tell some one what a feast I have had. Then I will go home and grieve for fear I have acted a hypocrite in going. I go on this way from month to month. Sometimes I think I will come before the church and tell them my feelings, but I feel so unworthy, and unfit to be among you that is the only reason I can give for staying away from the people I loved so long. Sometimes I cry, can a mortal be found surrounded with trouble like me, for I did not know there was any one that has had such trials as I have until I began reading the LANDMARK, and *Signs of the Times*. I have read some experiences that told my own condition better than I can tell it myself. For fear of worrying your patience as this is the first time I ever tried to tell any of the Lord's dealings with me, I will close, hoping you will excuse this awkward way I have of replying to your request.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

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EDITORIAL.

WATER—WINE.

A friend requests my view of John 2 : 5--8 :

"His mother saith unto the servants, whatsoever he saith unto you do it

And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece

Jesus saith unto them, fill the water-pots with water. And they filled them up to the brim.

And he saith unto them. Draw out now, and bear unto the governor of the feast. And they bare it."

This was the beginning of the miracles of Christ or his first one. Then he wrought no miracle when he was a child or growing up, for this one was wrought after his baptism, and he was about thirty years old before he was baptized. His youth was passed in the peaceful, quiet, true obedience of a child to its parents, such as the law commands. He labored or worked and was a carpenter. All children should be subject to their parents and should labor. Instead of spending their time in dressing, visiting and foolish pleasure, they should be taught some useful business for a living.

There was no wine at this mar-

riage. It is evident that the Jews drank wine, and that it was not condemned, although drunkenness is condemned. There is condemnation of drunkenness in your own conscience if you are right.

The mother of Jesus had told the people to do whatever he said. What deep thoughts must have been pondered in her heart, and what strange and powerful emotions must have struggled within her. While by nature she was no purer than other women, yet what honor is given her. She shall be called blessed by all generations—not worshipped however any more than another woman.

The mother of us all is the covenant of grace, and she is the free woman. The mother of King Jesus crowns him in the day of his espousals with a crown of love in the day of the gladness of her heart. The grace of God teaches us to obey and serve Jesus and to do whatsoever he commands us.

When his mother tells Jesus they have no wine his answer is, woman, mine is not yet come. However He came to fulfill the law. Wine is an emblem of gladness. Wine makes glad the heart of God and man. But the law has no power thus to bless and make glad. Hence there is no wine for this feast. How empty are all the feasts of the Jews where there is no grace in the heart.

The Jews had their manner of purifying by water which is the natural element used for washing. Six water pots empty were there. Jesus commands them to be filled

with water. The six days work of the Jewish law must be performed. But spiritually it had never been done. However Jesus came to do this. He fills the measure full. He commands the servants to draw out of these pots and bear to the Governor of the feast. This they do. But is it water they bear? No, it is wine and of the best. When we in truth obey Jesus how blest is the wine. We may think it nothing but a cup of cold water, but in the hand of the obedient under the word of Jesus it becomes the best wine of my beloved causing the lips of God's people to speak forth his praise.

All the work of Jesus is the best wine. He fulfills the law of Moses his servant, and turns the captivity of his people and they drink of the spiced wine and are filled with gladness and joy. It is a feast of fat things, of wine on the lees well refined—pure.

In the work of this miracle Jesus by deed prophesied of the character of his kingdom, and set forth what he himself would do. He would bring forth the best wine last, he would cause rejoicing and singing and music and gladness at the marriage of the lamb when, as a bridegroom coming out of his chamber, or a strong man rejoicing to run a race in the day of his espousal and the gladness of his heart, there should be the revelation of the glory of Jesus as he brings the goodly dower to endow and beautify his bride. A marriage is naturally a time of rejoicing and gladness among people,

and a time of feasting. So at this feast Jesus is present and gladdens this feast with the best wine.

There is no great noise. He shall not strive, nor cry, nor lift up his voice in the street. No effort as men make does Jesus put forth. How gently, sweetly, graciously does Jesus perform his choice and wonderful work, a still small voice, the shout of grace, grace unto it. So mysterious and hidden—unknown to man—is this work, that ere he is aware it is done, and he knows it is not of man. The work is done ere we know it, and we reap the benefit and gather the ripe fruit. We drink of this spiced wine of the pomegranate and forget our poverty and remember our misery no more.

This wine never causes drunkenness. It typifies grace that fills the vessels of mercy with praise to God. The grace of God teaches us to live soberly and righteously in this present evil world, and it also humbles us to know that it is not of us. As the ruler of the feast, the governor knew not whence this wine came, so the rulers of this world know not whence Jesus is, nor who he is; but the true servants of Jesus know, and this exalts Jesus. For the glory of a king is to hide a thing, and this while hidden from the ruling principles of the world is revealed to the humble or true servants of the Lord.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER:—Please give you views on Luke 8: 45, 46. Why did Jesus ask, "who touched him?" Did not

he know who touched him?

Your unworthy brother, if one at all.

M. M. MORRIS.

Remarks.

The special point brother Morris asks about is, Why Jesus asked "who touched him?"

Until the Lord teaches us we know nothing of the truth: but so far as he teaches his people they know the truth: and the Lord teaches all his people and teaches them all to profit. We do not think that Jesus asked this question for information, for he needed not even then in the lowest manifestation of the flesh that any man should teach him any thing, for he knew all things about man. He made man and shall he not know what is in him?

Nor did he ask this question from any idle curiosity as men often talk merely to be talking. For he did nothing without a reason or the best of causes, nor did he say anything without a good reason.

Faith in the heart of this distressed woman was uttering wonderful truth, and owning the blessed power of Jesus. She said within herself, "If I may but touch his garment I shall be whole of this disease."

On the hem of the garment of the high priest was fixed golden bells and pomegranates, a golden bell and a pomegranate; see Exodus 38: 43, 34. These were to be on him when he ministered before the Lord, and his sound should be heard that he die not. Then this was an emblem of life and life-giving power.

and pure, spiritual, holy life that had no decay of sin nor smell of death or its foul odor, but gave a goodly smell.

But Jesus alone hath immortality. Who only hath immortality dwelling in light unapproachable. 1st Tim. 6: 16.

We find in him the gracious and blessed power of giving life as well as healing the sick, and this treasure is not hid in him for no purpose but to be freely given to them for whom it is prepared; accordingly we find that when he appeared on earth his people believed him and came and touched the hem of his garment and were made perfectly whole: Matt. 14: 36. All that had the faith of Christ were permitted to touch the hem of his garment and were made whole. How surely the Scripture is fulfilled that exalts Jesus the hope of glory in us. In Jesus is all fulness of grace and truth. The faith of Jesus in this woman directed her to him, and hence she said within herself, if I may but touch his garment I shall be whole (Matt. 9: 21.) How truly this faith honors Jesus as Lord of all and healer of diseases, and leads its favored possessor to him always, and he always honors this faith. For it is born of God therefore it overcomes the world.

As soon as she touched him she was healed. But this could not be hid, although it is the disposition of the poor healed to hide this, or tell no man, for they feel so unworthy and too little to be noticed, hence they are afraid to confess that blessed name; but it must be

proclaimed from the housetop. Jesus said, "Who touched me?" All denied. But Jesus said "somebody hath touched me, for I perceive that virtue hath gone out of me." One might have touched his person without faith and there would have gone forth no healing or virtue. But this was the touch of faith. Virtue, healing, had gone out of him, and hence she was healed. He is touched with the feeling of our infirmities. She had been oppressed with that infirmity about twelve years. Neither could any man heal her, although she had spent all her living on physicians desiring such healing.

There is no such friend as Jesus to the afflicted. He is joined to his people and is touched with the very feeling of their infirmities, or compassed with infirmity so that he is within reach of those in distress.

So when one gets in deep distress because of sin he is just where Jesus was in the flesh.

Jesus knows our weakness and he feels the healing as it reaches his people, for he rejoices in their healing. No healing virtue from Jesus can ever pass to his needy ones without his perceiving it.

They must confess his name before men and give the glory of the healing all to him. He is crowned Lord of all in the day of his espousals and in the day of the gladness of his heart.

As the joints of the body touch each other and receive and minister strength one to another, Jesus the head and life of his people yields healing and joy to the members of

his body, and the tried and distressed come near to him, and receive virtue or healing.

Can they find this among men? Does shaking hands with a preacher give this healing? No. It is not given this way. There is no instance in which an apostle ever claimed to impart such virtue by handshaking.

How then can you now touch Jesus and receive this healing for he is not here on earth in a body of flesh so that he may be touched literally! Have you faith? Add to your faith virtue. When there is faith healing follows. Good works follow as the fruit. He that has faith receives healing. Faith feeds the hungry soul of him that has faith, and puts on him the divine righteousness.

The words of Scripture are not unmeaning phrases. They are always prophetic and therefore all are or will be fulfilled. When it is commanded to add to your faith virtue this shall surely be fulfilled.

The great reason why those oppressed with infirmity go to Jesus is because he is touched with the feeling of our infirmities, and he is with the church and in the church by the spirit, for the Holy Ghost the comforter takes the things of Christ and shows them unto us. Jesus is far more present in his people and in the hearts of all believers than he was while in the flesh. For he that believeth on him greater works than those shall he do because Jesus goes to the Father. Faith works by love, purifies the heart, and overcomes the world.

Show me thy faith without thy works, but this cannot be done: for faith that hath not works is dead being alone. James says, I will show you my faith by my works. That is the only way that it can be done. The fruit or saving, healing or delivering power of faith is in the work, fruit or result, the work of faith.

This woman had faith, hence she said in her heart if I may touch his garment I shall be whole. At once she touched him. For surely she desired to be healed. For this she had spent all her living. So she comes and touches and instantly she is healed, and she felt in herself she was healed. He that believeth hath the witness in himself.

When called upon to own it she, seeing that it was known that she was healed, fell down before him confessing all. Then follow good words of cheer from Jesus, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

These are the gracious words of Jesus to this blest one. Happy are they that trust in Jesus unto the obedience of faith. There is need of such confession and such obedience of faith now on the part of his people. When the Son of man cometh shall he find faith on the earth? This question says he scarcely will find it. Although God is sure to avenge his own elect which cry day and night unto him, yet how few pray, how many have faith.

There is the answer of a good conscience, a healing in power felt

in the touch of faith in Jesus or in the obedient one that follows Jesus. To follow Jesus is to forsake all others and commit ones care entirely to him. That woman left all her earthly physicians before she went to him. Jesus knew her as one of his daughters and revealed himself graciously in the healing. Virtue or salvation was manifested—felt in her as she was healed. That is the only way we know Jesus. A head notion of him is not what we need, but his virtue or healing, saving power in us is our assurance that we know him and that he knows us. To know him in the power of his resurrection and the fellowship of his suffering being conformable to his death is the most excellent of all knowledge.

It is heaven to know, confess and follow Jesus. P. D. G.

DEAR BROTHER GOLD:—I had the pleasure of baptising 16 at Salem church, Floyd Co., Va., on yesterday. Much interest seems to be taken in our meetings at that place. I visit them once a month when I am able and always meet large congregations when the weather is favorable. May this gathering be the beginning of a great revival of true and vital religion in that section of country. We have no mourners' benches or protracted meetings. The Lord worketh all after the counsel of his own will, and to Him be all the praise. Pray for us.

Truly yours.

J. C. HALL.

Gogginsville, Va, Aug. 15th, 1892.

Visitors by Railroad to Kehukee Association will call for reduced fare when they buy tickets.

DEAR BROTHER GOLD:—Now I have an important question to ask you, and will here state the reason why. Some time ago a negro professing to be the President of a Theological College came into Elder E. C. Smith's store in the town of Beaufort, and presented to him a subscription list, and asked him to subscribe something towards educating young men to preach. Elder Smith refused, and the negro very readily informed him that he had your name and showed it to him with \$1.00 subscribed for that purpose. Now my question is this: Did you sign that paper and subscribe the \$1.00, or was your name forged? I hope you will answer this as early as possible.

We have had two good meetings since I returned home. I baptized one at each meeting. We are all well.

Affectionately,

L. H. HARDY.

Remark:

I have some recollection of a colored man (negro) coming to me and asking for a contribution to help educate colored young men, and I gave him one dollar. I did not look at the heading of his list, not supposing that the negro would lie and deceive in that manner.

I would not give money nor anything else to encourage a school to teach men to preach—for I do not believe the Lord authorizes any such thing.

Some people are fond of deceiving and wronging others to carry their measures. Moral. Hereafter let me be careful about whom I help, and what it is for.

P. D. G.

OBITUARY.

LITTLE MAUDY.

Please publish in the *LANDMARK* the death of a little infant girl of J. P. and Martha J. Worrell's, which took place the 9th of May, 1892. It was about 15 months old, was a bright, promising, healthy child, as far as we knew; but was suddenly taken with Flux on the 6th of May, and its sufferings were intense, and only lived till the evening of the 9th about sunset when it fell quietly asleep in the arms of Jesus. A short time before it died it caught hold of its mother and hugged her, and, altho' it could not speak a word, looked as though it wished to say dear Ma I have to leave you. All that knew little Maudy only knew her to love her, and during her short spell of sickness, although suffering so great she seemed to have a heavenly smile on her face. Parents, you should console yourselves with the sweet thought that little Maudy is in that better world praising the God that gave it to you, for it is the Lord that giveth, and the Lord taketh away, and blessed be His holy name. Oh, that He would reconcile us all to His will at all times.

N. J. COMBS.

Gladesboro, Va.

SALLIE HODGE.

By request of the relatives of the deceased mother in the flesh and sister in the church of Christ, I send you for publication the most horrible death of our beloved sister, Sallie Hodge. She has left behind two sons grown, and married, and lovers of the doctrine and principles that she loved so well for many years of her life. Sister Hodge lived with her oldest son William Hodge. He who holds in his own hands the issues of life and of death, sent the summons to her that called her away on the 27th of March, 1892, in the 75th year of her life. The circumstances of her death were peculiarly sad. She was taken sick with the La grippe about the 1st of February, and was a great sufferer for several weeks, but finely recovered from the attack. On the night of the 18th of March she awoke her granddaughter who slept in the room with her, and asked her to get up and build a fire, which she did, and sister Hodge got up and was standing in front of the fire when her grand-daughter left the room for a

minute, and on returning to the room found her aged grand-mother's clothing had caught fire. The excited grand-daughter screamed to the fullest extent of her voice, to wake the rest of the family, and when the other members of the family got to the room the flames had reached near her bed. Her son caught her in his arms and ran out of the house with her, where they succeeded in extinguishing the flames, but not until she was badly burned. She lived for nine days, when she died after suffering intense agony. Sister Hodge had been a consistent member of the Primitive Baptist Church for many years. Her funeral was preached by the unworthy writer of this obituary from Judges 13th Chap., 20th Verse. "For it came to pass when the flame went up toward heaven from of the altar, that the angel of the Lord ascended in the flame of the altar; and Manohah and his wife looked on it and fell on their faces to the ground." I don't think I ever attempted to address a more attentive and anxious congregation in all my life. My own feelings were a little different from what they had ever been when endeavoring to preach on a funeral occasion. May God bless the bereaved ones O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin. Because I live, so saith Christ, ye shall live also, and behold I live forever more. What blessed hope we have in Christ.

Yours to serve in hope of eternal life.

H. F. PEEDIN.

IDA F. WARREN.

Ida F. Warren fell asleep in Jesus the 2nd of Feb., 1892. She was the daughter of J. F. and N. L. Compton, was born May 14th, 1866, in Orange county, and was married to J. N. Warren, Feb. 9th, 1890, who was to her all a husband could be. Her married life was short, although she enjoyed it even with great afflictions. She was a great sufferer of consumption. All medical aid and every attention from her husband, her family and neighbors were given her freely. Her sufferings were long, but she bore them with great patience—only longed to be at rest. She never made a public profession of faith in Christ, but a few months before her death she told her mother of a little hope, saying at times she felt like that hope was so small it would not carry her through; but that little hope was strengthened by a

higher power and safely landed her on the other shore to dwell with Angels forevermore. On Friday before she died Tuesday night, she said she couldn't live, and had known for some time she couldn't. She was only waiting and asked herself the question every day will it be to-day? She asked all that were near, and dear to her, not to grieve for her, as she would be better off, but knew they would, as it was natural. On Monday night following a few minutes after seven o'clock she was taken worse. She asked if that was not death? Being told it was, she raised her hands in praise to God, and expressed a wish to walk the floor and praise God. She told her husband and each member of the family good bye, and kissed them with as much composure as if she were only going on a short visit. All through that night and next day she talked incessantly of going home, and how long it would be before she would go. She was not suffering any great pain then, she was lying helpless as a babe, waiting patiently for the Angel of love to bear her soul to heaven above. She was perfectly resigned to death, only a little impatient. She said her death was like her sickness, it was long. She would raise her eyes and wave her hands heavenward as though she was beckoning to some one, and asked why they didn't come. She seemed perfectly happy in death; her face was never more brilliant than then, giving each and every one that went near her a pleasant smile. That night a few minutes after 8 o'clock she quietly fell asleep in Jesus.

"Asleep in Jesus blessed sleep
From whence none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

She left a kind husband and indulgent father, a good step-mother, two brothers and three sisters to mourn her loss, but we feel to hope that our loss will be her eternal gain.

Gone from a world of trouble,
Reached a fairer shore,
Dear one we miss thee sadly,
But we should weep no more,
For we know how the tired spirit
Sighed and longed for rest.
Till God in his kind mercy
Sheltered thee on his breast.

Thou art gone from us dear Ida
To reign with angels above,
To rest forever with Jesus
And live in his precious love

SUDIE.

SISTER TRECV FARMER

Daughter of Joseph and Sallie Barnes was born August 21, 1809, and married to Isaac Farmer Dec. 10 1828, unto them were born 7 children, and 2 of them are now living. Sister Farmer joined the Toisnot Primitive Baptist church June 28 1889, was Baptized by Elder A. J. Moore, having had a hope ever since 18 years old. She died Jan. 23rd 1892 five minutes to eleven o'clock, a. m. was willing to leave this world of trouble and take her abode in the arms of Jesus, had no special disease, but had served her number of days out in this life which were 82 years 5 months and 2 days. Sister Farmer was loved by all that knew her. She was a butiful child, a loving and affectionate wife, and a true and loving mother. She died at her daughter's, sister Susan Dixon who rendered unto all of her needs all that lay in her power. As a church member sister Farmer was ever true to her duties when able. Her traits as a sister were worthy of the pattern of all Baptists. As the Apostle said, Blessed are they that die in the Lord, which I can safely say that the departed sister did.

May the sorrowing hearts of those who loved her be comforted with the thought that death is swallowed up of life, and the dear aged saints is gone to rest in the bosom of her God.

Done by order of the Conference January 23rd, 1892.

ELDER A. J. MOORE, Mod,
H. D. BARNES, Clk.

MARTHA M. HICKS.

I will try and write a few lines concerning my mother's death. She was born in 1824 and died the 13th of December in 1891. She was the daughter of Jarret and Joannah Tingen, and was married to Moses P. Hicks. She bore him eight children, and was left a widow the year the war began. She had a hard time with raising her children. She raised them all to be grown and married, except two. She was the grand mother of thirty six grand children.

My mother was a hard working woman. All that knew her thought well of her. She has been a member of the Primitive Baptist church nineteen years this August. She had been a Methodist and said she wanted to be baptized, and they would not baptize her because she was sprinkled when she was small, and she became dissatisfied with them and joined the Baptists and was baptized. She said she was better satisfied. She remained a consistent member of Flat River church until two years ago she moved her membership to Sarl because more convenient to her. She has been afflicted several years with that awful disease Consumption. She was attacked also with LaGrippe and bore

her sickness with much patience. A few minutes before death she said, how long have I been singing that song? I asked her what song she was singing? She said "Come thou fount of every blessing." That was the last word she said. She went off without a struggle. I do believe mother is at rest.

I hope to meet my mother in that happy, happy land,
Where we will sing together with the happy angel band.

I will never forget my mother until the time will be no more with me. I have often heard her sing,

"Oh land of rest for thee I sigh,
When will the moment come."

Her daughter,
EMILY S. TINGEN.

WILLIAM HARRIS.

By request of Sister Zilphia Harris I send you for publication the obituary of her husband Brother William Harris who departed this life Oct. the 15th, 1891. I am unable to state the date in which our brother was born, as I have no record of his age. However he was comparatively young, although he was twice married. He was married the first time Dec. 14th, 1882 to the writer's daughter, Elizabeth Roberts, by whom he had two children. She died Nov. 22, 1885 just two days after the death of her first child. On the night of the 22nd the infant died, and was buried the following day with its mother, thus leaving dear Billie all alone. After the death of his wife and children he moved in the house with me and family, and thus remained till he was married the second time. On Saturday before the 4th Sunday in June 1886 he related to the church at Friendship the dealings of the Lord with him, and was baptized the following day by the unworthy writer. During the same year (in the fall) he was married to Zilphia A. Roberts, the daughter of Elkanah Roberts, (my brother) with whom he lived till the Lord called him home. He has left behind him to mourn their loss a dear wife with two small children, together with other relatives, many brethren, sisters and friends, but they mourn not as those who have no hope; for we have reason to believe that our brother fell asleep in Jesus.

Billie was indeed a good boy. He was a kind and faithful husband, an untiring and tender father, and hospitable and willing neighbor, one only had to become acquainted with brother Harris to love him. But he is gone from the trouble to come.

May God bless our dear sister and her little fatherless children, keeping them from the evil of this sinful world is the prayer of the unworthy writer.

JOHN R. ROBERTS.

ASSOCIATIONAL.

DEAR BROTHER GOLD:—Please state in the LANDMARK that the next session of the Seven Mile Primitive Baptist Association is appointed to be held, the Lord willing, with the Church at Oak Forest Meeting House, Johnston Co., N. C., commencing on Friday before the 3rd Sunday in September, 1892. The Meeting House is about 7 miles South of Four Oaks, where brethren and friends will be met and conveyed to the place. Those coming from the South will reach Four Oaks Thursday about 11:30 A. M. Those coming from the North will arrive Thursday about 3:50 P. M. Brethren are invited to attend, especially Ministers.

CORNELIUS HODGES.

The Black Creek Association will be held with the church at Beulah, Johnston Co. N. C., October 21, 22 and 23rd. Ministers and brethren are cordially invited to attend that have the mind to be with us in our deliberations. They will be met at Selma on the N. C. R. R. on the 20th, also at Kenly on the Wilson Short Cut on the 20th.

HIRAM HATCHER, C'k.

The White Oak Association will be held, the Lord willing, at Hadnot's Creek, Carteret Co., N. C., to commence at 11 o'clock on Saturday before the third Sunday in October, 1892. We hope to see many of our brethren, sisters, and friends there. Those coming by rail will come on the A. & N. C. R. R., to Newport, 17 miles from the place of meeting, on Thursday night before, and we will try to take care of them, and fix conveyance for them to and from the Association. I request however that any persons wishing conveyance from Newport to the Association would write to me as soon as they can after read-

ing this notice, so that I may know how much conveyance to prepare.

I JONES, Mod.

L. H. HARDY, Cl'k.
Newport, N. C.

The 127th Annual Session of the Kehukée Association is to be held, the Lord willing, with the Church at Little Creek (Conetoe,) in Edgecombe Co., N. C., eight miles east of Tarboro, Saturday Sunday, and Monday, Oct. 1st, 2nd, and 3rd, 1892. The Albermarle and Raleigh Branch of the Wilmington and Weldon Railroad runs in less than half a mile of the meeting house. The train goes West in the forenoon, and East in the afternoon. Visitors by railroad from a distance should reach Tarboro Friday evening, Sept. 30th, and come on the same train to Conetoe where they will be met and cared for. Visitors from the East should take train at Plymouth, or at some other station on the Albermarle and Raleigh R. or on the Scotland Neck Branch of the Wilmington and Weldon R. R., Friday morning. All friends of the gospel truth are invited to meet with us.

S. HASSELL, Mod.

M. T. LAWRENCE, Cl'k.

BROTHER GOLD:—Please publish in LANDMARK that the sixty-first Annual or Fall session of the Bear Creek Primitive Baptist Association is appointed to be held with the church at Bethany, Anson Co., N. C., nine miles South of Wadesboro, and eight miles West of Morven, which session is to commence Saturday before the 1st Sunday in October, 1892. Primitive Baptists generally are invited, and especially Ministers, as we have a desire to meet our Brethren on such occasions.

A. J. HUNNEYCUTT, Cl'k.

BROTHER GOLD:—Please state in the LANDMARK that the 62nd session of the Contentnea Primitive Baptist Association is appointed to be held at Sandy Grove Meeting House, Beaufort Co., N. C., and to commence on Saturday before the 2nd Sunday in October next at 11 o'clock a. m.

Brethren and messengers going by Railroad from above Newbern will go down to Newbern Thursday evening, and those from below Newbern will come to Newbern Friday morning, and all cross over Fowler's Ferry by 10 o'clock on Friday.

Those traveling by water will be met at Aurora Friday evening. All who expect to go either by Railroad or water and want conveyance will please write to Bro. G. M. Hardy, or Eler J. R. Rowe, Aurora, N. C., notifying them as the meeting house is 23 miles north east of Newbern, and five miles from Aurora. May the Lord bless many to come.

Yours in affection,

JOHN W. GARDNER, Mod.

L. J. H. MEWBORN, Clerk.

DEAR BROTHER GOLD:—Will you please publish in LANDMARK that our Mayo Association at Piney Grove Meeting House will commence on Friday before the 3rd Sunday in October, 1892. Piney Grove meeting house is about fifteen Miles from Walnut Cove Station, about three miles North of Piedmont Springs. Any wishing conveyance from Walnut Cove can drop me notice, and I will meet them at Walnut Cove on Thursday before.

W. J. FAGG.

Jewell, N. C.

DEAR BROTHER GOLD:—You will please publish in your LANDMARK that the Little River Primitive Baptist Association is appointed to

convene with the church at Salem Meeting House, Johnston Co., N. C., about nine miles East of Clayton, Johnston Co., N. C., to commence on Friday before the last Sunday in September, 1892. We cordially invite the ministering brethren and others to visit us. Those coming from the West will be at Clayton half past one p. m., those from the East about five o'clock, p. m., the same day. Come and see us. Done by order of the Conference, Saturday before the 3rd Sunday in July, 1892.

H. H. ANDERSON, Ch. Cl'k.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

ELDERS B. H. WOOTEN & J. E. ADAMS.

Upper Black Creek Monday after 4th Sunday in Sept.

Wilson.....Tuesday
Moore.....Wednesday
Lower Town Creek.....Thursday
Tarboro.....Friday
Great Swamp.....Tuesday after 1st Sunday in October.

Red Banks.....Wednesday
Galloways.....Thursday
Blounts Creek.....Friday
They will need conveyance.

E. C. SMITH.

Saturday and 2nd Sunday in September, Bethel, Pamlico County, N. C.

Monday.....Sandy Grove
Tuesday.....Blounts Creek
Wednesday.....Singleton
Thursday.....Smithwick Creek
Friday.....Bear Grass
Saturday.....Skewarkey
3rd Sunday.....Spring Green
Monday.....Hamilton
Tuesday.....Flat Swamp
Wednesday.....Briery Swamp
Thursday.....Great Swamp
Thursday night.....Greenville
Saturday and 4th Sunday.....Meadow
Monday.....Autrey's Creek
Tuesday.....Town Creek
Wednesday.....Union
Thursday.....Mill Branch
Friday.....Falls
Saturday.....Castalia
1st Sunday in October.....Peach Tree
Monday.....Hickory Rock
Tuesday.....Cedar Grove
Wednesday.....Dutchville

Thursday.....Camp Creek
Friday.....Tar River
Saturday.....Suri
2d Sunday.....Shiloh
Monday.....Stories' Creek
Tuesday.....Roxboro
Wednesday.....Flat River
Thursday.....Wheelers
Friday.....Prospect Hill
Saturday.....Harmony
3d Sunday.....Mt Lebanon
Monday.....Eno
Tuesday morning and night.....Durham
Wednesday.....Bro. J. R. Youngs
Thence to Black Creek Association.

J. W. GARDNER AND T. C. HART.

Chapel.....Mon. after 3rd Sunday in Sept
Cross Roads.....Tuesday
Beulah.....Wednesday
Creech's.....Thursday
Thence to Little River Association.

J. M. HARRIS.

Flat Swamp Tuesday after 1st Sunday in October
Briery Swamp.....Wednesday
Washington.....Thursday
He will need conveyance.

L. E. EVERETT.

Galloways.....September 12
Red Banks.....13
Greenville.....14
Great Swamp.....15
Briery Swamp.....16
Flat Swamp.....17
Conohoe.....18
Old Sparta.....19
Old Town Creek.....20
Upper Town Creek.....22
Moore.....23
Wilson.....24
Toisnot.....25
Mill Branch.....26
Pleasant Hill.....27
Tarboro.....28
Hobgood.....29
He will need conveyance.

RECEIPTS.

ALA—Geo R Hardwicke 1 50.
TEXAS—J M Blackshear 2 00.
VA—T Johnson 2 65.
N C—C L Gardner 3 00 Ransom Gully 2 00
By J S Morris 1 50 J R Hester 3 00 Mrs M A
Ricks 2 00 M W Edmundson 2 00 Elder G
Bryant 2 00

SISTER PARKER'S BOOK.

Sister Mary Parker's Book, price \$1 per copy, is on hand for sale at this office. The book is highly interesting, and the proceeds are for the benefit of a suffering saint

"MEDITATIONS ON PORTIONS OF THE WORD."

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Address to Elder Silas H. Durand, Southampton, Bucks Co. Pa., or to Editor of Zion's LANDMARK.

HYMN AND TUNE BOOK.

The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints
In sweetest union bound."

The price is reduced to One Dollar. Per doz. \$9. Those ordering by mail will send ten cents additional for postage. The money must accompany the orders.

SILAS H. DURAND,
P. G. LESTER.

Southampton, Pa., Aug 2, 1892.

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The 16th Session will open Tuesday, Nov. 1st, 1892, and Continue 20 weeks. Rates reasonable.

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Pupils will be met at Burlington and Reidsville Oct. 31st, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

Address,
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WILMINGTON & WELDON R.R. and Branch. S.—Cond. Schedule. TRAINS GOING SOUTH.

DATED Aug. 7, 1892.	No. 27, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex- Sundays.
Lv Weldon.....	12:30 p.m.	5:45 p.m.	6:00 a.m.
Ar Rocky Mt.....	1:40 p.m.	6:30 p.m.	7:09 a.m.
Ar Tarboro.....	*2:18 p.m.	.....	.....
Lv Tarboro.....	12:28 p.m.	6:20 p.m.	7:40 a.m.
Ar Wilson.....	1:18 p.m.	7:00 p.m.	.....
Lv Wilson.....	*2:30 p.m.	.....	.....
Ar Selma.....	3:25 p.m.	.....	.....
Ar Fayetteville.....	5:20 p.m.	.....	.....
Lv Goldsboro.....	3:15 p.m.	7:40 a.m.	8:30 a.m.
Lv Warsaw.....	4:14 p.m.	.....	9:30 a.m.
Ar Magnolia.....	4:27 p.m.	8:40 p.m.	9:44 a.m.
Ar Wilmington.....	6:00 p.m.	9:55 p.m.	11:25 a.m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 40, Daily, ex- Sundays.
Lv Wilmington.....	12:35 a.m.	9:15 a.m.	4:20 p.m.
Lv Magnolia.....	1:54 a.m.	10:57 a.m.	6:02 p.m.
Lv Warsaw.....	.....	11:11 a.m.	6:15 p.m.
Ar Goldsboro.....	2:55 a.m.	12:05 p.m.	7:10 p.m.
Lv Fayetteville.....	.....	7:30 a.m.	.....
Ar Selma.....	1:35 a.m.	11:31 a.m.	.....
Ar Wilson.....	.....	12:30 p.m.	.....
Lv Wilson.....	3:35 a.m.	12:58 p.m.	8:04 p.m.
Ar Rocky Mt.....	4:03 a.m.	1:30 p.m.	8:30 p.m.
Ar Tarboro.....	6:30 a.m.	*2:18 p.m.	.....
Lv Tarboro.....	.....	12:58 p.m.	.....
Ar Weldon.....	5:05 a.m.	2:55 p.m.	10:00 p.m.

* Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4:00 p.m., Halifax 4:22 p.m., arrives Scotland Neck at 5:15 p.m., Greenville 6:23 p.m., Kinston, 8:00 p.m. Returning leaves Kinston, 7:10 a.m., Greenville 8:25 a.m., Halifax at 11:00 a.m. Weldon 11:25 a.m., daily except Sunday.

Trains on Washington Branch leave Washington 7:00 a.m. Arriving A. & R. Junction 8:40 a.m. returning leave A. & R. Junction 7:10 p.m., arrive at Washington 8:45 p.m. Daily except Sunday. Connects with trains on Ablesmarle & Raleigh R.R. & Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R.R. daily, except Sunday, 4:40 p.m., Sunday 3:00 p.m., arrive Williamston, N. C., 7:03 p.m., 4:20 p.m. Plymouth 5:30 p.m., 5:20 p.m. Returning, leaves Plymouth N. C., daily, except Sunday, 6:00 a.m., Sunday, 9:00 a.m., Williams 7:30 a.m., 9:55 a.m., arrive Tarboro, N. C., 10:40 a.m., 11:20 a.m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 5:30 a.m., arrive Rowland 7:12 p.m. Returning leave Rowland 2:35 a.m., arrive Fayetteville 9:20 a.m. Daily except Sunday.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a.m., arrive Smithfield, N. C., 7:30 a.m. Returning, leaves Smithfield, N. C., 8:00 a.m., arrive Goldsboro, N. C., 9:30 a.m.

Train on Nashville Branch leaves Rocky Mount at 6:40 p.m., arrives Nashville 7:15 p.m., Spring Hope 7:40 p.m. Returning leaves Spring Hope 8:00 a.m., Nashville 8:35 a.m., Rocky Mount 9:15 a.m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:20 p.m., and 11:15 a.m. Returning leaves Clinton at 8:20 a.m., and 3:10 p.m., Connecting at Warsaw with Nos. 41, 40, 43, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North, via Norfolk.

JNO. F. DIVINE,
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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B. B. B. and can cheerfully recommend them to their brethren and mankind in general, and to those we refer to: Eld J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. J. S. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lund, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud, Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

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P. D. GOLD.

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CAPE FEAR & YADKIN VALLEY R. R. COMPANY.

Cond. Schedule—In effect Aug. 10, 1892.

S. Bound Daily. No. 1	MAIN LINE.	N. Bound Daily. No. 2
11 10 p.m.	Ar. Wilmington,.....Lv	5 00 a.m.
7 55 p.m.	Lv. Fayetteville,.....Ar	8 02 a.m.
7 30 p.m.	Ar. Fayetteville,.....Lv	8 27 a.m.
6 10 p.m.	Lv. Sanford,.....Lv	9 45 a.m.
4 15 p.m.	Ar. Climax,.....Lv	11 41 a.m.
3 50 p.m.	Lv. Greensboro,.....Lv	12 15 p.m.
3 35 p.m.	Ar. Greensboro,.....Lv	12 25 p.m.
2 55 p.m.	Lv. Stokesdale,.....Lv	1 22 p.m.
2 30 p.m.	Lv. N. & W. Pct. W. Cove, Ar	1 55 p.m.
1 55 p.m.	Ar. N. & W. Pct. W. Cove, Lv	2 33 p.m.
1 22 p.m.	Lv. Rural Hall,.....Lv	3 04 p.m.
12 00 p.m.	Lv. Mt. Airy,.....Ar	4 25 p.m.
S. Bound Daily. No. 3	Bennettsville Div.	N. Bound Daily. No. 4
10 45 p.m.	Ar. Bennettsville,.....Lv	5 00 a.m.
9 22 p.m.	Ar. Maxton,.....Lv	6 30 a.m.
8 52 p.m.	Ar. Red Springs,.....Lv	7 02 a.m.
8 15 p.m.	Ar. Hope Mills,.....Lv	7 43 a.m.
7 40 p.m.	Lv. Fayetteville,.....Ar	8 02 a.m.
S. Bound Daily Ex. Sunday. No. 15	Factory and Madison Branches.	N. Bound Daily Ex. Sunday. No. 16
7 40 p.m.	Ar. Ramsburg,.....Lv	7 15 a.m.
5 40 p.m.	Lv. Climax,.....Ar	7 35 a.m.
4 45 p.m.	Lv. Greensboro,.....Ar	10 00 a.m.
4 25 p.m.	Ar. Greensboro,.....Lv	10 30 a.m.
3 10 p.m.	Lv. Stokesdale,.....Lv	11 55 a.m.
1 45 p.m.	Lv. Madison,.....Ar	12 45 p.m.

Train No. 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and western R. R. for Winston-Salem, Roanoke and points south and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Morehead, Charlotte, Athens, Macon and all points South and South-West.

Pullman Palace Sleeping Car on Seaboard Air Line trains North and South from Sanford and on Norfolk & Western trains north and West from Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points South of Sanford will arrive at Raleigh at 11 15 A. M., and have five hours in Raleigh and reach home the same day.

Ample time is given passengers for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

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Gen'l Mgr'r. Gen'l Pas. Agt.

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VOL. 25.

OCTOBER 1, 1892.

NO. 21.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

For single subscribers \$1.50 per year. The getting up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new postoffices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his postoffice.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Postal Note, Check, or Draft, or Registered Letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.,

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

SKETCHES OF EXPERIENCE
OF SISTER ALLSBROOK, A
VERY MUCH FAVORED ONE
IN THE REVELATION OF
GRACE. P. D. G.

DEAR BROTHER GOLD:—I feel impressed to write a short sketch of the dealings of the Lord with mother. When first struck under conviction she was alone. She heard a voice saying you are dying and going to hell. She ran in the field to father and asked him to go after Elder Cooper, that she was dying and going to hell. He was so far off, father went over and got a good old Christian lady, who came with her hymn book and bible, read and sang to her, but that did no good. Of all, she was the most miserable, couldn't eat nor sleep, was willing to swap chances with anything. Father would get up at night, make a light, sit and hold her and talk to her. She was afraid for the light to go out. She dreamed Satan was after her, she climbed a tree, and it bowed down to him, there they battled, but she left him and ran and saw a man she thought would protect her. She slapped her hands and said, Oh, bless the Lord, how I love the Lord. He said how came you to love him? She answered, because he first loved me. That dream gave her much comfort. She was given a vision one day while in much trouble, a very pleasant look-

ing man came to her bed-side and asked her to follow him. She told him she could not, that she had a husband and children. He came three times. The third time he asked her if she hadn't got willing yet to give them up and follow him. She looked at him and loved him better than anything she ever saw. She got up and prepared a suit of clothes and went. They did not go very far before he came to a place of water. Elder Cooper was there, and the man that carried her there banished, and Elder Cooper baptized her. She came out of the water saying, glory be to God, I'm made forever. Some time after she went to the store to buy some goods for the purpose of baptism, and I saw the goods and knew the streaks and bought them, and they were the clothing she carried to the water in the vision. She had another vision, a pleasant looking man gave her a beautiful gold ring and chain, then he laid a crown at her feet and said, this is your crown of righteousness. Four years ago she was very ill for three months. One day during that time we noticed she was very stupid; would not take anything, nor would she talk, looked like one sleeping with half closed eyes. When the Doctor came in she would not take medicine, nor talk to him. After she roused, she told us she was sorry she was here again. She said she

was traveling alone, she viewed a beautiful building before her, she kept on, and the door was opened to her. She saw a man sitting in there in a large chair, but he looked like he was dead. She asked what was the matter with him. Some one said this is a man dieing that you may live. She knew some few that she saw there. She said Brother A. J. Moore was there. She said a man walked in with the prettiest basket and the prettiest fruit she ever saw, and she thought it was for her. She was walking the room one day as she usually did, and a voice said to her, there is room enough in paradise to have a seat in glory. She felt so rejoiced that she went on to her chair and fell on her knees, and thanked the blessed Lord for His great goodness. She felt at that moment to never cease praising his holy name, that he had been good to her all the days of her life, that he gave her the best husband on earth, one that loved and cared for her in sickness as well as in health. She said if he had not been the best in the world, how could he have borne with her as he did while under conviction, never failing in all his life to give her all she asked for. Mother joined the church at Lawrences, in Edgecombe Co., July 1852. After that father moved to Halifax Co., near Kehukee. She took a letter there and remained there until death. A few years ago she saw in a dream two white lambs walking one after the other as straight as a line going to Kehukee. She told us some one would join at our next meeting, which they did, one white and one colored. That gave her a reason to believe that there were Christians in the colored races.

ELIZABETH DAVIS.

DEAR BRETHREN AND SISTERS IN ZION:—It has been on my mind to write to you through the LANDMARK, but I have put it off from time to time until the present time. It seems to me there are many deep subjects on my mind to write, but I feel my inability so much I have decided that I would commence writing where my first thoughts in this life appeared to my mind. I have no recollection of my existence in this world until I was about three years old. My parents carried me on a visit to an old man's house just over a mill. I saw the pond when we crossed the dam. I was sick with jaundice. It was supposed I had fever because of my conduct. When we got to uncle Henry's, as we called him, I became very thirsty, and began to ask for water. Mother gave me water several times she said, but I continued to ask for water. Uncle Henry had a daughter who gave me water some few times. My mother became alarmed, fearing I would drink to my hurt. She said I should not have any more. They said I continued to beg for water for a while, and then the first they knew I was missing. They, the family and my mother, soon saw I was not to be found in the house, nor in the field. The alarm drew together the neighborhood. It was said there were about seventy-five people hunting me that evening, but all in vain. The hunt continued until one hour before day when all broke down and stopped to rest. It being a cool night in September, the men became too cold to be pleasant, and spoke of wanting to build a fire, but my father, it is said, told them that the child had no fire wherever it was, and they could not, but for all to be quiet and listen; it might be they would hear it. All sat down on logs and listened, and soon they heard a child scream

sharp and distressing cries as if it was in great agony. My father got the course bidding all to run in that direction. They ran, it is said, about a mile before they came to the place, stopped and listened; but before they got to me I was freed from my enemy. I had crossed a large swamp where there was no ford, had climbed over a fence and fell to the bottom of a deep ditch whose banks were covered with briars. I had no clothing on save a short baby shirt. They say they never could tell how I got out of the ditch, it being deeper than my head, and the banks covered in briars; but I did get out some how. Being asked how I got out, they said I told them I put my hands on the bank, and something helped me out, then I had to crawl through a thick patch of briars before I could go any farther. It was when I was crawling through those sharp briars they heard me cry. When I got through the briars I entered in a pasture field. In this pasture was a mule. The owner said if he had found me first I would have been killed instantly, but the crowd found me. I will here state that I recollect nothing of it from the time I left the house till I fell in the ditch. I suppose it frightened me. When they found me I recollect that they kindled a fire and examined me. I was scratched badly. It was three years they did not allow me to go off the place. Then I went to grand-father's. The Lord delivered me out of this danger. He has been good and kind to me, though I was in sin and death. There are many things I could state, but it would make my letter too long. About the age of five years I dreamed a dream, then another and another. I dreamed till I could not sleep. I sat up in bed and cried much, keeping the family awake. I dreamed one

night I saw my life in adult age, both me and one of my neighbor boys. I saw that we lived to be grown, and each one of us married his wife. My neighbor's wife brought forth a child. It died then mine, it died, thought I was in great trouble at that time, which all came to pass. I dreamed again that I was looking on this world seeing it in its nature, and I saw it was doomed to destruction by flames of fire, and if there was not a certain thing done the world would be in a flame in a moment. I never knew what it was that must be done, and I never knew it done. This dream was repeated occasionally till I obtained a hope in Christ. I saw the world catch in flames and with great fright would awake. I dreamed again there came a man to me and said for me to go with him. He carried me to the South side of the mountains and opened a square place in the earth, and started down, and I after him. There appeared to be steps to the opening just so we could swing down at arms length holding the steps above and putting my feet on the steps below. It appeared to be no trouble to go down. When we would let go the steps above they would ring very loud and clear. He said he was going down to another world which we soon entered. There I saw the people were numerous, but no houses. They then gathered up in great assemblies consulting how should they obtain water, for there was not a drop of water in that world, but all were seeking it. In that world I saw no sun, nor moon, nor stars, nor firmament. Yet it was light enough to see the people in great distress, no water, nor the hope of any. After awhile the man brought me back into this world again through the same opening. I awoke. It was a dream. All those dreams departed from me

until I hoped I was convicted of my sins when they came again in full power. Then I thought I was gone. From this time I had some strong impressions of mind which I will now state. Some time after those dreams one summer day I went out to the lot, went in the stable, crawled into the horse-trough and while sitting in the trough I began to think of this world, its length and duration, and said to myself, will it ever end, was there a beginning to it, or would there be any end to it? The word forever came on my mind. It was my judgment that there would not be any end to the world. I understood as a child. Some time after this I became greatly disturbed in my mind. It appeared to me that something was going to catch me, followed by so many bad dreams I could not sleep. Many a night I lay it seemed to me all night and could not sleep, afraid to uncover my head, till great drops of sweat would be trickling down my body. I dreamed about this time I belonged to a class of people that almost everybody hated, and was trying to kill us, and finally they (our enemies) got power to kill us, and my recollection is I was about the third one they killed. The place where they took me seems plain to me to-day, but I have not seen it come to pass as yet. Notwithstanding all this I was wild in my nature, and did things that were not right. I did not yet know I was a condemned sinner. Therefore loved sin and practiced it until I went to the war. My father and mother took much pains in trying to bring up their children in good morals, but never tried to make them Christians, having the belief that the Lord would do all his pleasure. My father taught by words and the rod to be honest, to tell the truth, to do no one any harm, but all the good we

could. He taught us that him we had to obey. He taught us to abhor or disdain cursing words. When I went to the war there I found everybody had not done their duty in this line. Many of the soldiers soon saw I did not curse, and would tell me I could not stay there without cursing. I told them my father never taught me to curse at home, and I should not curse there. They would curse me and try to make me curse. They got no curse, but fight. They soon asked me what made me so bad for fighting. I told them that was what I was carried there for. I have ever escaped this vain language until now, and I hope I ever will. We were often in battle, and sometimes it looked like death was present. At one time a train of thought closed in on my mind, am I prepared to die, if I am killed here what will be my future state in eternity? I went off to a lonely place and made a strict calculation, and found myself ready for death. There was nothing to keep me from prayer. I saw that I was not wicked like my fellow-soldiers. So in my judgment they would go to hell, but I would go to heaven; but Oh, deceived soul I was which I will state more about in my next letter which will appear soon. I feel it impressed on my mind to write these things, but I fear I will be wearisome as I cannot write well. I cannot punctuate, do not know whether the dear Editor can read my writing or not. May the Spirit of our Lord and Master be with my heart and pen in his love and mercy while I try to write is my humble desire.

B. WOOD.

DEAR BROTHER GOLD:—I have been away for two weeks in Maryland, and on my return found word from you. I was very glad to hear from you and your safe arrival

at home. It reminds me of my very pleasant visit with you at the Associations. I can still remember some of the good preaching at those meetings; at least remember that the preaching seemed good at the time. I am a poor hand to gather up fragments. Generally everything seems to suit me, except it is some foolish remarks of some one. I think as you that there was never more manifest peace, love and harmony in our meetings than there was this Spring as far as I attended them. There seemed to be nothing to wrangle over, or the brethren were in better frame of mind than at some other times. It is a blessed sight to see brethren dwelling together thus, but the Book tells us that offences must needs come, but woe unto him by whom they come. Sometimes it seems hard to tell by whom they come. It does not seem to me that we should try to sacrifice or modify the truth for the sake of peace. We should stand firm, contend earnestly, not sarcastically, for the faith once delivered to the saints. There is fighting sometimes to be done. We must fight the fight of faith in our blessed Master's cause, not to gain the mastery, but earnestly contend that Christ is the Master of assemblies, and He must be revered and not man. It is a wonderfully blessed good thing if we would fight this fight and finish our course in peace and be ready to be offered. Nothing but the preparation of heart by grace can qualify us for this battle. I have thought much of late of how Gideon's army was prepared unto battle. The race is not to the swift, nor the battle to the strong. If we ever gain a victory over ourselves, or over the enemy in any shape, we must and shall realize that the victory is in Him and is His. The lapping of water with

our tongue like a dog would indicate Ruth's humility and zeal to manifest the sword of the Lord. But enough of this. A word to the wise is sufficient. You must think some of this scribble very foolish and uncalled for, but I know you can forgive what is amiss, and receive it in love as it is intended. Take the will for the deed, for I assure you if it was in me I would be glad to write an interesting letter to the readers of your paper, but the will must suffice for the present at any rate. We thank you kindly for the remembrance of us all, also for a copy of your paper. I would subscribe for your paper but my eyes will not let me read very much, and we have more reading matter than we keep up with. Have to confess that some things we read would perhaps be better for us unread, but I find it often impossible to read the bible for want of interest in what I read. I sometimes compel myself to look over its pages when I don't read at all. Hope you can accept this as a token of love from my entire family.

Yours in hope and fellowship.

JOSEPH L. STATON.

Remark :

I have copied the above letter which our dear brother Staton wrote me shortly before he fell asleep on the battle-field. The letter was mislaid or it would have been published much sooner. Dear man and fellow-laborer he was to me.

Little more than a year ago he fell in the field, and died perhaps an hour or two after preaching the last day at the Va. Corresponding Association.

P. D. G.

ELDER P. D. GOLD, DEAR BROTHER : I feel that I want to write and tell you some of my feelings. I

sometimes get in such a despondent mood I know not how nor what to do. I feel low down in the valley most of my time. I seldom ever get high up like some of the Lord's people that I read of. The greatest trouble with me is I cannot discharge my duties as I wish. So far from God I seem to be. When I would do good evil is present.

I try to do right, but cannot. What a great warfare to contend with the flesh against the spirit. I know that in me dwells no good thing. Nothing good can I do, I am so prone to sin. It is united withall I do or say. The things I ought to do I do not, and the things I ought not do I do. I seldom ever see my self as I would wish. So many things step in my way, but thanks be to God he knows my heart, and my desire is to live nearer and nearer him each day I live. I hope and pray that he will keep me in that strait and narrow way. I desire to do right, but O I do fall so far short. What a great mystery I am to myself. Sometimes I think I have no grace. I think it is all gone, and then at times it seem sufficient if I were called to die.

How fast time is approaching at hand when we will leave this troublesome world hoping to enter into that bright celestial city above where sickness, sorrow and death are feared no more. Often do I think of dear sister Taylor, and wish that I could be by her side. Many thanks to you for sending me the LANDMARK. But it was more than I expected. Glad to see Elder Hardy's appointment at Cross Roads church the place that is so dear to me. How it cheered my drooping mind, if I didn't attend, hope the Lord will put in more of the ministers' minds to visit us if it is his will. I have a sister member of the Primitive Baptists. What a

comfort it is to me to get with her, and relate my feelings. But we should look to him who is the author and finisher of our faith, who is too wise to err, too good to be unkind; for every good and perfect gift comes from him. How unsearchable are his riches, and his ways past finding out. King Jesus, blessed be His holy name who gave Himself for us to redeem us through His precious blood, that we might live, and bore our sins upon the rugged cross. Shall we ever know when to stop praising His name? I cannot praise enough. Greater love hath no man than this that a man lay down his life for a friend. He hath power to lay it down, and he hath power to take it again. The bible tells us to watch, therefore ye know not the hour when the Son of man cometh. Many shall come in my name saying I am Christ, and they will deceive the very elect if possible. John 10th Chap., 26th verse. Jesus says my Father which gave them to me is greater than all and no man is able to pluck them out of my Father's hand. They are solid, both sure and steadfast, but am I one of that elect? I sometimes think can it ever be that Jesus died for me? I hope and pray the Lord will direct our footsteps, and keep us unspotted from the world, and enable His Ministers to preach the gospel in his might and love, is my sincere wish and heart's desire. With much love to the household of faith.

MAGGIE STATON.

Bethel, N. C.

DEAR BROTHER GOLD:—If one so unworthy as I feel myself to be, should be permitted to call you brother. It is my first effort to write anything for publication, I have delayed this too long, but my feelings of unworthiness to do anything of the kind have kept me

from it, and yet I do not feel any more worthy than I did long ago. I have never felt worthy a name in the church, neither do I feel worthy to receive the least blessing that is bestowed on me, for I feel that if justly dealt with, regardless of mercy, I should sink into everlasting punishment. Brother Gold, I feel to ask an interest in your prayers. I feel as though the Lord has been angry with me for my wicked ways, and has taken my darling little boy to himself to reign with Him in glory. He was one of the idols of my life. I know I have committed sin by wishing him back here in this sinful world, but those things I believe have come upon me to show me how sinful I am, and how corrupt. I see that I am black with sin. I look back over my life to see if I can see one good deed I have done, and I find it blank. "There is not one." I am so vile, so prone to sin, I fear that I am not born again. Were it not for the many rich promises in the scriptures, I surely would sink in despair, but, I hope sometimes I can pick up a few crumbs that fall from the Master's table. It is our regular meeting time to-day and to-morrow at Oak Grove, but I am in very feeble health and the distance ten miles, did not feel able to take the ride, but my kind husband is gone. I would have been glad had it been God's will to be well enough to go, but I am thankful that it is as well with me as it is. I feel that I have not long to live, and my desire is to live in peace with all men so far as I can, and try to be reconciled to my lot, let what come may. Yet it is hard to do sometimes. Pardon me Brother Gold for writing as I have. I had no thought when I commenced that I would write but a few lines, but I have written only as it ran in my mind to write, but it

is very much like myself, full of blunders and scattering remarks. Remember me when it goes well with you. I shall be glad if you could have a mind to come to see us. If you ever do let us know and we will meet and convey you. I remain your unworthy sister in Christ if one at all.

MARY E. WILSON.

Cary, N. C.

CAN ONE LIKE ME BE A CHRISTIAN?

This thought often rolls through my mind, but I do feel so unworthy, so unprofitable at times—I don't feel fit to live, nor fit to die. Lord is mine a contrite heart or no? I am vile and sinful, and I am prone to wander, wander in forbidden paths. Keep me in the strait and narrow way that leads to life everlasting, for I have realized recently in my afflictions that all our help must come from thee. I am tossed to and fro, sometimes mourning and praying, sometimes singing and praising the Lord; but is it in the right spirit or not? God is a Spirit and of such he seeks that do worship Him, to worship Him in Spirit and in truth. The people of God are a peculiar people. It takes all these peculiarities to mark out the people of God. They are sometimes in darkness, sometimes in light. Just suppose they were like they would wish to be? We would be free from sin and never doubt again, but it is not so to be, according to the scripture. Peter doubted, so did John the Baptist. He doubted while he was in prison. Does it look possible that John would have doubted Jesus after baptizing him in the river Jordan? But it is needful, it keeps us searching to find whether we are of the right faith or not. There is but one Lord, one faith, and one baptism, that is the true

faith in Christ. John's faith must have grown weak or he would not have asked the question he did, is this the very Christ, or should we look for another? What was the message Jesus sent back to John? Go and tell John again those things which ye do see and hear, the blind receive sight, the lame walk, the lepers are cleansed, and the poor have the gospel preached unto them. The scripture warns us against worldly pleasures. This is why so much grief and vexation is brought about. It is by our slothfulness and lusting after the flesh. The scripture forbids this. Lust not after the flesh; but mind the Spirit. Ye are a chosen generation, a royal priesthood, a peculiar people, a holy nation. Like one alone I seem to be. Oh, is there any one like me! Thus filled with doubts I ask to know. Come tell me is it thus with you? Lord is mine a contrite heart or no? My trials and conflicts through life have been in such a way I have been provoked oftentimes to do or say evil, but Satan always tries us on the weakest parts; but the Savior was tempted of the Devil forty days in the wilderness. He sat him upon a pinnacle of the temple then asked Him if He was the Son of God to cast Himself down. Then he took him upon an exceeding high mountain and showed Him all the world's glory; then told Him if He would only fall down and worship him: all these things he promised Jesus if he would only fall down and worship him. Be not ignorant of Satan's devices. He ever comes in a way unexpected to deceive. So cunning are his charms before us making suggestions to our minds we are ready to believe his flattering, or his persuasions; but the scripture saith the Devil is a liar and the father of it. There is no doubt about that. I believe I have

been deceived by him a great many times; for it is like I heard an old Brother say once upon the pulpit, if Satan always came in the form of a baboon, or in some frightful way we would believe it was he, but there is where he deceives us so often. He sometimes appears as an angel of light, and promises us something just to lead us off in some difficulty which only causes distress of mind, but the Lord suffers his people to be tempted until he sees fit to deliver them. When they are brought to the feet of Jesus and feel the need of Him He will hear their prayer and grant them what they desire, or whatever they need. The Lord knows what we need better than we do ourselves; but I feel like I do often ask amiss is why I don't receive any more blessings, though I feel like I have been abundantly blessed in many ways, more than I am thankful of I am afraid. My heart is so hard and such a stubborn will at times, I am not as thankful to my Maker as I ought to be; but I hope I can witness with the poet, "I know that my Redeemer lives." What comfort that sweet sentence gives. The Primitive Baptists generally are a poor people. They are poor in Spirit, but the scripture says, "Blessed are the poor in Spirit, for their's is the kingdom of heaven." To feel poor humbles our hearts and lofty minds. Lord is mine a contrite heart or no? I have many doubts about the matter. At times I have felt heart-broken, didn't feel like I would or could ever laugh again. While I was at the Insane Asylum I was brought as low as mortal could be. It seemed to me my life was spared and that was all I can say, my trials remind me of Job. His life was spared and that was about all he could say. He abhorred himself and repented in dust and ashes. I have

felt I believe as Job in that case. I have felt that I abhorred myself and repented in dust and ashes. I beg the Lord to humble me at His feet and make me submissive to His will in all things as much as possible. I am so weak and worldly minded; I am straying constantly in forbidden paths. Lord guide my wandering footsteps, lead me in the strait and narrow way that leads to life everlasting. I find I am wavering in my belief sometimes, and I am afraid I have missed the substance and caught at the shadow. I am full of evil and vain imaginations, but I trust the good Lord who doeth all things well will deliver me in due season and take my poor soul to a better world, a world of rest.

M. M. BROOKS.

Greenville, N. C.

DEAR BROTHER GOLD:—I will write a few lines through ZION'S LANDMARK for the consideration of the Baptists and friends upon the subject of the Pastor of church being the proper one to administer the ordinances of the church he is serving when present and able to perform the duties. Without his consent it is calculated to wound his feelings for some one to be chosen by the church, or any member of the body in preference to their regular servants. It gives him room to think that those making such choice have something against him, or that they think that the one they chose is his superior. We that are living together should try and take care of each others feelings. It does not work well for us to take any step that is likely to divide the house in any way. I have heard of churches being left destitute of a Pastor by others being chosen to hear experiences and baptize the candidate. The reason given was that if I am not worthy

to hear experience and baptize the members I am not worthy to be your Pastor. My thought is from what I have seen and heard, that any one having a desire to unite with and live in the church as a member is apt to know who the Pastor is, if the church have one, and the best way for such to do is to go to the church when she opens her door, and give the reason of her hope, and when received submit themselves to the church. If the church has a legal administrator regularly they should give him the preference. Then if he should name another, and it is agreeable with all concerned, and some other brother is put forward by the church and Pastor they can all feel that they are of one mind, and peace is apt to prevail and brotherly love continue, which is the strength and light of the church. I hope from good motives and ease of mind I write the above.

JAS. A. BURCH.

DEAR BRETHREN GOLD AND LESTER:—I am ashamed of my so many imperfect letters that have been written, and have thought several times that I would write no more, but this morning finds me in the house owing to a hurt I got of late, and I have an inclination to write you another letter. Dear brethren, if I am not deceived it is because of the sacred tie of the love of God. Although I have a desire to write nothing offensive, yet I find that when I would do good evil is present, &c. I have been a constant reader of the dear LANDMARK ever since Aug. 1883, and was glad then to get it, and to day I am as anxious as I was then. I read it and the *Gospel Messenger* and re-read them often with tears, and from the depth of my soul rejoice in that the Lord is in you of a

truth. Some times brother Gold, when I read and re-read the precious words that I feel are of the Lord from the dear saints scattered abroad, I want then to pen a few lines very much in token of my appreciation of the dear ZION'S LANDMARK. O how my heart melts with in me when I take a retrospective view of the way I humbly trust the Lord has led me these many years. He found me in the waste, howling wilderness, and if I am the least of His children, led me in the way I know not, and made darkness light. I tried to be anything else but what I am. The old Hardshells preached the people on the stool of do-nothing, and I thought that would not do, for I thought that every one could get religion when they wanted it; but my case seemed to me to be an outside one. I walked day after day behind my plow shedding tears after tears, when the very breathing of my soul was, Lord be merciful to me a poor sinner. Although it seemed to me then I would forever be lost, yet I thought I would die begging the Lord for mercy, and if I was sent to hell it was just. But O Lord have mercy on my poor soul was my cry day and night, and it was my last thought I suppose before sleep, and the first in the morning, and now I thought I would soon die and the smoke of my torment would ascend up forever and ever. Every day that passed I didn't know but would be the last one with me, and I went to see mother and step-father, a distance of about twenty miles, I think in July 1875, and step-father's grand-children came in at night, and he asked us to sing some sweet songs of Zion, and we sang a hymn and he knelt in prayer, and when he got up he said Stephen. I want you to pray. I tried to beg off, but he insisted, and I tried and when I rose I burst

in tears and told them I was a sinner, for no christian would do the things that I had done. Mother and father told me they loved to hear me talk so, and tried to console me from the scripture, but I thought they were deceived in me. My father and mother were then with the New School Baptists, and my name was there also. I went home no better, and thought I would spend all the time I could in going to preaching, and in August, Friday before the 1st Sunday, they began a protracted meeting where my name was enrolled on the church-book, and I went as often as I could, but still going burdened and crying, Lord, have mercy on me. One day as the preacher was preaching I was in such distress of mind somehow the thought was in me that if I could cry freely it would give relief, and I was found crying, and at a time unexpected, apparently as quick as a flash of lightning, a calm serenity of mind filled my heart, and all was love, joy and peace, and had I given vent to my feelings I would have gone into the stand and embraced in my arms the preacher. This in my heart then was what I had sought for about six months, and I felt like it was well that I was there, and hated to leave the place. I thought then I never more would grieve on the account of sin, but alas I was not in that frame of mind but a short while when something seemed to say, you thought you were the recipient of the love of God, but the fear arose that I was deceived, but I don't remember any time when I desired that burden back, and now the great fear at times with me is that it might have been a delusion, but if one like poor me can claim that relationship with a servant of God it is all the hope I have of the Lord revealing Himself to me the chief-

est of sinners. The most of my time it seems is in darkness, but one thing I feel to know that I am glad of, and that is I love the people of a broken and contrite heart.

S. YATES.

Blooming Grove, Texas, July 27, 1892.

TO THE CHILDREN OF GOD SCATTERED ABROAD. BRETHREN AND SISTERS IN JESUS:—I feel impressed to write to you once more concerning the things that make for peace. The longer I live the more I find that this world is not my home. To man is given time, to Jezebel is given space, but to sinners even as many as the Lord our God shall call, *Grace* is given to live in the spirit, to repent and to exist and live in hope of eternal life, which God that cannot lie promised before the world began. By grace are ye saved. Salvation is of the Lord.

He saw me ruined in the fall
Yet loved me notwithstanding all.
He saved me from my lost estate,
His loving kindness O how great!

And I am made to believe that God hath bestowed his love upon me, and by this I know that I am deeply in debt to His Majesty, more than ten thousand talents in debt, and have not a farthing to pay. I know I can never pay out and would have sunk in deep despair long ago, were it not for the still small voice which says, "All is forgiven," "All is blotted out," "Thy debts are all paid," Jesus paid it all. He was rich yet for your sakes he became poor that ye through his poverty might be rich. Hence he not only set thee free by paying all thy indebtedness, but wonder O heavens and be astonished O earth. He has also made thee rich beside. He has given thee life from the dead, health from sickness. He has forgiven all thine iniquities. He healeth all thy

diseases. He redeems thy life from destruction. He crowneth thee with loving kindness and tender mercies. He satisfieth thy mouth (heart) with good; and thy youth is renewed like the eagle. How great is His mercy! It is from everlasting to everlasting upon them that fear Him and His righteousness unto childrens children. To such as keep (are in possession of) His covenant, and to those that remember His commandments to do them. Bless the Lord, O my soul! O how infinite are the blessings of Jehovah to usward. The Lord *will* give grace and glory! It is by His grace that we are made to know our utter unworthiness. By grace we know to stand still and see the salvation of God. By grace we know how to go forward confessing our sins to one another. By grace we obtain a meek and a quiet spirit, a broken and contrite heart, at is written; the election has obtained it. By grace we are made to search for, and inquire after the truth as it is in Jesus, and are also made to feel that it is better to be one of God's humble poor than to possess all the wealth of the universe without hope and without God. By grace we are enabled to follow Christ through evil report and good report. O how good is our God! To give us grace to have a good hope that maketh not ashamed wrought in the soul by the Holy Ghost, which is infinitely better than all the world calls good and great. Well may God's humble poor sing, "Amazing Grace." And not only so, He, our God, gives glory too. He always gives us to triumph in Christ. He gives us faith by which we understand that it is Jesus who has ascended into the hill of the Lord for us and that all His own people shall stand with Him in His holy place. (Salvation.) He gives them

clean hands and a pure heart. He, (our blessed Jesus) has not lifted up His soul unto vanity, nor sworn deceitfully. He shall receive *"the blessing"* from the Lord. Thy throne O God is forever and ever, the Scepter of thy kingdom is a right Scepter. Thou art fairer than the children 'of men, grace is poured into thy lips. Therefore God has blessed thee forever. Now the glory Jesus gives! The saints are the generation of them that seek Him, that seek thy face O Jacob, Selah. These all seek the companionship of the people of God, whom Jacob represents, and they desire to live the life of the righteous. This however have all the saints. Glory be to God in the Highest! Their life is hid with Christ in God and their heart is made the dwelling of Jehovah God! Lift up your heads O ye gates and be ye lift up ye everlasting doors! Doors and gates are all named after the One Door, the One Gate who says, *I am the Door!* And when by the Holy Spirit they are called upon to extol the stem of Jesus' rod, they crown Him Lord of all. This, O this is the glorious moment that Jesus comes in your heart, even Christ in you the hope of glory. The Lord strong and mighty, the Lord mighty in battle. O my soul reverberate the word of the Psalmist. Who is this King of glory that has so highly favored thee to dwell with thee? Dwell in thee? Come under thy roof? *The Lord of hosts he is the King of glory. Selah!* Even so come Lord Jesus! Now unto Him that has loved us and washed us from our sins in His own blood—to Him be majesty and dominion for ever and ever. Amen.

B. GREENWOOD.

La Grange, March 24, 1892.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." St. John III: 8.

This is language of one who spoke with power, with authority, who is able to command and the seas obey and the wind is calmed, who came by night walking upon the boisterous sea when they rowed hard to reach land and could not. This language was addressed to Nicodemus a ruler of the Jews, who was in command having authority and came to Christ questioning him, &c. Jesus answered him in a way which made him go to thinking, and which produced or brought the words above. "The wind bloweth, &c." Now we all can hear and feel the wind, but we cannot tell from whence it cometh. We know we have felt and heard it, and that's all we do know. We further know we are not able to resist or withstand it, so is every poor tempest-tost child. He feels there is a great storm raging, and he is tempest-tost to and fro, not knowing in what way to steer, to row his little bark, for it is all darkness within and midnight, and the storm rages more and more, and his strength almost gone, and his oars (prayers) which seemed so good when he first started now almost failed; but he must still keep plying them as long as strength lasts, for everything else has failed, and he sees no hope with eternal destruction before him, and the monstrous waves almost ready to capsize his little bark. He then is ready to exclaim, O that I had never been born, or could I exchange with some beast that has no soul. Still he continues to apply his oars (prayers) for where Jesus has commenced the good work he will continue it, and he cannot be still for Jesus is working within, and he must work out

"In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.—Psalm 56:4."

of all tools and timber and be stript of everything of self and self righteousness, until he is completely out of everything and nothing to cling to. All hope is lost and he is compelled to go to Jesus as the last resort. All earthly trust has failed, then Jesus appears to him and speaks to his poor troubled soul right in a way unexpected by him in a small still voice, commanding the boisterous sea to be still, "It is I." Then all is calm and immediately he is at land, not knowing what direction he came from, nor which way the storm had gone. All is calm and the happy time he spends then in praising the Lord, for he has put a new song in his mouth even praises unto his God. Then he soon finds new troubles begin. Satan comes tempting him, (for he never tempts any but children,) telling him he is deceived, that he is either too old, or too young, or uses anything that he thinks will be a stumbling block. Baptism may be impressed, or anything else. The devil will tell him he is not fit, the church would not receive him, that they have no confidence in him, until he gets to desiring his old burden back that he might know which way it went. Not thinking that God said to the Israelites, those Egyptians whom you see to-day ye shall see no more forever. God buried Moses and his grave has never been found, so are those old sins of his people which were borne by Christ upon the cross. They never will see or feel then any more, for Christ rose conqueror over death, hell and the grave. Then go on children and do your duty. Those unworthy feelings are good for you that you may see and feel your unworthiness in self, but all sufficiency in Christ. If it is your duty to join the church and be baptized do it, if it is to sing in church or hold family pray-

ers, or anything else do it, and the nearer you come to doing your duty the better it will be for you, and the more light you will have of our blessed Jesus, and the more darkness and unworthiness you will see in yourself. "Nicodemus wanted to know how these things could be," Jesus answered, "We speak that we do know and testify that we have seen, and ye receive not our witness." Do not we see this manifested in the professed world to-day. They say the day of miracles and revelation are past. "Their great leaders ask how can these great things be for we cannot see them?" It matters not how much a witness of such things may bring forth they are not believed. As Christ told Nicodemus, if I tell him of earthly things and was not believed, how could he believe if he told him of heavenly things? And so it is to-day, their eyes have not been opened.

L. J. H. M.

Jason, N. C.

DEAR BRETHREN GOLD AND LESTER:—I wish to correct a mistake as I see in the LANDMARK the 1st of August, when I said "that there was nobody else that had ever been like me, and this was a great consolation to me." I could not have said truly that I rejoiced in not feeling like anybody else. I am sure that I have had great joy in talking with many others that could witness with me. I wish to say that I know that I am subject to err and mistake. I did not mean those words as they seem to mean. Dear brethren and sisters and the many readers of the LANDMARK, I ask your prayers in my behalf when it goes well with you.

Your unworthy feeling brother in hope.

ELI BRYAN.

Laniers, N. C., August 9, 1892.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXV.....No. 21.

WILSON, N. C., OCT., 1, 1892.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

DEAR BROTHER GOLD:—What did the carrying of the bones of Joseph from Egypt by the Israelites typify in the gospel day? Please give us your views on this subject in the next issue of the LANDMARK. I ask you because I see you are ever ready to answer all questions of like nature, and I believe the Lord is with you, as your answers or views are so clear and satisfactory.

Yours in hope,

JOHN W. GREEN.

Remarks.

The old testament presents the law by which is the knowledge of sin and need of a Redeemer. The new testament deals in, reveals and sets forth that Savior as come in the flesh, and as fulfilling and verifying or making real every promise of the old testament, and holds forth the promise of mercy, so that the new is the performance or blessed fulfillment of all foretold in the old. Hence Jesus was a minister of the circumcision or came to confirm the promises made unto the fathers, and that the Gentiles might also glorify God for his mercy; Rom. 15: 8, 9.

The new testament makes good or fulfills what the old promised, or Jesus is all that Moses requires, and as much more as grace is above works, or as Jesus is above Moses.

Joseph is a type of Jesus in Egypt. How he gathers up the bread that lasts through the famine, and saves much people alive, and nourishes all his father's house.

Here Joseph dies, but before his death he gives commandment for carrying up his bones. See Gen. 50: 25. He took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones. We are told (Joshua 24: 32,) that they were carried up and where they were buried, and in Heb. we are told (Heb. 11: 22) that Joseph by faith made mention of their departing out of Egypt and gave commandment concerning his bones. Bones represent substance. Joseph's bones represent good things to come. They tell that Israel shall be delivered out of Egypt. Not a bone of Joseph was left behind in Egypt. Not a bone of Jesus is broken. Not a member of Christ is ever lost.

It proclaims the resurrection from the dead, and entrance into heaven, or that Jesus is the resurrection.

Jesus is the Shiloh and to him shall the gathering of the people be, for where he is shall they all be. The best place for Israel during the famine was with Joseph. The best place for the church is with Jesus. Joseph said I die, but God will surely visit you. Jesus died for the people and in consequence

of this God surely visits his brethren.

"Son of man can these bones live? They are the whole house of Israel. But God loves them and shall surely visit them, and these dry bones shall live.

All through the wilderness Jesus by promise or as bones was with his people, but in the gospel he is meat and drink, life and light to them. He is the one by and in whom they live. He is our life and because he lives we live also.

P. D. G.

SECRET SOCIETIES.

The principle of secret societies is wrong and the tendency is evil.

Jesus said he did nothing in secret and that he spake openly to all. It is doing others wrong for you to hold sentiments you are not willing to avow publicly, or to use secret means to accomplish your aims. It carries on its brow the suspicion of wrong if one is not willing for his conduct to come to the light. It is cowardly and snake like. Ye love darkness rather than light because your deeds are evil. He that doeth truth cometh to the light that it may be manifest that his deeds are wrought in God.

Honest men seek to do openly, fairly and squarely what they are engaged in. But corrupt men seek the covert of secrecy for what they are doing.

God will bring every thing to the light however much men may seek to hide their corrupt works. The fact that God will bring every

secret thing to light shows that it is wrong to attempt to hide wicked conduct in secret. It is wrong to act wickedly under any circumstances, but it aggravates its intention and manner when it is done in secret. It is considered the more wicked in the murderer to waylay and secretly kill his unsuspecting victim, than it is if he openly kills him after giving him opportunity to defend himself. To betray one with a kiss or with flattering is worse than to tell him what you design to do.

The Primitive Baptist have always been opposed to secret underhanded works of plotters and hidden, deceitful dealing. Hence they do not fellowship any that belong to corrupt secret societies. By this we mean societies that have it in view to damage others. We are commanded to have no fellowship with the unfruitful works of darkness, that is such secret, hidden works of corrupt men and devils.

But Satan and his emissaries are busy and now and then they decoy off and ensnare an unsuspecting Baptist, catching him off his guard, and they take him a prisoner. It is strange to see how this one will justify his course until he dies to the fellowship of his brethren, and even the world loses respect for him, and his joys are gone and like a starved, wretched prodigal he comes back to his father's house, if he comes back at all.

There is but one example of an oath-bound society that is named, as far as I call to mind, in the bi-

ble, and that is where a clan of more than forty men banded themselves together with an oath to neither eat nor sleep until they had killed Paul: Acts 23: 22. That such a society or band is corrupt, and its purpose wicked, there is no room for doubt in the mind of any honest man. A conspiracy is a combination of two or more persons to do an unlawful thing, and when such men assume an oath they are still more emboldened.

A combination of men to oppress others in business by exorbitant prices is corrupt. A corporation gathering great power by reason of its wealth and members, that makes oppressive charges is hurtful to the country and wrong.

The interest and good of all should be the purpose of all. Peace and good will, honest dealing and helpful service towards others, should be the aim of Baptists.

They should set an example of fair, square, open, honest dealing with every one and cherish peace and kindly feelings towards all classes of men, for God made them all.

P. D. G.

ONE TROUBLE.

It is said in Scripture, and is emphasized or *expressly* uttered by the Holy Spirit, that in the last days perilous times shall come, because children shall be disobedient to parents. Do you ever think this means the children of Old Baptists at this day?

It is clearly taught in Scripture that parents should rule their own families or children, and that child-

ren should obey their parents.

We notice often that our brethren are brought into great trouble because they fail to govern their children. Evil begins early in childhood unless it is curbed. Many parents humor and indulge their children too much. It is not right to do this. In this evil day parents give up the government of their affairs to their children. They will often send them off to some fashionable school that fosters pride, and the children will come home despising the religion of their parents, and these parents will suffer their children to assume the rule and govern them, and often they lose what they have and are involved in debt.

Or if they do not send them off to such schools, they allow them to go to some Sunday School in their neighborhood, and soon have their minds poisoned with prejudice against the truth and full of conceit of their superiority.

What reason do you suppose they give for this? Why, it is fashionable. My children want to be like other people and go in the fashions, and they are called ignorant if they do not go to Sunday School, and I let them go, and the Lord is able to bring them out of Babylon. Why not say, let us do evil that good may come? Whatsoever is not of faith is sin. You know you are not faithful to your convictions if you are a true Baptist when you suffer your children to do this way. Why not be faithful to what you have confessed, and take your children to your

meetings, and bring them up in the nurture and admonition of the Lord. If what the Old Baptists preach is good enough for me it is good enough for my children. If Arminianism is wrong to me it is wrong for me to encourage my children to believe it. P. D. G.

FAITH.

The Lever that raises all that it dwells in is faith. Does that faith dwell in any? See 2nd Tim. 1:5. The house in which one dwells is not the author of its inhabitant, nor is man the author of this blessed faith that dwells in the vessel of mercy. It is the evidence of things not seen. Then the scriptures are not its author for it existed before the scriptures were written. By faith Abel offered a more excellent sacrifice than Cain, and he had the witness or testimony from God himself that he was righteous.

Faith is the evidence of things not seen. The scriptures are not the evidence although they testify of Christ, but faith is the evidence itself or the substance of things hoped for. The scriptures testify of Christ, but ye receive not their witness. They do not control the heart, but faith does. It is the power by which we believe and by which the scriptures become assuring to us. Faith works, performs, does wonderfully.

Faith is the victory that overcomes the world because it is born of God. Through faith we have understanding that the worlds were framed by the word of God. Through faith we are kept by the

power of God. Faith then is of God: It cometh by hearing and hearing cometh by the word of God. How closely and preciously this faith is of God, and stands in the power and wisdom of God. It perceives and conveys the divine righteousness by which the sinner is justified by and before God. The righteousness which is of faith is to and upon all that believe. What a wonderful blessing to have faith in God. Blessed are all they that put their trust in him.

P. D. G.

BRY BONES.

Brother S. C. Jones requests my view of Eze. 37: 1-15. Here is a vision, not of Ezekiel's own heart or imagination. That is not as men imagine if they draw it from their own heart. False views and visions of men represent them as having merit, ability or power to save themselves. All false systems set forth the ability of man to recover himself. Such views please men.

But this vision of Ezekiel represents man as dead in sins and therefore under the curse of God. For death is proof of sin since the wages of sin is death. In this valley these bones lay. Nor could Ezekiel change this state of things. The valley was full of bones, dry—very dry—and there was no life or moisture, nor were any two bones together that were fellow-bones; but disjointed, dry, separated were these bones. Ezekiel did not say that preaching would be a

means of giving them life. How opportune would have been that moment to give such an answer if it had been truth. Indeed, if it is true that preachers have the power to make the dead live, would not that be most clearly set forth in the scripture of truth. It is God that quickens the dead. In this case Ezekiel in answer to the question, Son of man can these bones live, said O Lord God, thou knowest. Then he prophesies not according to any vision of his own heart, nor of any imagination of his spirit, but at the word of the Lord he prophesied.

It was the Spirit of the Lord, and not the prophesy of Ezekiel, that caused these bones to live. Yet he was commanded to prophesy. Now whatever the Lord commands should be done, and it should be done by the one he commands. No other man but Ezeziel could have thus prophesied to these dry bones.

The Holy Ghost brings order out of confusion. He brought bone to his fellow bone, and brought sinews, flesh and life to these bones. For good is the word of the Lord to do whatever is commanded by the Lord. His word never returns to him void. The same Spirit that brought order out of confusion in the chaotic mass and darkness of creation, before the material of the word had been organized into its enduring shapes, and that moved upon the deep forming all things into usefulness and beauty, here also caused these bones to live, and each bone to take its proper place in the body,

and sinews were given them, and flesh to grow and beautify these bodies, and they lived.

There is order and fellowship manifested in preaching the gospel to the poor and needy. When the Lord sends the preacher the sound is blessed to all that hear, and they are gathered from the four corners of the earth, and they come together. They are of one heart and one mind, one Lord, one faith, and one baptism. Each one comes to his proper place. Every one shall appear in Zion. In God's house are many mansions and his people are gathered in these mansions where there's rest and peace.

The resurrection is set forth in the bringing of Israel out of captivity in Babylon and planting them in their own land again. For a resurrection is raising up that which was dead so that it lives again, and it is doing for one that which he could never do for himself. Prominent among the instances of resurrection is Lazarus whom Jesus brought up from the dead—not another in the place of Lazarus, nor Lazarus in another state than his former one. In the resurrection at the last day the same man that was buried shall be raised, but in another order it is declared, or in another body. It is sown in corruption &c. For there is an earthly body, and there is a heavenly body. He shall change our vile body and fashion it like unto the glorious body of our Lord Jesus. This mortal shall put on immortality.

P. D. G.

REDUCTION.

We have decided to let all subscribers of ZION'S LANDMARK have it at One Dollar and a half each per year.

Those getting up clubs of eight or a larger number at \$1.50 each subscriber can have the paper free for the time the club is made.

We earnestly request our brethren and friends to get us subscribers. We also request those behind to pay up. We are in need of money to pay debts and expenses. P. D. G.

NOTICE.

Attention is called to Gilliam's Academy, Morton's Store, N. C.

Brother J. W. Gilliam the principal, is a pains-taking and successful teacher. Write for circulars and try him a session.

P. D. G.

UNION MEETING.

The Toisnot Union is to be held at White Oak Saturday and 5th Sunday in Oct.

The Black Creek Union is appointed to be held with the church at Cross Roads Sat. and 5th Sunday in Oct.

The Skewarkey Union is appointed to be held with the church at Smithwicks Creek Friday Sat. and 5th Sunday in Oct. Visitors by rail will be met on Thursday evening at Williamston N. C.

Visitors by railroad to Black Creek Association will call for reduced rates.

OBITUARY.

DEAR BROTHER GOLD:—This is a sad task indeed, yet I feel it my duty to write an obituary notice of my dear mother. She was born Sept. 16th 1822, and was married Jan. 28th, 1840. She never knew what good health was, even in her youth, but that put no change on her, for she was a very industrious woman, and thought to labor for a living was honorable. She worked as long as she could, and raised her children to work. She was the mother of 19 children in the course of 22 years. I have heard her say she had done enough work for three women of her size and strength. She clothed them from the wheel and loom with her own hands until they grew large enough to help her. By this time her health was giving way so that she could just get around and see that we children were at work. She never allowed us to lay a piece of work aside unfinished. She took great pains in learning us to do all that she knew. I have heard her say often that she and father both pulled at the same end of the rope, and with the help of the good Lord they made a respectable living. For the last 15 years her health has been so she could not go out but very little. Mother was afflicted differently from most people. She could not bear the air. She hasn't been to her church in 10 years, or to visit any of her children, nor had she eaten a meal in the dining-room with her family; but she could wrap up during the summer months and walk about the house a little when she felt able, and some few times would go in the garden with some one to help her in at the door. She often said she was like a bird in the cage shut up. She has had several severe spells of sickness during this time when most every attack would seem to be the last. As feeble as she was always eager in asking after the business and giving instructions. She lived to see 8 of her children grown and married. I being the last to marry, she would not consent for me to leave her, so I persuaded with my husband agreed that we should live with our parents for their comfort. Brother Gold, I do feel so thankful to my blessed Lord now that I did stay and wait on her and tend to her business to the last, and I believe that the Lord made me able and willing too. I believe she had as much sympathy for afflict,

ed people as any one could have, and inquired after them as much. She was a dear mother to her children, always studying and inquiring after them. She used to say years ago that she didn't want to die, that she wanted to live to be with her children and grand-children; but since her health had declined so rapid her crave was to die to get ease. She had dreaded the sting of death until of late. She had told me long since that she did not mind it much now, that all she wanted was to be with Jesus. The brethren and sisters came to see her often, which she enjoyed so much. Brothers Moore and and Strickland were to see her occasionally, and she certainly did appreciate their company. She had a sweet dream of Brother Moore about two weeks before she died, but I can't recollect what it was. She said she would be pleased to see him one more time before she died, for her love was drawn out to him more than ever before. The last Friday in March father was taken very sick, she being so weak she sank under the thought that she would surely die. She could not eat nor sleep. On Monday she took her bed with a severe pain at her heart, and nothing that a kind doctor, attentive children and good neighbors ever did give her much relief. During this week we lost all hope for father. He was for a while speechless, and had no knowledge of anything whatever, all in the same room she was in. There dear reader just think, for I surely believed father and mother would both be buried at once. She was sitting on her bed propped up seeing it all. She got on her knees helpless as she was and raised her hands and eyes to heaven and asked God to please take her first, if not but ten minutes before he did her dear husband. Oh! she would say, how can I bear what is on me? It is all I can do to hold my peace. I feel like screaming aloud. In a few hours father aroused and went to her bed with help and told her he was better. She told him she was glad to hear that. On Thursday of the same week I was taken sick. She never failed to ask how we were and if we had taken any nourishment. My youngest sister Jennie had moved in previous to that to be with us, while her husband was in search of a better situation. Mother was well pleased at her stay, but was dreading her leave. So a few weeks before she died Jennie received news from her husband that he had locat-

ed in Randolph Co., N. C. That being so much farther than mother hoped for, it seemed to grieve her almost to death. She said while sick that she wanted to die before Jennie left, and she did. She asked me when first taken to send for all of her children. She said I want them all here when I die. Oh, she bore her pain with so much patience, and begged for something to make her die easy. Saturday she was looking at her hands often we think to see if they had turned dark, and would look around at us all, as good as to say, I am most gone. She knew every one and would take her medicine until the last. Saturday night after taking her last dose, she slept well all night and never moved nor spoke any more, but just before the breath left her poor body she opened her eyes and looked around as if to say, are they all here. She passed away as one going to sleep, Sunday April 3rd at 7 o'clock in the morning, and we have not a doubt but that she is asleep in Jesus, to awake in His likeness. Brother Gold, she told me in March that she would die in April. It had been her desire a long time that Brother Gold should preach her funeral. It does look like the good Lord sent him here the day she was buried, for he came with no knowledge of her death until he reached the neighborhood, and preached from John 14th Chap., 2; 3 verses, and sang her favorite hymn. Then her remains were taken to the Kehukee Cemetery, accompanied by a host of sympathizing friends, relatives, children and grand-children. Brother, Gold I have left out a little I wish to say, she had 32 grand-children and 2 great-grand-children and she loved them devotedly. I have heard her say if she was able to work she would be busy all the time for her little grand-children. Written by her loving daughter.

Dearest mother we are sad and lonely without you,
And we miss you in our room so much :
But we hope you are with Jesus in glory,
Wearing your crown of righteousness and
your chain and ring of love.

ELIZABETH DAVIS,
Scotland Neck, N. C. June 1, 1892.

RUFUS H. WATSON.

We deeply regret to announce the death of this young man. He died of typhoid fever at the home of his parents, Mr. F. H. and Mrs. Jacksie B. Watson,

in Little River township, Wake Co., N. C., on the 17th of August 1892. He was born Sept. 18, 1870, and was 21 years and 11 months old, lacking one day. He made a profession of faith in Christ two years ago. He had never been baptized, which he regretted so much while he was sick, and often said we put off things when we are well, which we wish to do when we are sick, and cannot. He was sick four weeks, and suffered a great deal, but his faith was strong in his last hours. He prayed about half an hour before he died, saying, O God receive my soul for Jesus' sake, Amen. And then said thank God, help me to cross the river. He went to sleep, asleep in Jesus from which none ever make to weep. His beautiful life and noble character will leave a lasting impression upon a wide circle of relatives and friends. We extend our heart-felt sympathy to the parents, brothers and sisters, as he cannot come back to them. May they all try to go to him in that better world above. I hope all the brothers and sisters will remember this afflicted family in their prayers, and especially the dear mother who is in very bad health, and seems like she can hardly bear her affliction, but tries so hard to be submissive to the will of God.

A precious one from us has gone,

A voice we loved is stilled,

A place is vacant in our home,
Which can never be filled.

God in his wisdom has recalled

The boon his love has given,

And though the body moulders here,
The soul is safe in heaven.

Farewell dear, but not forever,

There will be a glorious dawn;

We shall meet to part—no never,
On the resurrection morn.

GUY L. BUNCH.

Raleigh, N. C., Sept. 2, 1892.

MAHALA E. BILLUPS.

Mahala E. Billups daughter of William and Martha Fountain was born August 13 1809, and died March 28, 1892. In the year of 1826 she married Richard Billups and bore him 11 children, 5 are now living 3 sons and 2 daughters, and 3 are orderly and consistent members of the Primitive Baptist church. In the year of 1853 it was the Lord's will to take her husband home to heaven which left her with 10 children to care for. She worked hard and got along well. She had many friends to help her. Every one that knew her

loved her and was willing to lend a helping hand in time of trouble. Mother was always kind and affectionate to all, doing unto others as she would have them to do unto her. She was a faithful member of the church at William's for 36 or 37 years, always filling her seat when not providentially hindered. Mother was a great sufferer for 7 months before she died, and she would get restless at times, and say why can't I die and go home to glory. I want to go and be with Jesus. I would try in my weakness to speak words of comfort to her. One day I was talking to her and asked her if she was willing to die and leave us all, and she said yes, my dear child I shall be ten thousand times better off than I am here in this world. If it was the blessed Lord's will to take me home to himself it would be better for me and you also.

How hard it is to part with one we love so well. What a joy and consolation it is to know that she is now enjoying that rest that remains for the people of God.

I remain your unworthy brother.

D. T. BILLUPS.

RHODA CAROLINE VAN NORMAN.

With sad heart I send you for publication the obituary of Mrs. Rhoda Caroline Van Norman, wife of Wm. L. Van Norman who died at their home in Amite County, Miss., on the 31st of May 1891. She was the daughter of the late Elder Rowland Wilkinson, was born Jan. 31st 1830, age at the time of her death 61 years and 4 months. She was married to Wm. L. Van Norman Feb 4th 1847. They located and lived near where she was born until her death. To them were born 11 children, 4 sons and 7 daughters, 2 sons and one daughter died in childhood. Children all married except the youngest daughter who is yet at home with her much afflicted and sorrowing Father. About the year 1858 she was given to see the exceeding sinfulness of her heart and was made to mourn, fled to the law for shelter, tried the conditional system for salvation with all her power which failed her, and when she found herself without "Strength, hope, or mercy" Jesus the blessed Saviour of sinners appeared for her relief, pardoned her sins and gave her faith to view him as the end of the law for righteousness which filled her soul with joy and peace. After trying 6 or 8 years to get a brighter evidence of her acceptance, she and her dear

husband (who is now serving the same as Deacon) came to the Plymouth church, located near them, related their hope, were received and baptized on the 16th of Sept. 1865 by Elder E. R. Rountree.

From then until her death she adorned her profession with a well ordered life and godly conversation, always manifesting a meek and quiet spirit, filling her seat at church, when not providentially hindered. For many years she read and loved the doctrine published in "The Signs of the Times" which was her comfort in death.

Her house was always open and a pleasant home for Primitive Baptists, kind and charitable, delighted in visiting the sick, always ready to relieve the afflicted.

Sister Rhoda was taken with Cramp colic on the 26th day of May 1891. Two good physicians were called in who with kind husband and devoted children, brothers and sisters and many good friends, did all that could be done but to no purpose. She said for her husband and children's sake she desired to live, but was submissive to the Lord's will, did not fear to die. Gave her husband, children and friends good counsel. Also gave instruction concerning her burial as calm as if she was only going from home on a visit.

She was buried in the family grave yard at home, after a few appropriate remarks, singing and prayer by her only sister's husband D. N. Butler.

On the 19th of July a comforting discourse was preached at Plymouth church by Elder W. J. Lewis.

She leaves husband, 1 son, 6 daughters, 41 grand-children, 4 great grand-children, three brothers, one sister and a host of relatives and kind friends to mourn the loss of one we all loved, who was truly a mother in Israel.

It was the privilege of all her near kin to be with her in her last hours except two daughters prevented on account of sickness.

None out side of her own dear family miss her more than the poor writer. A brother reared in the family circle with her and we have been close neighbors since leaving our parental roof, and have shared liberally of each others joys and sorrows through life.

Her love and true devotion to her kind husband and children was to them as it were the joy and comfort of life, with her to care for and guide by her good counsel all was right, but alas the Lord called: she

is gone and all is sad.

Sleep Rhoda sleep, thy work is done.
The battle fought, the victory won.

May the Lord abundantly bless the bereaved husband children and all who mourn granting them according to the riches of his glory to be strengthened with might by his spirit in the inner man; that Christ may dwell in their hearts by faith, that they being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.

And in death save us all (if according to his will) for Christ sake is the humble desire of a sorrowing brother,

J. C. WILKINSON.

SOLOMON TURNER.

Died at his home in Martin county, N. C., on the 21st day of June, 1892, Brother Solomon Turner. He was the son of Green and Katie Turner, and was born the 4th day of August, 1819. He professed a hope in 1868, but never united with the church until last year, when he came to the church at Conoho on Saturday before the 3rd Sunday in July, and was baptized into the fellowship of said church by the writer; of which church he remained a member until his death. He went to preaching very little after he united with the church, soon becoming unable to get about much. I went to see him on Sunday before he died, and tried to preach for him according to his request, but he was too near his end to realize much comfort from it. When I went into see him he said he was nearly gone, but clasped his hands together and said, I have a strong hope. He was perfectly rational. He was united in marriage to Temperance Hyman, Dec. 4th, 1860, by whom he had eleven children, nine of whom survive him. His wife and two of his children preceded him in death. Though dead we hope that he yet liveth in the Lord, and may his children and relatives have the supporting hand of the God of Israel to bear them up and enable them to know, honor, love and serve Him, to count all things loss—for the sake of Jesus.

Yours in hope of eternal life,

M. T. LAWRENCE.

Hamilton, N. C., Sept. 1, 1892.

WALTER JAMES WILSON.

It is very heartrendering to me to have to announce the death of my only darling babe, whose name was Walter James Wilson. He was born Sept. 29th, 1890, and died June 6th, 1892, making his stay on earth 1 year 8 months and 7 days. His life was remarkable. He was so very quiet and easy, loving and affectionate, that all who knew him seemed

to love him. His sickness was of short duration. He was taken Thursday morning with hemorrhages of the bowels, and his spirit took its flight to a brighter world than this the next Monday morning. Oh, what a trying time that was to me, to know the only babe I had was gone. We did all we could for him, and Dr. Cotton also did all he could, but man could not touch his case. The Dr. said he had never before in all of his practice seen such a case, and he bore it without a murmur and took every dose of medicine so well. Oh, that I could be reconciled to his death for the Lord said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." He is now a sweet little angel in heaven, and is looking in the sunshine of God's love.

My babe is resting, sweetly resting
In the arms of Jesus' love,
I pray the Lord to keep me trusting
To meet my babe in heaven above.

Composed and written by it's mother,
MARY E. WILSON.

ASSOCIATIONAL.

The Toisnot Association meets with the Toisnot church at Elm City, N. C., commencing Saturday Oct. 15th. and continuing three days.

The Cool Spring Primitive Association will be held with the church at Mt. Pleasant, Sumpter Co., S. C. four miles West of Bishopville, and is to commence on Friday before the 2nd Sunday in October.

Brethren and friends are invited to come and see us. Published by request of the Brethren,

THOS. BELL.

The 127th Annual Session of the Kehukee Association is to be held, the Lord willing, with the Church at Little Creek (Conetoe,) in Edgecombe Co., N. C., eight miles east of Tarboro, Saturday Sunday, and Monday, Oct. 1st, 2nd, and 3rd, 1892. The Albermarle and Raleigh Branch of the Wilmington and Weldon Railroad runs in less than half a mile of the meeting house. The train goes West in the forenoon, and East in the afternoon. Visitors by railroad from a distance

should reach Tarboro Friday evening, Sept. 30th, and come on the same train to Conetoe where they will be met and cared for. Visitors from the East should take train at Plymouth, or at some other station on the Albermarle and Raleigh R. or on the Scotland Neck Branch of the Wilmington and Weldon R. R., Friday morning. All friends of the gospel truth are invited to meet with us.

S. HASSELL, Mod.

M. T. LAWRENCE, Cl'k.

BROTHER GOLD:—Please publish in LANDMARK that the sixty-first Annual or Fall session of the Bear Creek Primitive Baptist Association is appointed to be held with the church at Bethany, Anson Co., N. C., nine miles South of Wadesboro, and eight miles West of Morven, which session is to commence Saturday before the 1st Sunday in October, 1892. Primitive Baptists generally are invited, and especially Ministers, as we have a desire to meet our Brethren on such occasions.

A. J. HUNNECUTT, Cl'k.

BROTHER GOLD:—Please state in the LANDMARK that the 62nd session of the Contentnea Primitive Baptist Association is appointed to be held at Sandy Grove Meeting House, Beaufort Co., N. C., and to commence on Saturday before the 2nd Sunday in October next at 11 o'clock a. m.

Brethren and messengers going by Railroad from above Newbern will go down to Newbern Thursday evening, and those from below Newbern will come to Newbern Friday morning, and all cross over Fowler's Ferry by 10 o'clock on Friday.

Those traveling by water will be met at Aurora Friday evening. All who expect to go either by Rail-

road or water and want conveyance will please write to Bro. G. M. Hardy, or Eler J. R. Rowe, Aurora, N. C., notifying them as the meeting house is 23 miles north east of Newbern, and five miles from Aurora. May the Lord bless many to come.

Yours in affection,

JOHN W. GARDNER, Mod.

L. J. H. MEWBORN, Clerk.

The White Oak Association will be held, the Lord willing, at Hadnot's Creek, Carteret Co., N. C., to commence at 11 o'clock on Saturday before the third Sunday in October, 1892. We hope to see many of our brethren, sisters, and friends there. Those coming by rail will come on the A. & N. C. R. R., to Newport, 17 miles from the place of meeting, on Thursday night before, and we will try to take care of them, and fix conveyance for them to and from the Association. I request however that any persons wishing conveyance from Newport to the Association would write to me as soon as they can after reading this notice, so that I may know how much conveyance to prepare.

I JONES, Mod.

L. H. HARDY, CPk.
Newport, N. C.

The Black Creek Association will be held with the church at Beulah, Johnston Co. N. C., October 21, 22 and 23rd. Ministers and brethren are cordially invited to attend that have the mind to be with us in our deliberations. They will be met at Selma on the N. C. R. R. on the 20th, also at Kenly on the Wilson Short Cut on the 20th.

HIRAM HATCHER, CPk.

DEAR BROTHER GOLD:—Will you please publish in LANDMARK that our Mayo Association at Piney

Grove Meeting House will commence on Friday before the 3rd Sunday in October, 1892. Piney Grove meeting house is about fifteen Miles from Walnut Cove Station, about three miles North of Piedmont Springs. Any wishing conveyance from Walnut Cove can drop me notice, and I will meet them at Walnut Cove on Thursday before. W. J. FAGG.
Jewell, N. C.

DEAR BROTHER GOLD:—The next session of the Fisher's River Association is appointed to be held, the Lord willing, with the Tom's Creek Church, 8 miles North of Pilot Mountain Station, on the C. F. & Y. V. R. R., commencing on Friday before the 4th Sunday in October 1892.

Persons coming by railroad will be met on Thursday if they will notify me a week or 10 days before hand.

JESSA A. ASHBURN.

Pilot Mountain, N. C.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

E. C. SMITH.

1st Sunday in October.....	Peach Tree
Monday.....	Hickory Rock
Tuesday.....	Cedar Grove
Wednesday.....	Dutchville
Thursday.....	Camp Creek
Friday.....	Tar River
Saturday.....	Surl
2d Sunday.....	Shiloh
Monday.....	Stories' Creek
Tuesday.....	Roxboro
Wednesday.....	Flat River
Thursday.....	Whealers
Friday.....	Prospect Hill
Saturday.....	Harmony
3d Sunday.....	Mt Lebanon
Monday.....	Eno
Tuesday morning and night.....	Durham
Wednesday.....	Bro. J. R. Youngs

Thence to Black Creek Association.

J. M. HARRIS.

Flat Swamp Tuesday after 1st Sunday in October
Briery Swamp.....wednesday
Washington.....Thursday
He will need conveyance.

J. E. ADAMS.

Chapel Wednesday before 4th Sunday in October.
Cross Roads..... Thursday
Will some one meet him at Goldsboro on Tuesday?

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HYMN AND TUNE BOOK.

The sixth edition of shape notes, and the fifth edition of round notes, are now ready. These are especially well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the correction in their books, Hymn No. 621, page 253, verse 3, lines 3 and 4, substitute the words,

"My heart with Jesus and his saints
In sweetest union bound."

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Southampton, Pa., Aug 2, 1892.

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The 16th Session will open Tuesday, Nov. 1st, 1892, and Continue 20 weeks. Rates reasonable.

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Pupils will be met at Burlington and Reidsville Oct. 31st, and conveyed gratis, and at close of term to railroad gratis, provided each one writes me one week previous.

Address,
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Morton's Store, N. C.

WILMINGTON & WELDON R. R. and Branches.—Cond. Schedule. TRAINS GOING SOUTH.

DATED Aug. 7, 1892.	No. 21, Daily.	No. 27, Fast Mail Daily.	No. 41, Daily, ex- Sundays.
Lv Weldon.....	12:30 p.m.	5:43 p.m.	6:00 a.m.
Ar Rocky Mt.....	1:40 p.m.	6:36 p.m.	7:09 a.m.
Ar Tarboro.....	2:15 p.m.	.....	.....
Lv Tarboro.....	12:15 p.m.	6:00 p.m.	7:09 a.m.
Ar Wilson.....	1:15 p.m.	7:00 p.m.	7:40 a.m.
Lv Wilson.....	2:30 p.m.	.....	.....
Ar Selma.....	3:25 p.m.	.....	.....
Ar Fayetteville.....	5:40 p.m.	.....	.....
Lv Goldsboro.....	3:15 p.m.	7:40 a.m.	8:30 a.m.
Lv Warsaw.....	4:14 p.m.	.....	9:30 a.m.
Lv Magnolia.....	4:27 p.m.	8:40 p.m.	9:44 a.m.
Ar Wilmington.....	6:00 p.m.	9:55 p.m.	11:25 a.m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 28 Daily.	No. 40, Daily, ex- Sundays.
Lv Wilmington.....	12:35 a.m.	9:15 a.m.	4:20 p.m.
Lv Magnolia.....	1:34 a.m.	10:57 a.m.	6:02 p.m.
Lv Warsaw.....	1:11 a.m.	6:15 p.m.	6:15 p.m.
Ar Goldsboro.....	2:55 a.m.	12:05 p.m.	7:10 p.m.
Lv Fayetteville.....	.....	9:30 a.m.	.....
Ar Selma.....	1:35 a.m.	.....	.....
Ar Wilson.....	12:30 p.m.	.....	.....
Lv Wilson.....	3:35 a.m.	12:58 p.m.	8:04 p.m.
Ar Rocky Mt.....	4:03 a.m.	1:36 p.m.	8:30 p.m.
Ar Tarboro.....	6:30 a.m.	2:15 p.m.	.....
Lv Tarboro.....	.....	12:58 p.m.	.....
Ar Weldon.....	5:05 a.m.	2:55 p.m.	10:00 p.m.

* Daily except Sunday.

Train on Scotland Neck Branch leaves Weldon 4:00 p.m., Halifax 4:22 p.m., arrives Scotland Neck at 5:15 p.m., Greenville 6:52 p.m., Kingston 8:00 p.m. Returning leaves Kingston, 7:00 a.m., Greenville 8:25 a.m., Halifax at 11:00 a.m., Weldon 11:25 a.m., daily except Sunday.

Trains on Washington branch leave Washington 7:00 a.m. Arriving A. & R. Junction 8:40 a.m. returning leave A. & R. Junction 7:10 p.m., arrive at Washington 8:45 p.m. Daily except Sunday. Connects with trains on Ahlemarle & Raleigh R. R. & Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p.m., Sunday 3:00 p.m., arrive Williamson, N. C., 7:03 p.m., 4:20 p.m. Plymouth 8:30 p.m., 5:30 p.m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a.m., Sunday, 9:30 a.m., Weldon 7:20 a.m., 9:28 a.m., arrive Tarboro, N. C., 10:40 a.m., 12:01 p.m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 5:30 a.m., arrive Nowland 7:12 p.m. Returning leave Nowland 2:35 a.m., arrive Fayetteville 6:00 a.m. Daily except Sunday.

Train of Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a.m., arrive Smithfield, N. C., 7:10 a.m. Returning, leaves Smithfield, N. C., 8:00 a.m., arrive Goldsboro, N. C., 9:30 a.m.

Train on Nashville Branch leaves Rocky Mount at 6:40 p.m., arrives Nashville 7:15 p.m., Spring Hope 7:40 p.m. Returning leaves Spring Hope 8:00 a.m., Nashville 8:35 a.m., Rocky Mount 9:15 a.m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:20 p.m., and 11:15 a.m. Returning leaves Clinton at 8:20 a.m., and 3:10 p.m., Connecting at Warsaw with Nos. 41, 40, 23, and 28.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 28 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

JNO. F. DIVINE,
General Supt.

J. R. KENLY, Gen'l Manager.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexton, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lund, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Clayton, Ala.; Eld. Jacob Cloud, Ne Ada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for farther reference we call attention to our circulars, which are sent free on application.

Those receiving circulars, will confer a favor on the afflicted by distributing them among brethren and friends.

I am agent for this medicine at Wilson, N. C., at same prices.

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Cond. Schedule—In effect Sept. 10, 1892.

S. Bound Daily.	MAIN LINE.	N. Bound Daily.
No 1		No. 2
11 00 p m	Ar.....Wilmington.....Lv	5 00 a m
7 45 p m	Lv.....Fayetteville.....Ar	8 02 a m
7 20 p m	Ar.....Fayetteville.....Lv	8 27 a m
6 00 p m	Lv.....Sanford.....Lv	9 45 a m
4 13 p m	Lv.....Climax.....Lv	11 44 a m
3 45 p m	Lv.....Greensboro.....Ar	12 15 p m
3 40 p m	Ar.....Greensboro.....Lv	12 25 p m
2 57 p m	Lv.....Stokesdale.....Lv	1 22 p m
2 30 p m	Lv.....N & W, Fct—W. Cove..Ar	1 55 p m
1 51 p m	Ar.....N & W, Fct—W. Cove..Lv	2 33 p m
1 22 p m	Lv.....Rural Hall.....Lv	3 02 p m
12 00 m	Lv.....Mt. Airy.....Ar	4 25 p m
S. Bound Daily.	Bennettsville Div.	N. Bound Daily.
No 3		No 4
10 15 p m	Ar.....Bennettsville.....Lv	3 40 a m
9 24 p m	Ar.....Maxton.....Lv	6 30 a m
7 52 p m	Ar.....Red Springs.....Lv	7 02 a m
8 09 p m	Ar.....Hope Mills.....Lv	7 43 a m
7 46 p m	Lv.....Fayetteville.....Ar	8 02 a m
N. Bound Daily.	Factory and Medi-	S. Bound Daily.
Sunday.	son Branches.	Sunday.
No. 15		No 16
9 35 p m	Ar.....Ramanuf.....Lv	7 15 a m
1 55 p m	Lv.....Climax.....Lv	9 05 a m
4 00 p m	Lv.....Greensboro.....Ar	9 50 a m
No. 17		No. 18
9 10 a m	Ar.....Greensboro.....Lv	3 55 p m
7 55 a m	Lv.....Stokesdale.....Lv	5 13 p m
7 00 a m	Lv.....Madison.....Ar	6 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

Pullman Palace Sleeping Car on Seaboard Air Line trains North and South from Sanford and on Norfolk & Western trains north and West from Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points South of Sanford will arrive at Raleigh at 11 15 A. M., and have five hours in Raleigh and reach home the same day.

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VOL. 25.

OCTOBER 15, 1892.

NO. 23

Zion's Landmark.

Zion's Landmark
PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

T
T
Zion's Landmark Print, Wilson, N. C.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

All lovers of Gospel truth are invited to write for it—if so impressed.

May grace, mercy, and peace be multiplied to all lovers of truth.

The Subscription Price of Zion's Landmark.

For single subscribers \$1.50 per year. The getter up of Club of eight subscribers, or a larger number, \$1.50, each will receive the LANDMARK free for time club is made.

The subscribers in clubs need not all be at the same Post Office, and names can be sent from time to time in making up clubs: also in renewing clubs the same rule may be observed.

When a subscriber desires his paper changed he should state plainly both the old and the new postoffices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his postoffice.

Let each subscriber keep his paper paid up if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If money sent has not been receipted please inform me of it. When you can, always send money by Money Order, Postal Note, Check, or Draft, or Registered Letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.,

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—I have just received a newly fangled sheet editorial by Eld. Harmon who went out from the Primitive Baptists because he was not of us. He has led off a party and seems to want to be called the "Simon pure" Primitive Baptist. My heart is made to almost bleed over this trouble seeing that Harmon & Co., have led off good brethren after them. I feel interested because I first joined the Indian Creek Association where Harmon, Ashworth & Co. belonged. They used to affiliate with the Arminians and I never felt like they were true Old Baptists. We use to have to suffer on the account of this arminian spirit when I was in the Indian Creek Association.

Harmon is abusing Associations and claiming that to be the reason why he left us. I can tell him why he left. Associations were not the cause. He has never been a Primitive Baptist or he would not have taught Sunday School for Methodists and assisted them in carrying on their dog-day summer revivals &c. Associations in my travels do not attempt to Lord it over God's heritage or the church. When trouble gets up in this country the churches settle it. The Association meets to worship God and receive correspondence from those who are of the same mind and the same judgment. And also to appoint correspondence to Sister Associa-

tions and they all commune in Spirit and worship God as they did anciently when they went at Jerusalem once a year to worship. I regret to see a certain Elder of the Indian Creek Association tolerating this new arrangement, but "birds of a feather will flock together," hence W. C. Dobbins who was once identified with the Old Baptist who was excluded and joined the Missionaries, he writes Eld. Harmon endorsing his course and says that he (Dobbins) is well satisfied with his new home among the Missionaries. I heard Dobbins tell the dead sinner to "try by the grace of God to get religion." What grace! There would not be a thimble full of grace in ten thousand such sermons.

I heard him say, "If I can only be instrumental in the hands of God in the salvation of one soul, it will be enough for me." I saw him invite a preacher among the Missionaries into our pulpits to pray. Some shall depart from the faith giving heed to seducing spirits and doctrines of devils. Have not Dobbins and Harmon departed from the dear people of God, who hold the doctrine of God our Savior. Would Dobbins be "well satisfied with his new home" among Missionaries who are filled with every abomination upon the earth such as Sunday Schools, Theological Schools, Boards and Conventions, General Atonement, Free Agency,

Secret Societies, Ladies' Aid Societies, Parties, Festivals, Suppers, Concerts and all manner of gambling pretendingly in the name of the Lord to get money, making the poor poorer, and the rich richer, to carry out their designs of soul-saving as they call it if he had ever been a Primitive Baptist? No. Why can he, (Dobbins) endorse Harmon to subscribe for his paper, calling his departure a "step in the right direction?" Answer:

Because Harmon is one of his crew. Harmon stopped awhile on the way thinking he could carry off an element and gather strength to beget to himself a name and to lead all of the disciples after him he could. Of course he will find fault of Old Baptists for being so strict in not fellowshiping mystery Babylon the mother of harlots.

Methodists find fault with us for not fellowshiping them, so do Missionaries and every other corruption. They are all willing to fellowship us: they have no sacrifice to make to fellowship us, but we have a great one to make to fellowship them. A negro has no sacrifice to make to marry a white woman, but the white woman has the sacrifice to make in marrying a negro, so if Primitive Baptists should endorse Harmon & Co's *new departure* they should be dealt with and the church withdraw fellowship from them if they do not repent. We cannot afford to marry them for they are a young bird hatched out against a speckled bird, (Jer. 12: 9,) and are against her. They are so well counterfeited that they try to imitate the Old Baptists in some things—they just want their name to take away their reproach. I will give you an extract from a letter received to day from a prominent Elder of the Washington Association in Va.

THE LETTER.

ELDER LEE HANCKS, DEAR BROTHER:—"I received your unexpected but very welcome letter. It came to hand with some comfort to me. I had almost concluded like Elijah that the Lord's prophets were few, I being almost alone in this section. You ask me "what of Harmon & Co?" They are joining the *Mason's, Farmer's Alliance*, doing what they can to build up their party. Preaching *General Atonement*, &c. I suppose you have received one of their great (?) papers. That will give you an idea of their opinion of the Old Church. They will receive any one who claims he has been baptized and is satisfied with his baptism. Their members join the Campbellites by letter of dismission given them by their respective churches. Elder Harmon told me that he tried to get a letter from his church to join the Campbellites and they would not give it to him. We (the Washington Association) have not received their works for over two years. They have not preached in my pulpits for very nearly two years, (that is right my brother stand firm—L. H.) They say we have departed from the ancient landmarks and they have gotten on bible grounds at last. (Campbellites claim the same thing—L. H.) They say the Baptists of this country have been going wrong for two hundred years. Some of their churches will commune with other denominations, (why not, since they are all of the world and receive their works, baptisms, secret societies, doctrines &c?—L. H.) You ask if Elder ———, is satisfied? Elder ———, and some others preach *General Atonement Apostasy* and *almost Free Agency*."

You see from the above letter what they fellowship, what they are believing and practicing. They

are boasting of their growing. Error always grows with the world, their theory is congenial with the nature of the natural man. My advice to all the brethren of the Indian Creek and Washington Associations is to stand firm and have no fellowship with those unfruitful works of darkness as practiced by H. & Co. "Touch not, taste not, handle not which all are to perish with the using after the doctrines and commandments of men." Their newly advised theory is of man, and man will love it, but God's children cannot enjoy such long among them. If your preachers serve their churches, labor with them, and if you cannot reclaim them, withdraw from them. "From such turn away." They receive *alien baptisms*—Primitive Baptists do not. They tolerate secret societies—Primitive Baptist do not. They preach and affiliate with other denominations—Primitive Baptist do not. They claim that the preacher is an instrument in the hands of God for the salvation of sinners—Primitive Baptists do not. They appoint and send forth men to preach as evangelists—Primitive Baptist do not. God sends his servants forth and they preach the power that sends them. They allow their members to interpret the scriptures for themselves, believe and preach what they please, right or wrong—Primitive Baptists reject *heretics* after the first and second admonition and "preach such things as become sound doctrine." Harmon & Co., preach General Atonement—Primitive Baptists do not. Christ gave himself to nobody but the sheep or elect. Christ gave himself for his *bride* and nobody else. They commune with the world—Old Baptist do not, because Paul says, "Be not unequally yoked together with unbelievers, for what fellowship hath right-

eousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of the living God? * * * * Wherefore come out from among them and be separate saith the Lord, and touch not the unclean thing, and I will receive you; 2nd Cor. vi: 14-47.

The above scriptures forbid you touching their unclean works, baptisms, societies of any kind. Since the days of Cain and Abel there have been two worshipping characters in the world, and two spirits that control all religious worship, one worships by faith and the other brings the works of his own hands—one is controlled by the Spirit of Christ, the other of Anti-Christ. God's church is but one, while there are many of the Queens, Concubines and Virgins, but none of them but one is the church. The Primitive Baptist is the church set up by Christ over eighteen hundred years ago when he said, "Thou art Peter and upon this Rock (Christ Jesus) I will build my church (in the singular) and the gates (religious denominations or societies) of hell shall not prevail against it."

The church has waded through many fiery trials, but yet Jesus stands in the midst of her holding the seven stars (the ministry) in his right hand and she is not consumed. Catholicism has arisen, Presbyterians, Lutherans, Episcopalians sprang up against the church, but yet the poor little flock remained on the earth. A host of others have arisen among which are Methodists, Campbellites, and in 1792 a spirit got among Baptists to want to be like the world, and hence embarked in the Catholics' great enterprise of Foreign Mis-

sions, and hence established the first Missionary society among the Baptists Oct. 2nd, 1892. There were a few faithful, called and chosen ones as I believe there is in Indian Creek and Washington Associations, who would not follow their new unscriptural methods, they stood firm on the Apostolic doctrine and practice.

I have challenged the Arminians time and again to show me the authority from the written word of God for Theological Schools, Sunday Schools, Boards and Conventions, Missionary Societies, Church Festivals, Ladies' Aid Societies, Christmas Trees, Masonry, Odd Fellows, Farmers' Alliance, then I will go with them: they can't do it. As the bible perfectly and thoroughly furnishes the man of God unto "*all good works*," and these things are *not known* in the bible I conclude it is an evil work or *evil works*. Hence they are idols and belong to the Gentiles (world) and are darkness, hence I cannot be yoked up with unbelievers in secret societies, or pulpit affiliation, and cannot commune with the works of darkness. There is only the church and world, everything outside of the church is of the world. I believe that the Old Baptist is the church of Christ in faith and practice, and I can establish it by the scriptures, and all the rest of the religious societies belong to the world. God has children scattered among them all.

One of these denominations is no better than another, for it is all of the world. If I were to leave the Old Baptists I had as soon belong to one as another, for there is no other church but the O. S. Baptist. Harmon need not trouble himself about going to the Campbellites, for he certainly cannot claim that newly fangled thing (B. V. Association) Primitive Baptist. It would

no doubt have been a blessing to the Baptists for him to have gone to Uncle Alex's folks for he would not have led off so many saints. You see they have sent forth an evangelist I presume as a soul-saver to hold big meetings and convert dead sinners.

Balak sent forth Balaam as an evangelist to curse Israel on one occasion and he got paid for it too. I wonder if H. & Co. did not think by sending forth an evangelist that they could curse the Indian Creek and Washington Associations by leading many after their anti-christian theory. Elders of the Pharisees assembled and sent forth evangelists to go forth and preach a lie and deny the power of God, and they took their money and did as they were taught. I wonder if that new faction's evangelist preaches Christ a full and complete Savior independent of means or efforts of men. I hope our brethren will be steadfast and unshaken in the doctrine of God our Savior. Missionaries of this country will not have *apostasy*.

Harmon & Co. preach apostasy—Primitive Baptists do not, the Apostles, Christ nor prophets did not. Salvation of the sinner is of the Lord and is absolutely what God does for the sinner. Solomon says, "What God does shall stand forever, none can add to it nor none take from it." Hence the sinner whom God saves never can apostatize. The christian is born of God and cannot go back into nonentity and be unborn. Having loved his own he loved them to the end, hence his children cannot do so as to cause God to hate them. "They are *kept* by the power of God," "The Lord *preserveth* them that love Him," He gives them eternal life and they *never* perish or apostatize. Mr. Harmon seems to predict that the LAND-

MARK will eventually drift in the direction he has gone. Elder Gold was once in that kind of a snare, but God by his grace led him out of Babylon to the church of the living God and has made him a firm, able and uncompromising minister of the New Testament. I feel that his heart is too full of grace to ever return to such a God dishonoring practice again. I believe he is a called man of God and that God will keep him in the *ancient landmarks* as he has up to this. Elder Harmon referring to "Old Paths" (?) published by McInturf a Burnamite who is not recognized among Baptists at all on account of his Arminian practice, says, "This trumpet sounds the alarm:" "Awake thou that sleepest and arise from the dead and Christ shall give thee life." I wonder if Elder Harmon don't think the above scripture means that the preacher is an instrument in giving the dead sinner life. Elder Harmon quoted the scripture wrong. It does not say he will give them "life" but "Christ shall give thee light." Paul was addressing the church at Ephesus who had *eternal life* and admonished them to awake from the dormant state and arise from the dead. The brethren live after the flesh and die, like some have done in the B. V. Association. They are dead to church privileges or fellowship of the saints. Elder Harmon eulogizes Elder Mitchell and the editors of the *Messenger*. True they are faithful men in doctrine and practice, and none of them would have H's new theory. Dear old brother Mitchell would be so far from tolerating Harmon & Co's *new organization* as he would the Missionaries. Brother Mitchell has no compromise to make with error. Elders Hubbard, Lilly, Walker, Hylton, Sumner, Martin, Linkous, Counts and others of the

Washington and Indian Creek Associations are firm men. May God be with them during their sore trials.

They will be called too strait, narrow contracted by those leaders, they will prophesy for the down fall of the church as they are doing already. Missionaries and Methodists have done the same. They abuse us here like Harmon & Co., because we will not tolerate their ungodly practices. They have prophesied for years that the Old Baptists would soon die out and be swallowed up by these new things, but they were like Harmon's prophesy, it was all false. False prophets shall arise and bring in damnable heresies into the Indian Creek and Washington Associations.

I have written the above in love to those dear brethren and sisters who are now in the furnace of affliction as it were, rebuking God's children among them sharply that they may be sound in the faith. May God's children return to the church for they have fallen by their iniquity. Written by request. In love, I admonish you again dear saints to stand firm and follow not after this departure. The brethren will stand by you and Jesus will fight for you. In love.

LEE HANCKS.

DEAR BROTHER GOLD:—If worthy to claim such great love for one another, but I still often fear I am doing wrong. When I say dear brother or sister I feel so unfit to claim such great love, and yet I do sincerely believe I love all christian people if I love anything. You will look over all my imperfections and bear with me in my weak way. Such a task would be a pleasant one if I could write you all about my troubles on earth, but that is more than I can write. But

one thing I can say without a doubt, the sorrow and trouble, distress of body and mind, that I endure and have for the last ten years past only my God and Savior knows, and if I knew it was for Christ's sake I believe I could freely bear it with patience more than I do; but oh my brother, I am so sinful, so undutiful and disobedient, and yet so impatient. Some times, and very often, I fall down on my bed and cry out my Lord, hast thou forsaken me? Can one who is a christian have such a heart as mine? It seems to me that my desire is in trying to keep from sinning, and it seems to me the more I strive against sin the more I do sin. So what can I do? Will you please explain to me the scripture which forbids us to let sin reign in your mortal body that ye should obey it in the lust thereof. Sometimes I think I shall lose my mind. I look at others that profess to be christians and feel that I can see a christian's walk about them much more than I can for myself. If they knew how imperfect I am they wouldn't have anything to do with me. I don't let any one know anything about my troubles. I think perhaps they don't have any such thought as I do. When I go to preaching, which is very seldom, I can't walk only with a stick, and I am not able to hire any one to carry me, therefore I stay at home. So I tell you with the rest of my troubles I am destitute, friendless, and helpless. I feel like I am not cared for by anybody in this place. If anybody cares how I fare I don't know it. This scripture often comes to my mind, "Be thou afflicted and mourn." Will you please write on this scripture? There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect

in love. I have fear because I can't help it. I am afraid that I don't love as I desire. I feel like I desire with my whole heart and mind to love the Lord and all his people, and to keep his commandments and try to resist the devil, but oh my poor weak flesh, what am I to do? The Lord only knows. I read the bible and it seems to condemn me in so many points. Watch and pray lest ye enter into temptations. Sometimes I get worn out with trials, tribulations, afflictions and sickness, not able to work any hardly. I get so impatient and so distressed. Last week I said to myself, I do wish the devil had never been made. Then I think I would not have so much trouble as I do. Soon as I spoke the word it struck me what have you said? Now you make your trouble worse. If there was no devil there would be no need of a Savior. You should rejoice in tribulations, prove faithful to the end, and you will be blessed. Sometimes I do rejoice in my trouble and afflictions, and am glad I am afflicted. When I can feel that it is for Christ's sake, and then sometimes it seems to me that it is because I am so undutiful. I think sometimes I would be happy if I would get so that I would not even have an evil thought, and could live and be rejoicing in God as a Savior. I don't want any earthly thing to study. I have been reading sister Mattie Luper's experience this morning, she said she thought she was dying. I thought I was dying, and felt of my pulse. I really thought it was stopt, and I would soon be in torment, and oh how bad I hated to die. I was sick and had been for sometime, and told them I did not think I ever would get well again: but I got better and I am here yet for some cause. My desire, as she says, was to be baptized. I thought

I would be happy with the people of God, but oh my soul, such trials and temptations. I can't tell you how much I thank you for sending me the LANDMARK. It gives me much comfort in my lonely hours of distress. I feel like I would be so glad to see you and hear you. I dreamed some time ago that you came to my mother's house where I now stay, and you had three books in a case, and you took out one of the books and began to read it. Some of it I could understand, and some I could not, and thought you gave me one of the books to read it, and said be sure to not tear it, and dear brother Gold, I have studied very much about the little book, and what it means. I do wish I could live some where near some gospel preachers. I think I would be so much better satisfied. I feel so destitute and forsaken.

Your sister in much affliction and sorrow.

SARAH MCGOWINS.

Marine, N. C.

ELDER P. D. GOLD, DEAR BROTHER IN CHRIST, IF I BE WORTHY TO CLAIM YOU AS SUCH:—If I am not deceived upon this occasion I feel somewhat impressed to send you two pieces for publication that I wrote several weeks ago, if you think it is sound enough you can publish it, if not lay it aside. I felt relieved some by writing, but it still rests on my mind to have it published. It is what I feel and believe to be the truth. If I know my desire it is to have more peace and less confusion. I know I am a dependant creature; dependant upon the Lord for strength, both naturally and spiritually, but I don't want to misrepresent the scripture, nor do any thing else wrong knowingly; but if I do it is through weakness. The spirit is indeed willing but the flesh is weak.

I hope the brethren and sisters will bear with me in my weakness and pray for me as often as they can, for I feel the need of prayer of all that will remember me at a throne of grace. A sincere desire of the heart to the Lord is worth more than a form of prayer without a true desire. It does not take a multitude of words to constitute prayer. It is a sincere desire of the heart. This is what I understand to be a prayer. I remember well upon one occasion I wanted to pray, make a big prayer, but it was made known to me that a big prayer was a sincere desire of the heart. If it was only a few words "Lord be merciful to me a sinner. Who can pray without the Spirit of the Lord teaches them? We must pray with the spirit and with the understanding also. No man can say that Jesus is the Lord but by the Holy Ghost. There is a great deal of praying over the world, but there is more mockery than reality. Why? because it is not all sincere. Though we may bow down and ask the blessing of the Lord, but if it is not from our hearts it will be in vain.

Once more we come before our God. Once more his blessings ask: Oh, may not duty seem a load, Nor worship prove a task. This has been my case. I have felt so barren, so cold it seemed to me that worship was a task, but what is the cause of such coldness? It is sometimes by disobedience, and sometimes it is caused by being so worldly minded. This will cause us to feel stupid and cold, and our lameness also. Brother Gold, I have given such views as I have, but I feel all I write now is very poor.

M. M. BROOKS.

Greenville, N. C.

"Blessed are the peacemakers."

ELDER GOLD, DEAR BROTHER IN CHRIST I HOPE:—If you will bear with me a little I will try if the Lord's will to write a few lines concerning the travail of my soul as I hope from nature's darkness unto the glorious light and liberty of the most high God. I have been impressed for some time past but tried to put it off, but instead of the impression decreasing it increases daily, so I feel forced to make the attempt, if God is with me, all is well, if not, it is already a failure, I have always feared death, it was a terrible thought to me from my earliest recollection. I thought my days were numbered, and when the last one expired no power on earth could save me. Many a time in my imagination have I looked upon myself shrouded and laid out, with the most horrible feeling and shed many a tear because I did not want to die when my time came, (as I often expressed it) and that feeling often came over me when growing up, but I kept it to myself. At the tender and excitable age of twelve, during a Methodist revival I joined the church, or rather united myself with them, for there is but one church. I knew nothing of religion. As I grew older I thought the Presbyterians suited me best, for they claimed to believe in predestination, so I quit attending the Methodists, and went to them. I never joined the Presbyterians. In the year 1880 I was married. Some time after my husband went to see his parents without me, and I became miserable, a heavy weight as it were fell upon me. I thought surely he will die and never return to me again, but in due time he came. Then I thought it must be me. Soon after my oldest child was born. I lived but my trouble grew worse, then I thought she would die, then my oldest brother was ship-

wrecked, and picked up off some floating timber, after five days and nights had expired, perfectly insensible, so I concluded that my trouble was a presentment of that. But he lived and got well, but my trouble was growing worse daily, instead of better. So I then came to the conclusion it was I and no one else, that I must die, and with no assurance of a better world than this. Oh! miserable wretch that I was, willingly would I exchange my life with a dumb beast, or reptile, any thing that had no being after death, so many times cried unto the Lord for mercy, and asked for what purpose was I born? To live a few days, and suffer and die, and be forever damned Oh! that I had never been born, was my cry from morning until night. I did not like to be with my old associates. Sometimes my mind would be more at ease, but it did not last long. In the year 1882 I dreamed my father-in-law Mr. J. B. Everett of Hamilton, N. C., came to the foot of my bed, I pretended to be asleep, and he said, I wonder if that soul is at peace with its maker? I burst out crying and said, no sir, I fear not. He said you have nothing to fear, for your soul is at peace with its maker. I thought he was as one of the old Apostles, that made a deep imprint on my mind, but did not relieve me, my burden seemed to grow heavier. Many a night I would go to bed never to rise again I thought. In 1883 I dreamed my uncle (who was a Primitive Baptist preacher) came to me in the form of one of the old Apostles, was in the room ready to leave, and said goodbye to my mother, and brother, and then took me by the hand. I began to cry, he placed his left hand upon my head and said, don't cry. I will see you again and the Lord will not suffer you to live always as you now

do. That seemed to give me a little hope at times, but it was so dim. I seemed to view it as Moses did the promise land. In 1887 one night when all were asleep but myself, I was crying and trying to plead for mercy and I lost myself completely, and when I came to myself the 22nd Psalm was impressed on my mind, the first five verses. I read it and that seemed to revive me up a little, for the first two or three verses suited my case I thought.

But my burden seemed more than I could bear. So many nights I put my little children to bed, and kissed them goodby never expecting to see their faces again on earth. Oh miserable wretch that I was, none know how to sympathize with me, but those who have traveled the same road. In 1889 I dreamed my Father in-law came to me, and told me he had a home for me and my husband, and carried us to it, a large nice building made of solid rock, a beautiful grove, and in front, down a steep hill, a beautiful grove a most beautiful stream of water, so clear. I could see from the top of the hill the white sand, and little pebbles on the bottom; a few small trees grew up in the edge of the water which added to its beauty. I wanted to go to it before I went in the house, so we both sat down on the hill. Then father left us and showed us the way down to the water by going down himself a pair of stone steps and said that is your home as long as you both live, and go in when you please. Soon after that there was born unto us a little deformed babe. I thought it was to show me the utter helplessness of man, and a punishment for me for my sins. During all this time I could not read the bible. In August we went to Spring Green to preaching, and stopt with my father-in-law. He talked to me about

my troubles. He was a great comfort 'o me. I look upon him as an old Father in Israel, but I was sorry I said so much to him. After I retired I fully resolved never to tell any one my feelings again, for it was all imagination, and I was just seeking his favor. During the night I awoke, and a voice spoke to me and said, I will raise up for myself a people out of Israel, and I will be to them a God, and they shall be to me a people. Search the scriptures. Then I felt helpless again, no will of my own. Then the question with me was, am I one of that people. The following Tuesday the answer came yes, you are one. In a moment, in the twinkling of an eye, the whole world was changed, my burden was gone, and I was as free and light as the air I breathed. Everything seemed to be praising God. I felt then I would give almost anything to just see a Baptist, some one to talk to. I can never express the joy I felt, but I soon began to feel that there was something for me to do, and these words were ringing through my mind all the time.

I can but perish if I go,
I am resolved to try;
For if I stay away I know,
I must forever die.

My burden grew so heavy I thought surely this is death, and I am deceived, I am not prepared to go. Every thing I looked upon had a deathly gloom. I dreamed of asking my husband if he loved me, and he said he would if I would be baptized. I awoke crying. If ever I prayed in my life it was then for God to relieve me of that burden, and give me health, and strength to go to preaching once more, and I would offer to the church whether they received me or not, that would be with them, just as God directed their minds. So my prayer was answered, and in

Nov. 4th Saturday 1890 we started to Spring Green, but arrived just in time to see the last buggy leave the yard, but I felt like all was well, if it was God's will, there would be a way provided. So on Sunday morning my Father-in law talked with some of the members, and Pastor, and held a special conference. My husband and I both went forward and were received, and baptized, by the dear beloved pastor, Bro. George Roberson. The distance from here there was thirty five miles, so we took a letter of dismission from that church to help organize the church here at Singleton's.

I pray God daily to give me grace to serve him acceptably. When it goes well with you or any of God's dear children remember me at a throne of Grace, one who feels to be less than the least.

EMMA J. EVERETT.

Washington, N. C.

DEAR BRETHREN GOLD AND LESTER:—I will once more contribute or write to the LANDMARK, but it may be sin for me to attempt it, for I feel that sin is mixed with all I do or say. No one knows but my Heavenly Father the bitter anguish of my soul, how I am driven to and fro on life's tempestuous sea, and the rough waves well nigh swallow me up. But for my little hope which is an anchor of the soul both sure and steadfast I should give up in despair. I feel that the Lord hath delivered me over to Satan for the destruction of the flesh, that He has withdrawn Himself from me, and left me to grope in darkness: but he knows what is needful for us all. I have been sowing to the flesh. I need not expect to reap anything but the whirlwind; and after all my experience if I could ever profit thereby and keep my body in subjection, and my

tongue as it were with a bridle, then I should say and do nothing wrong to reproach my Master's cause. I say so many things I have to repent of that I feel the truth of the scripture.

The tongue can no man tame &c., and it is full of hypocrisy and deceit. Incline thine ear O God, and hear my feeble petition, teach me to bow in humble submission and kiss the rod that smites me. Father I've sinned and done evil in thy sight. Thou dost not afflict willingly, but thy rod is needful in bringing the erring children back to the path of duty. So deep was my sorrow this morning that I felt like I had no friend on earth nor in Heaven, but the comforter came and spake peace to my troubled soul. There is a friend that sticketh closer than a brother. "The Lord is my Shepherd I shall not want." Those sweet words were comforting, but the tempter will come and snatch them away, but when I read how the Lord's little ones have been afflicted and tried in all ages I should not think strange of my fiery trials if I belong to the Heaven bought throng. I am troubled a good deal with loss of sleep which unfits me for any kind of business. I don't feel capable of attending to my domestic affairs, and properly training my children, for I can't govern myself, that is the hardest task of all.

Yours in much fear and weakness,
SALLIE A. WILES.

ELDER P. D. GOLD, MY BELOVED BROTHER IN THE LORD:—This most delightful Sabbath moring I take my pen in hand to drop you a few lines, if you will pardon my intrusion upon your valuable time to read them. As I behold the glorious luminary of earth shining in all the beauty and granduer of the

God of the whole earth, I am lost in wonder and amazement. Then when our thoughts turn to the glorious Son of Righteousness we are altogether lost and long for one bright ray to shine into our soul which will give that light which is unknown to mortal vision, a light that cannot be dimmed by the light of heaven, grand, glorious and bright. I am not permitted to day to meet with the dear saints of God, yet they are to me the excellent of the earth. You are at this time perhaps standing up at your post, in the name of your Master proclaiming the unsearchable riches of Christ. I trust you are girt about with truth having on the whole armor of God, upheld in him and his precious cause. How often does my heart go out to the ministers of Jesus. They truly need the power and strength of the Holy One to rest upon them, and they will have it for his promises are sure to the end. Great peace have they that love thy law and nothing shall offend them. My mind of late has been filled with many great and precious promises, they are so dear to my heart, and I hope they have been given me by the blessed Spirit the holy Comforter, to encourage me by the way, so that I may be strengthened to bear the trials that continually pass before me that I feel and know may which require patient endurance. The warfare between the flesh and the Spirit will never be ended until death is swallowed up in victory, then this mortal will put on immortality. The things which are seen are temporal and those unseen are eternal. So the dear saints need continually faith, strong and abiding. So they have continually to cry "Lord increase our faith." And so many times they fear they have not that faith which is the gift of God.

I attended our last Union meeting

at Kehukee. It was to me a delightful season and my visit among the dear brethren, sisters and friends. And our old Kehukee Association was truly a pleasant session; how blessed to see peace and love abound in the household of faith in the place of bickering and strife. It seems to me there is no time for such things. The love of God and the cause of truth receive the ardent devotion of his people. When listening to the servants of God as they stood up from the first to the last I felt the Holy Spirit was with his ministers for they spake one and the same things, although different gifts yet all by the same Spirit, and I felt to exclaim, how beautiful upon the mountains are the feet that bring good tidings, that publish salvation, that say to Zion thy God reigneth. Error and delusion are flooding the land and it seems to take everything in its way like a mighty torrent. Yet the precious gospel of Jesus shines, and is glorious to those who have eyes to see its beauty, it is a priceless oasis in this dark desert of sin. So with the Psalmist we may exclaim, "Blessed are the people who know the joyful sound," and can hear. I was so glad to take the hand of so many dear brethren and sisters, although my sight was so dim that I could not recognize them all, and many I could not speak to and my dear brother it was painful amid the joy to think of so many dear ones missing. Some who boldly and faithfully filled their places for years. and one among the number was my dear husband, whom I shall never cease missing at home or abroad, yet we have reason to rejoice to believe that their work was done on earth and they are taken from the church militant to the church triumphant. I was so rejoiced and glad for dear old brother House that he was spared

to see another Association at his church and to welcome so many of God's people at his home who were so kindly cared for by his family and with such devotion. May they all be found following Jesus in the way, if it be the will of God so to make manifest.

Dear brother my heart was touched with many tender emotions in meeting so many young soldiers of the cross, my heart yearned for them, for they have entered a warfare, but a glorious one, and victory is sure to all the followers of the Lamb. May the Lord strengthen all such and make them faithful, for the world, the flesh and Satan will be foes mighty they will have to encounter. But when salvation reigns within grace subdues the power of sin. I have met with several of late whom I believe have a hope in Jesus, but they seem to be halting, fearful and doubting, looking at self. If they could be enabled to look away from self and back to Jesus who is our righteousness alone, and be swallowed up in Jesus' love, they would be strengthened to come out from the world and take up their cross and follow Jesus. Time is precious, there is none to lose. Jesus is a precious, faithful friend, and there are none here like that which Jesus gives. I have known his faithfulness from youth to old age. I feel that if I had to speak to all those who are waiting and halting who love the Lord I would seek to encourage them to follow him, but I know he must strengthen them by his power and grace and then they will obey and follow Him in the way and not fear the reproaches of the cross nor the frown of the world.

My dear brother, my wandering thoughts have run beyond what I intended. I wish I could write like I desire to and as my thoughts sometime run when my head is on

my pillow. My thoughts go out after the faithful, and they are dearer and dearer to me. I am unworthy of the fellowship of the saints, but Jesus is worthy to be exalted, and all glory is to be given to his dear name. I feel that it will not be long before these fingers that move this pen will be mouldering in the dust, but I do hope through the sacrifice of Jesus to dwell in that pure land of immortal bliss, where dimness of sight will be lost in perfect vision and immortal vigor, in that pure land where sickness, sorrow, pain and death will never be known. At the marriage supper of the Lamb all will be perfection and beauty. May we there meet in glory with all the ransomed throng. I feel that if so blest I will sing the loudest of them all. Remember me to sister Gold, and when it goes well with you remember me before the throne. Your aged sister in the strong bonds of gospel fellowship. M. M. HASSELL.
Williamston, N. C.

REDUCTION.

We have decided to let all subscribers of ZION'S LANDMARK have it at One Dollar and a half each per year.

Those getting up clubs of eight or a larger number at \$1.50 each subscriber can have the paper free for the time the club is made.

We earnestly request our brethren and friends to get us subscribers. We also request those behind to pay up. We are in need of money to pay debts and expenses. All new subscribers who send cash with order to pay for one year will be entitled to a copy of Joshua free and it will be sent on application. Also a copy will be sent on application to any subscriber who renews one year in advance.

P. D. G.

ZION'S LANDMARK.

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXV.....No. 22

WILSON, N. C., OCT., 15, 1892.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

SOME REFLECTIONS.

Baptists have always been noted for their conservatism or moderation. They are a sober-minded people. That is God has given them a sound mind and they are steadfast and unmovable, or not driven, carried or tossed by every wind of doctrine of men or devils.

They are slow to change their views. Indeed, when once they are settled in the truth, they are immovable. There is nothing new under the sun. Hence Baptists abide in one and the same perfect and unchangeable doctrine.

They are and always have been opposed to Secret Societies and factions or parties that originate or spring from Secret Societies. Jesus their master never taught in secret, but always taught openly and publicly, and no scripture is of any private interpretation. Jno. 18 : 20.

Secret Societies are unfair. They do in secret what they do not want known by the public. For he that doeth truth cometh to the light that his deeds may be made manifest

that they are wrought in God.

Secret societies array one class of men against another and cause hatred or suspicion and gender strife. This is wrong.

As Secret Societies are wrong their products or fruits are wrong. They conceive in mischief and bring forth that which is corrupt.

Baptist are a people that regard their obligations and prove their honesty by paying their debts, and keeping their word. They hold that it is a duty to pay tax to whom it is due, and tribute whom it is due, or to submit to the powers that be because they are ordained of God. We are not to speak evil of our rulers, but to pray for them, or for those in authority that we may live a quiet and peaceable life in all godliness and honesty.

Jesus did not come on earth to overthrow national governments. His kingdom is not of this world. The kingdom of God is not in meat and drink. That is what worldly kingdoms are for. But the kingdom of God is righteousness, joy and peace in the Holy Ghost. Whatever political government his people are under they should render honor to whom it is due, for the proper ends or aims of earthly governments are the protection of all classes of law-abiding, peaceable citizens, and the punishment of all violators of the laws of the government they are subjects of. Every man, however humble and helpless he may be, is as much entitled to the protection of the law, while he behaves properly, as any other citizen is.

All good earthly governments are founded on the principles of right as set forth in the bible. In that book coveteousness is forbidden. The rich is not to take away the poor man's property. But each is to respect the possessions of the other. The crazy, corrupt notion now floating in the brains or imaginations of so many men, that every man should be compelled to give up what property he has, and divide it with all others is forbidden by the bible, and every principle of common honesty. The desire for the government to own every thing is equally as foolish and dangerous. A government ought to own as little as possible in order to administer its functions for the general good. To put all things in the government's hands is to sell ourselves as slaves to the government which would soon become the bitterest engine of oppression. For instance, if any one party in power possessed all the railroads, lands &c—it would manage to perpetuate itself in power indefinitely; for give it all the wealth or ownership of the country and it easily will hire men enough to vote for it and retain its power, and it would make the people its servants and hold them in perpetual bondage. An instance of this is related in the bible concerning the country of Egypt. During the great famine when Joseph ruled the Egyptians sold their cattle, their land and themselves (see Gen. 47.) and they became servants, vassals or slaves, and to this day Egypt is a base kingdom prostrated and under the

power of their rulers. But Israelites should not be so.

Israel was to be a free people, every man having his home or inheritance, every one being free born was to be interested in the government. Every Israelite should respect his manhood, and have freedom, should have his own house or home. It is to the interest of the government that every man should have self respect and courage or virtue, and honor the law, and not be a vile, grumbling slave. When the Israelites in the days of Saul rejected the counsel of God and desired a king to rule them, the Lord told Samuel to set forth before them the manner of that king. See 1st Samuel 8th chapt.) The king would take the best of the flocks and herds, their fields, their orchards for himself, and the best of their sons and daughters to be his own servants and then Israel would cry out in their distress because of their oppression, and the Lord would not hear them. Are we better than they? Which is better to have one man king or a host to be your king. American liberty our fathers fought for is fast flying away, and these degenerate sons and foreigners are despising liberty, and we are about to sell our birth-right for a trifle. A government is an agent, or should be, for the people, and its officers should be public servants, held accountable to the people. Hence the people should be the masters and the officials the servants. But if we surrender all to the government these officers will become the masters and we will be the servants.

What would you think of borrowing money from your agent? What would you think of surrendering all your property to your agent?

You would become a slave. All powers not necessary for administering the government should remain with the people, and all reserve rights should remain with the people, and only enough power to enable the government to execute the trusts committed to it should be delegated.

Whenever you entrust all into the hands of the government, and you become a borrower from it you furnish all the opportunity corrupt men want to enable them to grasp dictatorial power and become exceedingly rich, and yourselves correspondingly poor and wretched.

We have been blessed with a good government. But liberty must be guarded and highly prized if we would preserve and enjoy it.

But the cry is, we are in great distress, we are in debt and cannot pay out, our lands are mortgaged. We must have relief. Like a man in great pain and some quack that does not know the cause of the disease nor the remedy proposes brandy, making the patient drunk who is already flighty with fever, and making him feel for a short while that he is rich and well, but leaving him far worse off, there are political quacks deceiving the people, and making them think the government can take every thing in its hand and issue an untold amount of money, and make us all rich, and the trouble will be over.

The deluded people readily swal-

low this poisonous opiate thinking it wonderful. Can a government even print money without a basis or reserve fund of gold and silver, and make that money good any more than ONE man can? Do you remember what the Southern Confederacy tried to do in issuing money, and how soon it became so worthless that it died. Suppose I am worth one thousand dollars, and I conclude I will become rich, and I issue promissory notes for ten thousand dollars, and get men to take them as money. Pretty soon some one holding of one these notes wants the gold or silver for this note, and finds I am utterly unable to pay it, what becomes of my notes. They die or become worthless. Suppose a town concludes it will have water-works, electric lights, parks, public buildings &c, &c, and issues one million dollars worth of bonds for that purpose. If it can sell them for money then what? Must not a big tax be laid on the citizens of that town to pay the interest on these bonds, and soon the bonds fall due and must be paid. For a town or corporation must pay its bonds or debts as much so as an individual. Then what? Distress and bankruptcy follow. Governments must also pay their debts as well as individuals and the citizens of the government must be taxed to pay their debts.

Our government had a destructive war about 25 years ago, and it contracted a debt of millions of dollars. To pay this a great tax is levied on the people. Then millions besides must be paid out in pen-

sions to soldiers and their widows. Besides this enormous expenditures by congress must be paid by the people. Also no one knows how much the people pay to protect American factories against foreign competition. Besides this many of the people buy their flour and pork and nearly all they eat and wear, and what they produce does not sell for much. For instance, cotton, which is the chief product grown in the South for money, sells now at 7cts per lb, and pork which we buy at 10cts per lb. Farmers say though it is cheaper to buy pork and pay for it in cotton, or that they would rather grow a pound of cotton than a pound of pork. But will a pound of cotton buy a pound of pork? Suppose it costs you six cents to grow cotton, and you sell it for seven cents, then how many pounds of cotton must you grow to enable you to buy one pound of pork at ten cents per pound? Answer TEN POUNDS OF COTTON.

But suppose it costs you seven cents to produce cotton then you could not buy a pound of pork if you should produce 1000 bags of cotton.

No wonder the people are in debt and distress. The love of money turned the attention of farmers away from producing bread and meat just after the war when cotton was high. We have not been afraid of making debts. Extravagance also followed and now wretchedness stares us in the face.

What is the remedy? Is it to listen to quack doctors who counsel an INCREASE of public debts by

issueing so much more money, and recommend that the government shall own every thing? No, that is no remedy. The remedy must come slowly. For the patient is sick and cannot get well in a day. If I am in debt honesty says my property if necessary should be used to pay my debts. I should change my method of living by making bread and meat at home, and cease buying so much, AND SELL MORE. I should also cultivate good will toward my neighbors by seeking to wrong no one, not taking any thing from any man unlawfully, but should have good will toward all men. Let me do that which is right toward all men. Let me above all put my trust in the Lord and do that which is right. Let me not seek to lay up treasures on earth, but seek first the kingdom of God and his righteousness and pray for the peace of Israel. Let me do nothing to offend my brethren, but honor the Lord Jesus and abide in the doctrine of Christ. He is my King and let me serve him. Delight thyself in the Lord and he shall give thee the desires of thine heart.

I have written the above because I desire to see Baptists abide in the doctrine they have been taught and not depart therefrom, and thereby bring reproach and shame on the worthy name by which they are called.

Every man has a right to vote as it seems to him right, but let every one of us seek to think and act according to bible principles.

P. D. G.

FAITH WORKS BY LOVE.

In the darkened mind of man the dealings of God are veiled in frowns and gloomy forebodings of wrath. But when faith enters the soul and we believe according to the working of the mighty power by which God raised Christ from the dead, that faith works by love; hence we feel that it is all well, all right. However dark and threatening may be the appearance of matters, yet all is well. If dark, lowering clouds and tempests of stormy wind do threaten, yet these clouds are to give needed rain, and blessings rich and great shall surely come. Our confidence in God keeps us in love and hope that all is well, and we desire to sin not nor charge God foolishly. However adverse and destructive things may appear, faith still rises above those threatened ills and views the Father's face as full of love and good. However impossible it may appear for any good to come faith is strong giving glory to God. So that we walk by faith and live by faith. For it works by love and love is stronger than death. Many waters cannot quench it.

One that has no faith is ready at any adverse circumstance to prophesy evil or to murmur and charge God foolishly, while charity suffers long and believeth all things, for faith that works by love overcomes the world.

How safe and blessed is the man that trusts in the Lord God: "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

In proportion as one trusts in the Lord to that extent is the strength of the Lord given to him. One cannot trust in the Lord so long as he at all relies on himself or man. But when he trusts in the Lord then all strength of the Lord needful is given to him.

P. D. G.

Brother S. C. Thompson of Mississippi requests my view of Acts 7 : 51.

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye."

The Arminians hold that the Holy Ghost was striving to convict and convert these rebels, and quote this Scripture among others to prove that the Spirit of God beseeches all mankind to accept the overtures of mercy, or that the Spirit of God knocks sometime at the door of every man's heart and strives to enter or woos and beseeches every man; but that many will not accept his overtures, and then the Holy Ghost takes his everlasting flight, after which it is too late for such souls ever to be saved.

Now is this proven by Scripture? What proof is there that the Holy Ghost was in these men that stoned Stephen? How much was done in them or for them by which it can be proven that they were subjects of grace? How was the Holy Ghost in them? They neither heard nor felt his power. They were uncircumcised both in heart and ears. What part of them was controlled or affected by the Spirit of God? Who were worse men than they? They stoned Stephen, gnashing on

him with their teeth. They slew him because he worshipped Jesus saying he saw him on the right hand of God. When the Holy Ghost comes he takes the things of Jesus and shows them or exalts him. The world cannot receive the Holy Spirit.

No men could do any worse than these men did. They were like their fathers—all transgressors and all uncircumcised in heart and ears. Their fathers had killed the prophets, Who could be more wicked? But did not they resist the Holy Ghost? The Holy Ghost was in the prophets and the fathers of these uncircumcised in heart and ears who resisted the Holy Ghost which was in the prophets. So now these Jews that were stoning Stephen were resisting the Holy Ghost which was in him. The more an uncircumcised man sees the effects or glory of the Spirit of God in one of his children the more enraged he becomes. The natural mind or powers of a carnal man are opposed to the kingdom of heaven.

We believe that the spirit of God quickens whom he will, and never fails, and that all the people of God are circumcised in heart and ears. A man cannot circumcise himself in either his heart or in his ears This is the blessed work of the Spirit of God. There is nothing too hard for the Spirit of God to do that he wills to do.

P. D. G.

NOTICE.

We have received letters time and again from brethren and friends

saying they could procure new subscribers for the LANDMARK if the price was lower, that the complaint was the price was too high. Taking into consideration the hard times and these appeals we have reduced the price to one dollar and fifty cts. per annum. But our expenses have not been reduced a particle, and unless we can receive a good many new subscribers and our old subscribers renew the reduction in price will result in a loss to us. So now the price of the LANDMARK is low enough to be within the reach of nearly every one, and trust all who feel so disposed will subscribe and get their brethren and friends to subscribe. We request all ministers and our friends to solicit subscribers and receive subscriptions for the LANDMARK.

There are quite a number of names on our list that are somewhat in arrears, and we trust they will remember us now that they are marketing their crops. Sample copies sent to any address on application.

P. D. G.

MARRIED

On Sunday morning, Sept. 18th at 10 o'clock at the bride's father, Wiley W. Watkins, Miss Ren Ada Watkins to Mr. J. A. Powell, Jr. All of Pernell, N. C. Jas. Atkinson officiating minister.

CHANGE OF ADDRESS.

Brother D. A. Scott's Post office is changed from Wilson to Lucama, Wilson Co. N. C.

ASSOCIATIONAL.

The Toisnot Association meets with the Toisnot church at Elm City, N. C., commencing Saturday Oct. 15th. and continueing three days.

The White Oak Association will be held, the Lord willing, at Hadnot's Creek, Carteret Co., N. C., to commence at 11 o'clock on Saturday before the third Sunday in October, 1892. We hope to see many of our brethren, sisters, and friends there. Those coming by rail will come on the A. & N. C. R. R., to Newport, 17 miles from the place of meeting, on Thursday night before, and we will try to take care of them, and fix conveyance for them to and from the Association. I request however that any persons wishing conveyance from Newport to the Association would write to me as soon as they can after reading this notice, so that I may know how much conveyance to prepare.

I JONES, Mod.

L. H. HARDY, Cl'k.
Newport, N. C.

The Black Creek Association will be held with the church at Beulah, Johnston Co. N. C., October 21, 22 and 23rd. Ministers and brethren are cordially invited to attend that have the mind to be with us in our deliberations. They will be met at Selma on the N. C. R. R. on the 20th, also at Kenly on the Wilson Short Cut on the 20th.

HIRAM HATCHER, Cl'k.

DEAR BROTHER GOLD :—Will you please publish in LANDMARK that our Mayo Association at Piney Grove Meeting House will commence on Friday before the 3rd Sunday in October, 1892. Piney Grove meeting house is about fifteen Miles from Walnut Cove Sta-

tion, about three miles North of Piedmont Springs. Any wishing conveyance from Walnut Cove can drop me notice, and I will meet them at Walnut Cove on Thursday before.
W. J. FAGG.
Jewell, N. C.

DEAR BROTHER GOLD :—I am informed by the Agent at Goldsboro that visitors to the Black Creek Association commencing on the 21st of October can purchase reduced rate tickets to Kenly on the A. C. L. and branches also to Selma on Richmond and Danville R. R. which please publish in next LANDMARK if you have time.

W. T. HALES, ASSO. Cl'k.

DEAR BROTHER GOLD :—The next session of the Fisher's River Association is appointed to be held, the Lord willing, with the Toni's Creek Church, 8 miles North of Pilot Mountain Station, on the C. F. & Y. V. R. R., commencing on Friday before the 4th Sunday in October 1892.

Persons coming by railroad will be met on Thursday if they will notify me a week or 10 days before hand.

JESSA A. ASHBURN.
Pilot Mountain, N. C.

UNION MEETING.

The Toisnot Union is to be held at White Oak Saturday and 5th Sunday in Oct.

The Black Creek Union is appointed to be held with the church at Cross Roads Sat. and 5th Sunday in Oct.

The Skewarkey Union is appointed to be held with the church at Smithwicks Creek Friday Sat. and 5th Sunday in Oct. Visitors by rail will be met on Thursday evening at Williamston N. C.

The next Contentnea Union is appointed to be held with the church at Mewborn's (seven miles North of LaGrange) and to commence on Saturday before the 5th Sunday in October 1892.

L. J. H. MEWBORN.

OBITUARY.

CYNTHIA WILLIAMS.

Please publish a few lines in memory of a dear aged honorable colored Baptist, aunt Cynthia Williams, who died last night after lingering patiently several days. A more patient sufferer it has never been my lot to look upon. She died as she lived peaceably, and quietly never murmuring or complaining at any thing. She has been a member of the Baptist church more than 15 years, her conversation was Godly, and, her walk upright, she has waited on me in sickness, was a comforter indeed when I was in distress nursed my babies. Suffice it to say she was indeed a faithful servant. She told me several days ago that she was in so much distress, fearing lest she was deceived about her hope, 'tho she couldn't give it up. These words came to her, "Every plant that my heavenly Father hath not planted shall be rooted up." How she did rejoice in God her Saviour," proving also his promise, "I'll never leave nor forsake thee." I don't know her exact age, but she was between 70 and 80. There has passed away from earth one who bore a good name, and a good name is far better to be chosen than great riches. My entire family loved and respected her. She leaves an aged husband who has been indeed a helpmeet to her, and he says with weeping, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." And he hopes and trusts through God alone to meet her on the shining shore.

BETTIE Z. WHITLEY.

BENAJAH CARAWAN.

It becomes my painful duty to send you a notice of the death of our dear old father, Benajah Carawan, which occurred May the 7th 1892. The subject of this notice was born in Hyde county, N. C., June the 12th 1825. When he was but a boy his mother died and left him to mourn his loss. After that he had an elder sister that was also left a widow with three small children, and they were all girls. Then he, seeing the need of his sisters and those little ones, became a member of the family and helped his sister raise her children by the help of the Lord to womanhood. After which he went to Beaufort Co, N. C., to live where he married to Mrs. N.

E. Moreslender, September the 6th 1857. She was a widow with one little boy two years old. Then they had born unto them eight children five sons and three daughters. The widow and the five sons survive him.

In the date of 1861 he moved back to his former county where he lived when he confessed a hope in Christ Jesus the Lord, and united with the church at Beaulah, Hyde county, on Saturday before the first Sunday in June 1865 and was baptized on Sunday following, by Elder William Reynolds, after which he became a faithful follower of Christ, a consistent member of the church, ever ready to administer to the poor and needy. He was good and kind to all that knew him. In the year of 1875 he made another move to Pamlico County, N. C., where he lived at the time of his death. He was always very healthy and a hard working man up to the year of 1878, when he was taken down with a severe attack of the rheumatism. He was never perfectly sound again in body. For the last year of his life his mind was very much impaired. He seemed more like a child than a man. His hope in Christ remained good 'till the last. On Saturday before the third Sunday in April 1883 he was received in the church at Goose Creek Island by a letter of dismission from the church of Beaulah. He was chosen deacon on Saturday before the third Sunday in July 1883, and was ordained to that office on the Sunday morning following. He served till his death. For the last few years he was not able to work, but he was always attentive to his meetings, never failing without providential hindrance. In all of his afflictions he never murmured. He never said it was wrong for them to be upon him. He frequently remarking that notwithstanding in his declining age and Physical weakness, while the outre man waxed old and decayed, the inner man was renewed day by day, and his zeal for that great cause seemed to be just as bright and great as it ever was, like one of old, for he staggered not at the promise of God. For it seemed that he was satisfied with that promise that was given him from on high.. Sometime before he died he would say that the time of his departure was near at hand. He told the writer the day before he died that he wanted to go home. So he breathed out his last and took his flight. Though he had the attention of his kind wife and children, and a host of neighbors

that most dreaded of all enemies had to be met. We have every reason to believe, from the evidence left behind him, that he was prepared to meet him. On Sunday evening amid the heartfelt sympathies of friends and relatives, his remains were taken to the last resting place where we had prayer and singing by brother J. S. Leary who asked the Lord for his blessings to rest upon us all. While his children have lost a kind and affectionate father, his wife a loving, kind and devoted husband, his church a loving and dutiful member, we have every reason to believe that our loss is his eternal gain.

We desire the prayers of all of God's people that we may all be enabled to bear up under all of God's chastening rod. Yours in the faith and much tribulation,
J. M. CARAWAN.

MRS. HENRY TYSON.

Died at her home in Wilson, N. C., on the morning of February 24, 1892, Mrs. Henry Tyson, daughter of Edward J. and Carrie Parker and twin sister of L. M. Parker, aged twenty-two years, ten months and fifteen days. It is seldom the task of an obituary writer to record a death so truly sad as that of the person mentioned above, who is more familiarly known here in Wilson as Jessie Parker, the beloved niece of Mrs. Virginia Manning, into whose tender loving care she was consigned by a widowed mother, at the early age of eight years. Every circumstance connected with her sickness and death tend to make it a peculiarly touching and pathetic one. Scarcely a year previous to she was married to a man of her choice and settled amidst us a joyous, happy bride, with every promise of a bright and useful future! Alas! how vain are human hopes, how frail! how delusive! In early winter she was taken ill, and very soon it became evident that it was a fatal malady, and human aid was powerless. All that medical skill could avail and the unremitting attentions of a fond and anxious mother, a devoted young husband, and other dear relatives and friends was bestowed freely, but nothing could stay the hand of death, or alleviate her sufferings, which were great. All through her long and painful illness she manifested much patience and was meekly submissive, expressing a wish to live, but it was the Lord's will she desired, not her own. And thus amid the heart-broken sobs of

her loved ones, "the silver cord was loosed—the golden bowl was broken," and the sweet and gentle spirit of little Jessie" passed over the river to "rest 'neath the shade of the trees in New Jerusalem," "where the wicked cease from troubling and the weary are at rest."

C. C. S.

D. W. MORTON.

I have felt impressed for some time to write a short sketch in memory of our departed brother. I haven't the statistics at hand to write an obituary and as there have been two short notices given of his death I deem that part unnecessary.

It was my privilege to be with brother Morton a good deal since I have been living down the country and by his spiritual conversation he was drawn near to me. I think that he has told me a good deal of the history of his life both bad and good. The bad which he found in himself and the good that he found in the Lord. According to his own statement he was very wild in his young days and engaged in various kinds of sin and gave religion very little thought, his chief delights being to make money and enjoy himself therewith. At the time he was convicted of sin he was doing business at Newport and so plain was the judgment of God to him and so severe his suffering because of his sinfulness that he left his store and all his business open to the world and during the time of his suffering paid no attention to anything but to talk of his vileness to all who came in to see him and they were not a few for he had many friends. When his change came it was bright and joyful. The bright path of light was very plain before him and he was filled with love to God and all his people. He soon afterwards joined the Primitive Baptist church at Newport where he continued a worthy member until his death. He never professed to have any gift in the church and was never appointed to any office but he never let an opportunity slip to tell the goodness of his Saviour, or to "contend for the faith once delivered unto the saints." When the church had any expenses to be met he was ever ready and was never heard to ask, "What is my part" but always contributed liberally of what he had. In the support of the ministry both of his pastor and traveling brethren he contributed liberally. When a traveling brother came along he was always ready

to meet and convey them from place to place and was always glad to have them visit his neighborhood and preach the word to his neighbors, but if one came bringing any other doctrine he reviewed his opinion of his doctrine for he was a judge of sound doctrine. When the time came to send messengers to our Associations he was always ready and willing to go.

In his life his ears were open to the cry of the poor and needy and in helping them he did much. He credited many goods to help those who could not help themselves and these things caused him only a few years ago to have to make an assignment. But when his creditors asked him how much he could pay of his indebtedness he answered "I have not made an assignment in order to shave my debts but to get more time so that I shall not be compelled to oppress the poor who are in debt to me and I will pay you the last cent only let me have more time." I think that he paid all sometime before he passed away.

I feel in the close of this to say that his life was one of example that any of us would do well to follow. In business he was faithful and honest, in doctrine sound and steadfast, not carried about as a cloud without water.

The church at Newport feels her loss; also his family and neighborhood but we are satisfied that he is praising Jesus for His great salvation. A day two before he died he related his experience and how the Lord had blessed him, to his youngest son and then began to slap his hands for joy and to praise the Lord for his goodness to him. Thus passed away in faith our brother whom we so much miss, but shortly we shall go to him and praise God together forever more.

Your brother in hope,
L. H. HARDY.

H. D. MALONE.

H. D. Malone, son of Jno. and Mollie A. Malone, was born Dec. 26th 1891, and died July 26th 1892 of Cholera Infantum. Our love and anxious hearts with the skill of our family physician could do nothing to stay the hand of Death. We are forced to bow in humble submission to that decree which is unchangeable. Dust thou art, and unto dust shalt thou return. "The Lord gave and has taken away, blessed be his name." For

he says, "Suffer little children to come un to me and forbid them not, for of such is the kingdom of heaven," "and except we be converted and become as little children we can in no-wise enter the kingdom of heaven." Now this shows clearly the necessity of being born again, to fit and prepare us to become heirs of God, and joint heirs with our Lord and Saviour Jesus Christ. Oh! that he would come in His power and glory and take up His abode in the hearts of those bereaved parents, causing them to realize "the light of the knowledge of the glory of God in the face of Jesus Christ, that they may be enabled by the grace of God to lay aside every weight and the sin that so easily besets them, and run with patience the race that is set before them, ever looking unto Jesus the author and finisher of our faith," showing forth to the world that their path has been illuminated by the star that guided the wise men of the east to the Babe of Bethlehem where they can pour out all their sorrows in supplication to Him and He will raise them up to walk in newness of life with him and all the blood washed through o eternal glory.

Grieve not sister for your son,
We know he was a darling one;
And you may meet him on that shore,
Where parting will be no more.

A tiny flower born to bloom,
How short on earth his stay;
Oh my soul it seems so soon,
For death, oh death to prey.

His lovely eyes, his smiling face,
How can we let them go;
Can we no more his form embrace,
How sad the truth to know.

UNCLE.

W. H. VICK.

Died at his home in Halifax county N. C. Aug 7th, 1892 of Consumption, Deacon W. H. Vick. He was the son of Reddin Vick and was born in Halifax Co., September 3rd. 1841 making him 50 years 11 months and 20 days old at his death. Married by Eld. J. W. Johnston Sept 9 1865 to Della F. Denton who still survives and to them were given fourteen children, four of whom died in infancy and ten, four boys and six girls, are still living. He volunteered in the army Sept. 13th, 1862, and served till the close of the war, was wounded in Seven days battle at Richmond, but returned to duty again in a few days. He joined the church at William's in 1873, about three months after he received a hope in Christ and was baptized by Elder J. W. Johnson; was ordained Deacon in July, 1879; got letter in Feb. 1890 and joined the church at Hopeland, and remained there,

and faithfully served as Deacon till his death. He was taken with a chill the 2nd Sunday in Dec. 1891, and never fully recovered, and kept growing gradually worse until just a few days before his death, giving up the world and its cares he leaned his head upon the bosom of his dear Lord and soon was taken to the beloved embrace, where in the full glories and likeness of the Son he shall forever bask in the joys of heaven. His faith was firm and steadfast, and he was ever speaking of the glorious doctrine of God our Savior, and His love for the chosen ones, and no theme was near and dear to him like this. Our visits to him are numbered among the most precious of our life. It can be truly said of him he performed the office of a Deacon well, and purchased to himself a good degree and a great boldness in the faith which is in Christ Jesus. Brother Vick as a father was kind and affectionate, a patient and loving husband; as a soldier was brave and prompt to every call. Truly a good man in Israel is gone, but has left behind an example which all that love truth, honor and a Godly walk and heavenly conversation would do well to follow. The loss of such a man is keenly felt by the whole community, but the little church at Hopeland where he served so faithfully, and his lonely wife and faithful children feel the loss more than all others. May they be enabled to look to Jesus for comfort in this dark hour of affliction, for He alone can give resignation and peace.

"Far from this world of toil and strife
He is present with the Lord;
The labors of this mortal life
Have ended in a large reward."

A. J. MOORE

Sept. 3, 1892.

CHARLES BARNABAS MARTIN JONES.

I feel it my painful duty to chronicle the death of my little nephew, Charles Barnabas Martin Jones, as he and my babe were closely connected together, and died only about two weeks after my babe. Barnie, as he was called, was born July 27th, 1887, and died June 22nd, 1892, making his stay on earth 4 years 10 months and 25 days. He was the only son of his widowed mother, and of course it was very heartrending to her. The child was the picture of his father, but he never saw his father, as he died before Barnie was born. He was another child that was remarkable for his quiet disposition. Barnie's sickness was very short indeed. He went to bed apparently as well as ever, and awoke his mother a little before 11 o'clock in the night, and told her he was sick. And they saw he was very sick, and it seemed as if he would die, so they sent for the doctor, and he came and they did all they could, but the mighty monster death came that evening, and a little before 3 o'clock he passed from time to eternity. It was so sudden and shocking to us all, especially to his mother who was looking forward to him in coming years to be a help to her. But the good Lord knows best and does all things after the counsel of his own will. Oh, that men would

praise him more, for his mercy endureth forever. Dear Martha, weep not for thy child is sweetly sleeping in the arms of Jesus, but pray that you and I may be prepared when the same summons comes to us, to meet them and our God in praise. May we live so that when we are called away that it may well be said of us they are gone to rest.

MARY E. WILSON.

VICTORIA PROCTOR.

Victoria Proctor was born the 6th of June 1858, and she lived a moral life, a dutiful child to her parents. She united with the church in July 1877, at Pleasant Hill, and there she remained a true member and a loving one. She was loved by all who knew her. The bible and hymn book were her delight. Her faith in Christ was strong. She was married to Wily Proctor in the year 1883, by whom she bore four children, two boys and two girls. She was a kind wife, mother and neighbor. A few days before she died she called to her husband and told him that she was going to die. She told her children to be smart and good children. She passed away as if she was going to sleep. She left a husband and children to mourn her loss, but not as those without hope. The Lord gives and the Lord takes away, blessed be the name of the Lord.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home
Which never can be filled.

ELLEN TAYLOR.

APPOINTMENTS.

The following Elders will preach,
the Lord willing:

J. E. ADAMS.

Chapel Wednesday before 4th Sunday in October.

Cross Roads.....Thursday
Will some one meet him at Goldsboro on Tuesday?

L. E. EVERETT.

Friday before 3d Sunday in October 1892
White Plains

Saturday and 3rd Sunday.....	North Creek
Monday and Tuesday.....	Goose Creek Island
Wednesday.....	Cedar Island
Thursday.....	Hunting Quarter
Friday.....	Rest
Saturday.....	Straits
Sunday 4th.....	North River
Monday.....	Morehead City
Tuesday.....	Newport
Wednesday.....	Hadnots Creek
Thursday.....	White Oak
Friday.....	North East
Saturday.....	Wards Will
Sunday.....	Yopps
Monday.....	Stump Sound
Tuesday.....	Rest

Wednesday.....	Wilmington
Thursday.....	Sister Davis'
Friday.....	Maple Hill
Saturday.....	South West
Sunday, 1st Nov.....	Cypress Creek
Monday.....	Muddy Creek
Tuesday.....	Sand Hill
Wednesday.....	Beaver Dam
Thursday.....	Haskin Chapel
Friday.....	Sandy Bottom
Saturday.....	LaGrange
Sunday.....	Mewborns
Monday.....	Nahunta
Tuesday.....	Rest
Wednesday.....	Meadow
Thursday.....	Tyson
Thursday night.....	Greenville
Friday.....	Red Banks
Saturday.....	Galloway
He will need conveyance.	

J. M. WYATT AND P. W. WILLARD.

Saints Delight.....	Nov. 15
Hopewell School House.....	16
Abbott's Creek.....	17
Walnut Grove.....	18
Sandy Creek.....	19
Big Meadows.....	20 & 21
McCrays.....	22
Harmony.....	23
Arbor.....	24
Lynch's Creek.....	25
Prospect Hill.....	26
Wheeler's.....	27
Flat River.....	28
Surl.....	29
Roxboro.....	30
Shilo.....	Dec. 1st
Stories Creek.....	2
Ebenezer.....	3
Country Line.....	4
Moons Creek.....	5
Cane Creek.....	6
Flipps Mill.....	7
Malmaison.....	8
Banister.....	9
Whitethorn.....	10
Wetherford.....	11
Old Union.....	12
Galilee.....	13
Strawberry.....	14
Mt. Arraret.....	15
Cascade.....	16
Dan River.....	17
Lick Fork.....	18
Wolf Island.....	19
Shiloh.....	20
Matrimony.....	21
Gum Spring.....	22
Buffalo.....	23
Snow Creek.....	24

They will need conveyance.

If there is any mistake in these appointments Brethren R. A. Cox or F. J. Stone will please correct.

J. M. HARRIS.

Newport Wednesday and Thursday after 2nd Sunday in Oct.

Thence to White Oak Association.

Goldsboro.....	Wednesday after 3rd Sunday in October
Fremont.....	Wednesday night
Memorial.....	Thursday
Bethany.....	Monday after 5th Sunday in Oct.
Smithfield.....	Tuesday
Durham.....	Wednesday night
He will need conveyance when off R. R.	

J. E. ADAMS & WILLIAM TURNER.

Wilmington.....	5th Sunday in October
Mill Branch Columbus Co.....	Monday after
Simpsons Creek.....	Tuesday
Sanford.....	Tuesday night
Conwayboro.....	Wednesday night
Thence to Mill Branch Association.	
Brethren will please meet them at Whiteville Sunday night after 5th Sunday.	

W. A. ROSS AND J. M. HARRIS.

Scotts.....	Monday after 4th Sunday in Oct.
Contentnea.....	Tuesday
Healthly Plains.....	Wednesday
Salem.....	Thursday
Creeches.....	Friday
Cross Roads.....	Sat. and 5th Sunday
They will need conveyance.	

W. A. ROSS.

Toisnot Association	
Wilson.....	Tuesday after 3rd Sunday in Oct.
Contentnea.....	Wednesday
Upper Black Creek.....	Thursday
Thence to Black Creek Association.	
He will need conveyance.	

RECEIPTS.

GA.—Mrs E F Davis 2 F P Cowart 2 Mrs J L Barker 3 Mrs E T Pharr 4 By Elder A B Whatly 2.

KEN.—R G Pack 1 50 W D Thompson 1 50 S J Caudill 2.

Mo.—By Elder R A Wiseman 2.

N. C.—A Smith 3 W A Myatt 1 50 John Stephenson 3 8 R Surles 1 50 J E Fish 1 50 J M Stewart 3 Elder J T Coats 1 50 J Eldridge 1 50 G S Wilson 1 50 W B Godwin 1 50 J Walter Myatt 1 50 J A Price 75c N J Whitley 1 50 8 Brantly 1 50 Rufus Temple 5 H M Johnson 3 P H Gower 5 Elder J A T Jones 3 D Stewart 1 50 L G Boyett 4 J H Massingill 2 25 Elder G B Powell 1 50 Mrs Nora Austin 1 50 C Hodges 1 50 W R Owen 75c J J Nobles 1 50 Jet H Daughtrige 1 Jesse Price 2 Mrs Z Bennett 1 Mrs Mary Powell 2 Mrs W P Caraway 1 50 J L Pate 1 50 By Elder R W Snider 1 50 Elder J S Woodard 1 Eli Batten 1 50 Elder J E Adams 1 50 W H Lassiter 1 50 W J Stephenson 3 50 Gus Whitley 1 50 Elder D R Moore 1 50 M A Hall 2 J A Williams 1 50 W R Hooks 3.

TEXAS—B F Liles 2.

VA.—G G Galleher 5 A H Temple 2 H T Stowe 2 C M Turner 3 Roton Hurst 2 By Elder P G Lester 6 50.

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In sweetest union bound."

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WILMINGTON & WELDON R. R. and Branch. ss.—Cond. Schedule. TRAINS GOING SOUTH.

DATED Aug. 7, 1892.	No. 23, Daily.	No. 27, Fast Mail, Daily.	No. 41, Sunday.
Lv Weldon.....	12.30 p. m.	5.43 p. m.	6.00 a. m.
Ar Rocky Mt.....	1.40 p. m.	6.30 p. m.	7.00 a. m.
Ar Tarboro.....	2.18 p. m.	.....	.....
Lv Tarboro.....	12.18 p. m.	6.00 p. m.	.....
Ar Wilson.....	1.18 p. m.	7.00 p. m.	7.30 a. m.
Lv Wilson.....	2.30 p. m.	.....	.....
Ar Selma.....	3.15 p. m.	.....	.....
Ar Fayetteville.....	5.20 p. m.	.....	.....
Lv Goldsboro.....	3.15 p. m.	7.40 p. m.	8.30 a. m.
Lv Warsaw.....	4.14 p. m.	.....	.....
Ar Magnolia.....	4.27 p. m.	2.40 p. m.	.....
Ar Wilmington.....	6.22 p. m.	6.55 p. m.	11.25 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 75, Daily.	No. 40, Sunday, ex.
Lv Wilmington.....	12.35 a. m.	9.15 a. m.	4.20 p. m.
Lv Magnolia.....	1.34 a. m.	10.57 a. m.	6.22 p. m.
Lv Warsaw.....	1.11 a. m.	11.11 a. m.	6.35 p. m.
Ar Goldsboro.....	2.55 a. m.	12.05 p. m.	7.30 p. m.
Lv Fayetteville.....	.....	7.30 a. m.	.....
Ar Selma.....	.....	12.30 p. m.	.....
Ar Wilson.....	.....	12.30 p. m.	.....
Lv Wilson.....	3.35 a. m.	12.58 p. m.	8.04 p. m.
Ar Rocky Mt.....	4.23 a. m.	1.30 p. m.	8.30 p. m.
Ar Tarboro.....	6.30 a. m.	2.18 p. m.	.....
Lv Tarboro.....	.....	12.50 p. m.	.....
Ar Weldon.....	5.05 a. m.	2.55 p. m.	10.00 p. m.

* Daily except Sunday.
Train on Scotland Neck Branch Road leaves Weldon 4.00 p. m., Halifax 4.22 p. m., arrives Scotland Neck at 5.15 p. m., Greenville 6.52 p. m., Kinston, 8.00 p. m. Returning leaves Kinston 7.10 a. m., Greenville 8.25 a. m., Halifax at 10.00 a. m., Weldon 11.25 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7.00 a. m. Arriving A. & R. Junction 8.40 a. m. returning leave A. & R. Junction 7.40 p. m., arrive at Washington 8.45 p. m. Daily except Sunday. Connects with trains on Albemarle & Raleigh R. R. & Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 2.40 p. m., Sunday 3.00 p. m., arrive Williamson, N. C., 7.13 p. m., 4.20 p. m. Plymouth 8.30 p. m., 5.20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6.00 a. m., Sunday, 9.00 a. m., Williamson, 7.30 a. m., 9.50 a. m., arrive Tarboro, N. C., 10.40 a. m., 11.20 a. m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 5.30 a. m., arrive Howland 2.35 a. m. arrive Fayetteville 9.20 a. m. Daily except Sunday.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6.00 a. m., arrive Smithfield, N. C., 7.30 a. m. Returning, leaves Smithfield, N. C., 8.00 a. m., arrive Goldsboro, N. C., 9.30 a. m.

Train on Nashville Branch leaves Rocky Mount at 6.30 p. m., arrives Nashville 7.15 p. m., Spring Hope 7.40 p. m. Returning leaves Spring Hope 8.00 a. m., Nashville 8.35 a. m., Rocky Mount 9.15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6.20 p. m., and 11.15 a. m. Returning leaves Clinton at 8.20 a. m., and 3.10 p. m. Connecting at Warsaw with Nos. 41, 40, 23, and 75.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 75 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North via Norfolk.

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The following is a list of persons of the Primitive Baptist Church who have either used or sold 4 B.'s, and can cheerfully recommend them to their brethren and mankind in general, and to these we refer you: Eld. J. E. Goodson, Jr., Macon, Mo.; Eld. E. Stephens, Erlanger, Ky.; Eld. Jas. J. Gilbert, Winchester, Ky.; Eld. Daniel Hess, Lebanon, O.; Eld. Corwin Reed, Franklin, O.; Eld. E. W. Thomas, Danville, Ind.; Eld. Harvey Wright, Sexon, Rush county, Ind.; Eld. Archie Brown, Rushville, Ind.; Eld. Wm. Lundy, Cabell, Carroll county, Va.; Eld. P. L. Thomas, Claxton, Ala.; Eld. Jacob Cloud, Nevada, Mo.; Eld. J. T. Oliphant, Fort Branch, Ind.; and for further reference we call attention to our circulars, which are sent free on application.

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Cond. Schedule—In effect Sept. 10, 1892.

S. Bound Daily.	MAIN LINE.	N. Bound Daily.
No. 1		No. 2
11 00 p m	Ar.....Wilmington.....Lv	5 00 a m
7 45 p m	Lv.....Fayetteville.....Ar	5 02 a m
7 40 p m	Ar.....Fayetteville.....Lv	5 27 a m
0 00 p m	Lv.....Sanford.....Ar	0 45 a m
4 13 p m	Lv.....Climax.....Lv	11 44 a m
3 45 p m	Lv.....Greensboro.....Ar	12 15 p m
3 40 p m	Ar.....Greensboro.....Lv	12 25 p m
2 57 p m	Lv.....Stokesdale.....Lv	1 22 p m
2 30 p m	Lv.....N. & W. Pt.—W. Cove.....Ar	1 55 p m
1 51 p m	Ar.....N. & W. Pt.—W. Cove.....Lv	2 33 p m
1 22 p m	Lv.....Rural Hall.....Lv	3 04 p m
12 00 p m	Lv.....Mt. Airy.....Ar	4 25 p m
S. Bound Daily.	Bennettsville Div.	N. Bound Daily.
No. 3		No. 4
10 15 p m	Ar.....Bennettsville.....Lv	5 40 a m
9 34 p m	Ar.....Maxton.....Lv	6 30 a m
8 52 p m	Ar.....Red Springs.....Lv	7 02 a m
8 00 p m	Ar.....Hope Mills.....Lv	7 43 a m
7 40 p m	Lv.....Fayetteville.....Ar	8 02 a m
N. Bound Daily Ex. Sunday.	Factory and Madison Branches.	S. Bound Daily ex. Sunday.
No. 15		No. 16
6 35 p m	Ar.....Ramsey.....Lv	7 15 a m
4 55 p m	Lv.....Climax.....Lv	9 05 a m
4 00 p m	Lv.....Greensboro.....Ar	9 50 a m
No. 17		No. 18
9 10 a m	Ar.....Greensboro.....Lv	3 55 p m
7 55 a m	Lv.....Stokesdale.....Lv	5 13 p m
7 00 a m	Lv.....Madison.....Ar	6 05 p m

Train No. 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and western R. R. for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and west of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

Pullman Palace Sleeping Car on Seaboard Air Line trains north and South from Sanford and on Norfolk & Western trains north and West from Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points South of Sanford will arrive at Raleigh at 11 15 A. M., and have five hours in Raleigh and reach home the same day.

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W. E. KYLE,
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VOL. 25.

NOVEMBER 1, 1892.

NO. 24.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY,

— AT —

WILSON, North Carolina

P. D. GOLD, Editor.

P. G. LESTER, Associate Editor.

Zion's Landmark Print, Wilson, N. C.

Wilmington
N. C.
1892

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its chords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God and the Father, Jesus the Mediator, and the Holy Spirit the blessed Comforter.

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May grace, mercy, and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

DEAR BROTHER GOLD:—I have thought ever since I came to this place that I would write to you but many cares have prevented my doing so. It is eleven years to-day since I was baptized into the fellowship of the Primitive Baptists and my mind is called back to that day when they were to me the loveliest people on earth. I do not feel as I did then, for I fall very short of my duty, but with an honest heart I feel that I can say, those people have not lost my esteem. Though I am not with them in person my mind is oftener with them than any people on earth; their happiness is mine, and their prosperity is my joy. In a word, I want their God to be mine.

My heart often bleeds for the wounds of my people, and I feel that I have long since seen my mistake in trying to bear with those who have afflicted our people. I long for the peace of Zion, and may the rod of chastisement not always afflict, but may we awake O Zion, and sing the song of deliverance. I feel poor and vile, the least in my father's house and often feel like I would willingly change places with sister Parker or sister Taylor who seem to be so full of praise to God. I was once afflicted, then I could sing its praises too, but now, dark and thorny is the desert through which I have to travel, but good is the Lord and just are his ways. I feel that all I receive is

much more than I deserve, and it is grace, wonderful grace that permits me to be here and enjoying what I do.

I feel that were it in my power I would like to speak a word of love or cheer to sisters Mary Parker and Ruth Taylor. Their words of love in the LANDMARK and "Monitor have been good news to me, and I can often shed a tear of joy when I read how the Lord has visited them in their afflictions and filled their mouths with praise. How sinful too it makes me feel when I remember my own complaining:

"Saviour visit thy plantation,
Grant us Lord a glorious rain."

Your sister in hope,

ESTIE BROYLES.

Lake, W. Va.

ELDERS GOLD AND LESTER, DEAR BRETHERN IN CHRIST:—I desire this morning to tell the dear readers and little ones through the LANDMARK what the Lord has done for me since Saturday night. It had been three or four years since I heard a sermon that fed my soul with heavenly and spiritual food, until I read ZION'S LANDMARK last Saturday morning. Late in the evening I was meditating and I saw a carriage coming toward my house; it drove up and in it were my sister and brother-in-law. After stopping he said to me, don't you want to go

to-night and hear a Hard Shell preach. I answered yes. He said there was a preacher by the name of Morris at Mr. Littlejohn's to preach to-night, and tomorrow he would preach at New Harmony. In twenty minutes I was ready. We left our families at my house and were off. We reached the place at dark in due time, and I heard the word of God preached. There was a good little crowd there and six or seven members of the Primitive Baptists. We made ourselves acquainted, and after a good sermon the door was opened for the reception of members unto the little number, and before I knew of the exact proceeding I was holding the preacher by the hand. They listened at what I had to say concerning the Lord's dealings with me, and it was a very poor experience, but to my astonishment I was received in with them and was baptized the next morning at 9 o'clock.

Then we all started three miles to New Harmony to hear the old brother preach, but we broke our buggy and had to turn back. There was also preaching at brother Littlejohn's that night, but my brother-in-law was compelled to return home, and I also had to go back to my regret: but permit me to say that it was an occasion of gladness to me to get attached to that little but happy and yet despised sect. Let me say that exactly nineteen years ago I was baptized on the same day, but by a Missionary Baptist. I was invited to the Association at Springhill in next month, and I hope to be there. Brother Gold, Brother Morriss is an able minister. There are none that can entangle Brother Morriss in his doctrine. He, I am told travels the most of the time and preaches. He said he was going to make a trip to Alabama to preach.

S. C. THOMPSON.

ELDER P. D. GOLD, MUCH ESTEEMED AND BELOVED PASTOR:—If my long silence had been caused by stolid indifference to either your correspondence, or the glorious and soul-absorbing theme upon which you so beautifully commented, or through gross negligence, or unfelt interest in the precious cause of our blessed master, I would indeed have cause for deep mortification and grief, while you would be justifiable in censuring me, loyalty to your noble calling and holy office should reprove and rebuke such slothfulness. But dear brother, vile, sinful and as unfaithful as I am, none of these things have restrained me from making several attempts to frame a reply to your most welcome and excellent letter, which came to my room so long since as a "cup of cold water" to my thirsty soul, but each effort proved fruitless.

I have been so overpowered with sufferings, lassitude and nervousness, that for several weeks such a thing as letter-writing has been entirely beyond my physical ability. Many good letters lie before me unanswered, and unless my condition improves considerably, I fear they will never be acknowledged by pen. Much as I prize the correspondence of the Lord's dear people, comforting and edifying as their spiritual intercourse and heavenly messages are to my soul, soothing and encouraging as their sweet expressions of christian fellowship, love and sympathy have been to me all through the deep and trying afflictions of my long continued illness, the very thought of being unable to continue the delightful correspondence almost rends my heart. Yet whatever the dear Lord sees fit to bereave me of, is according to his all-wise purpose. Whatever of earthly bliss, or spiritual enjoyment he withholds, falls

in among the all things that work together for my good; and I know that no good thing can be denied me, however dear and precious, that I will not realize more than a sufficient compensation in the intense merits of the blessed Saviour, whose tender mercy, infinite love and compassion become more manifest, more sweet, more radiant and powerful in our tribulations, distress, and afflictions. If the blessed Saviour enlightens my dull comprehension by the spirit of faith to behold the tender hand of Jehovah in ordering his providences "according to the counsel of his own will," in humble submission, I can be made to accept and endure all things, because Christ stands between me and the Father, if indeed He is my glorious intercessor, and will strengthen me sufficient for every trial. I entertain no doubts and fears in the faithfulness of the dear Saviour, for immortality knows "not a shadow of change." But so often am I left in darkness, dense darkness, whose chilling sensation makes my soul tremble and quake with exceeding fearfulness, and so weak and powerless to resist surrounding temptations that I am made to seriously question my standing, interrogate the reality of my acceptance in the beloved; thinking, if indeed I am one of the elect, surely so much gloom and darkness would not settle o'er the surface of my spiritual sky, nor be so ready to succumb to weakness and languor, when sorely pressed with sorrow and affliction, so ready to yield to the plausible (seemingly) reasonings and temptations of the artful adversary of the human soul. Still I know God's people are subjects of all manner of trials, temptations and tribulations here in this life which are to test the solidity, the endurance, and bring out the latent beauty and

lustre of their faith in the Redeemer; and when tried they "will come forth as gold" from the refiners' fire perfectly purified, cleansed and prepared for the "crown of life" laid up in heaven for those who are victorious through our Lord and Saviour Jesus Christ. Oh, the power, the strength, the beauty and sublimity of this all-prevailing gem, faith; what a rich deep mine of wealth to its possessors; how clearly it mirrors forth the pure and holy attributes of God; what a sure and infallible guide to "the Holy City," the everlasting "habitation of the saints." O that I could realize more of its virtue, its power, that would enable me to walk closer "with God," draw nearer "the mercy seat where Jesus sheds the oil of gladness on our heads," and find strength to cast all my cares, sorrows and burdens on Him who says, "come unto me all ye that labor, and are heavy laden." Surely I would in every instance find rest to my weary soul, strength to the feeble knees" so that I could "walk and not faint, run and not be weary." Alas, how very weak and impotent we are, in and of ourselves, to "approach unto God," to fall humbly at the feet of Jesus, with supplications and prayer. How prone we are to turn this way and that, seeking rest and strength where none is found, instead of turning our eyes directly "unto the hills, from whence cometh our help." Dear brother I realized much comfort from your letter, and hope I appreciate the sympathy as coming from a heart of deep feeling. Job, through pungent grief, and deep sorrow, was made to exclaim, "Have pity upon me, have pity upon me! Oh ye my friends for the hand of the Lord hath touched me;" and "to him that is afflicted pity should be shown him of his friends," How often do I, when

left with my three miserable comforters, whom Job calls "forgers of lies ; physicians of no value," find my heart yearning for human sympathy ; longing for some soothing word, craving the tender voice of some spiritual kindred, to utter one benign and mitigating expression. When like poor old Job, none of these spiritual boons fall upon my ear. How inexpressibly near and dear does the sinners' friend become, when in spirit we feel his presence overshadowing us, hear His melodious voice speaking comfortably unto our soul, realize Him as our never failing source of heavenly comfort, as a "brother born for adversity," as a "faithful High Priest who is touched with the feeling of our infirmity," who knows how to succor us in every time of need. Then it is we can say with Job, 'The Lord gave and the Lord hath, taken away, though he slay me yet will I trust him,' and can exalt, praise and adore our blessed Saviour and Redeemer for his infinite goodness, mercy and care ; rejoice in the Lord, and joy in the God of our salvation." While I know there are times when the dearest, best and most gifted of earthly friends could not render one comfort, still one throbbing of the brow, soothe one pain nor relieve one heartache, yet when my soul is cast low down in spiritual gloom, when surrounded with black clouds of threatening danger, and my heart seems void of heavenly warmth, light, and love, I cannot suppress the inward longings for human companionship and sympathy ; nor can I prevent ill thoughts against some, who I feel owe me greater kindness, than has been exercised towards me. O dear brother as you say, "the hand of the Lord has gone out bitterly against me," and my sufferings and afflictions

have slain every earthly hope and aspiration, have crushed to atoms the "golden bowl," containing all my fond cherished dreams of worldly prosperity and earthly achievement ; which seems sufficient cause for grief to lacerate my heart to its very core, and slay all human pride. Yet I am bound to accept these providences as wise dispensations from the just and righteous Sovereign who works all things "according to his good pleasure," and as such have no desire to say, "What doest Thou," realizing that I am "as clay in the Potter's hand ;" hence can bear the moulding process "through Christ who strengthens me," feeling that the ordeal will soon bring me out, as I trust, "a vessel meet for the Master's use." Therefore "let Him do what seemeth good to Him," if his name may be honored and glorified, and the wondrous goodness, mercy, power and love of Jesus is exalted through my sufferings, tribulations, and everlasting salvation, in the climes of endless day. But there are many earthly trials, sorrows, and grievous burdens more bitter, more trying, more heart-rending that pierce my heart. Oh ! so infinitely more deep than every affliction of the Lord, as I once heard a dear old sister say, "whatever the Lord sends I am willing to bear, because he is my faithful Master, that feeds and clothes me, but what the devil sends, I can't bear without complaining, because he stripped, starved and beat me unmercifully, then sought my life and cursed me for fleeing to my heavenly Master's arms for protection." Though a rather homely expression, yet there is glorifying truth, too conspicuous to be doubted. I am so sick and nervous I must stop ere I finish this sentence. I am in no condition to write to any one, and this is no suitable an-

swer to your good letter but hope you will accept it as the very best I could do. Pardon all imperfections, errors and bad writing, and pray for me when you have access to the mercy seat. I have been unusually depressed in spirits, cast down and perplexed for the last few weeks, but blessed thought, my Lord and Saviour has not changed, nor grown less compassionate and merciful. Bless his holy name. It is now past 3 o'clock a. m. the voice of the feathered tribe breaks the silence of nature with their welcomes of the day dawn. Come or write whenever you feel like thus favoring me. With deep christian regard, in hope of eternal rest.

RUTH TAYLOR.

DEAR BRETHREN AND SISTERS AND JOSHUA & LEVIA MEWBORN:--It has been so long since I wrote to you that I feel ashamed to make the attempt, but yesterday we had our meeting and appointed messengers to the Association, of which Mr. Cratch is one, and I thought so much of the time I was with you all that I could not forbear to write.

Notwithstanding I have not written there has not been a day that Mr. Cratch and I have not spoken of you and thanked you for your kindness to me while sick at your house. Yes dear brethren and sisters, I shall never forget your kindness to us. It is so sad to be sick away from home. Remember us kindly to Mr. and Mrs. Stallens. They too have a warm place in our hearts.

Dear brethren, we are much grieved at the death of your dear children and especially the daughter. Your troubles must have been truly great, but the Lord has promised not to forsake you. "I

will be with you in six troubles, and in the seventh will not forsake thee." I can sympathize with you in your sad afflictions.

When I wrote last, Mr. Cratch was quite feeble, and soon after he was confined to the house and then to the bed. You remember he had rheumatism in his arms when he was with you. He kept getting worse until he became helpless. He could not move a hand or foot, or even raise his head from the pillow without help. He had several diseases combined which made it a dreadful and hopeless case. He had spasms and sometimes hard fits. I tried every thing that was recommended for rheumatism, but all to no use. At last I got a medicine that was said never failed, it eased his pain, but left him swollen and stiff. He has been down, not able to walk, for sixteen months. Oh the bitter agony of my soul to see my dear husband suffer so and hear him talk like I did. One night I shall never forget. He was so bad off. He had said he should not live till morning. At last he fell asleep and at 2 o'clock aroused, seemingly better. He said he had been to Bay River to preaching and had such a happy time with the brethren. He said he went home with brother Billie Brinson, and they had the prettiest lamp and it gave the most brilliant light he ever saw. I told him it was a pleasant dream and had made him better. He thought Gold, Cartwright, Lewis and Joshua Mewborn were there, and said, if his hope of heaven was as bright as theirs he should be happy. We had not been with the church for a year and it seemed we had got so cold and lost, but when he told this dream it appeared the scriptures were open to me, and I could say, God's children love to believe Christ's doctrine, which distinguishes them from all other

children as a peculiar people, and they feed upon his doctrine, which is eating his flesh and drinking his blood. Yea, the true bread which comes down from heaven, that if a man eat thereof he shall never hunger, never fall away, never be lost. Oh it is a sweet bread, brethren. You know how it tastes, and how it sharpens the appetite for more when we can get a crumb from our Master's table.

The next day we got THE LANDMARK that brother Gold told about his carbuncle in, and it did appear to do Mr. Cratch so much good. Not to know that brother Gold had suffered, but to know that a man had whom he believed to be a christian; it gave him much greater hope and patience to bear his afflictions. At last he got so he could walk with crutches and he kept getting better, until now he can walk with a stick.

Brethren, I thought I would send this to THE LANDMARK, as there are a good many who wish to hear from us, and my time is all spent in waiting on my afflicted husband, therefore I do not write much.

If Mr. Cratch is able to go to the Association I hope to see you all.

I will close by asking the dear children of God to pray for us, that God may keep us as the apple of his eye and deliver us from evil, and increase our faith in Christ, that we may be beneficial to others and glorify God's name.

Your affectionate sister,

SALLIE L. CRATCH.

Blount's Creek, N. C.

ELDER P. D. GOLD, DEAR BROTHER:—Having had a mind for a long time to write what I believe to be the dealings of the Lord with me, a poor sinner, and wanting to speak to the whole household of God, I know nothing better than to tell them in my simple way what I be-

lieve the Lord has done for me.

I and my husband, J. D. Draughn, were raised within one and a half miles of each other, and have been thrown together from childhood and were married December 29th, 1866, and have been blessed with six children, five girls and one little helpless boy, all living. In 1871 my husband joined the Stewart's Creek church, and soon began preaching. I had often said while single I wanted a preacher, but at this time I was made to feel that in one sense we were separated, I without any hope. In about one or two years after this I was made to feel that I was a poor sinner. I grew worse and realized that without God's mercy I was lost. In the spring of 1881 my husband was gone to Fisher's Gap church, a distance of twenty miles. One of his great uncles, Frederick Read, was living with us. On Sunday night I lay down in great trouble. I felt there was none worse than I. After falling to sleep I dreamed that I started out to walk to the barn, and met a very black man, and said, oh this is no place for me. He said to me to come to him. I told him I wanted some milk for my babe. He said stop, and went to throwing out something, when I said Lord have mercy, and at just that time it seems there were two wings given me, and I rose and flew away, and as I flew I felt so happy and easy. As I flew I seemed to come to where mother was, and one of my aunts and several other kinsmen at meeting. It seemed they were the prettiest and happiest people I ever saw, and some of them said here comes Sarah, and she will hurt herself, when one said no, she will not. At this time I awoke and found myself out of bed praising God to the top of my voice. I felt perfectly easy. There was nothing troubling me, all was well with me. I then wondered if uncle

had heard me in my room. I felt sure that he had, I soon began to doubt, and by this time I had quieted off, still having doubts about this matter, my husband came in. It then was about midnight. For the next few days I thought I would not have any one to know this for anything. I went on wondering if uncle had heard me. I thought if he did he would be sure to tell it. I so feared he had, and I studied how I could find out whether he heard it or not, and in about a week one night while I and my husband were together, I asked him if uncle had told him any thing. He said yes, and tell it. I know it. I said what did he tell you? He said tell it, and let me see whether you and he will tell it alike or not. I then told him. He then said uncle had not told him, but he himself had seen the difference and knew I would tell it myself, for he saw I was doing all I could to hide it. In September 1881 I went to Stuart's Creek and told what I believed to be the dealings of God with me, and was received and baptized by brother Lundy. That was a happy day with me. I was made to feel in a measure the weight of the ministry, and willing to give up my husband to that work, as many know he is absent nearly all the time, and could I see those that, while I have been so much deprived of his company, I hope they have been profited and would like to hear them talk. He has always been prompt to come home according to promise, with pleasure when he does come and stay a few days. God has surely blessed us. What a blessing to be resigned. I do not want to throw anything in his way, but be a faithful helpmeet to him. Dear brethren, let me thank you for the many acts of kindness to my husband and to me through him. Oh, I think if the wives of all our preachers could get together and tell our feelings, our lonely times, our dependent

condition, what a memorable meeting it would be. Sisters if your husbands are preachers give them all the encouragement you can for they need it, if they are not encourage them to their duties toward their churches. Brethren, let us talk more to each other and less about each other. I have been afflicted and very weakly for several years, but have been blessed with a kind husband, many deliverances, and often feel that all is well, sometimes fully resigned. Sisters, write me when you have a mind to do so, and if I can't have the presence of my husband, let me have your prayers. May God save us all by his grace is my prayer.

SARAH F. DRAUGHN.

White Plains, N. C.

DEAR BROTHER GOLD:—I have been a reader of the LANDMARK almost since its existence and the many editorials and experiences, and I might add preaching the word, has caused me to have a three-fold cord of love for it.

While there have been some things I have thought would have better been left out, as a whole I have been fed and comforted when reading it—it is about all the preaching I get. I feel to speak a few thoughts with reference to sister Drucilla F. Leak's article in the LANDMARK of Sep. 1st. '92, I feel to sympathize with her in her bereavement of her children which are near and dear to her by the ties of nature. I have lost several more than she named which makes the trial much greater; the "The Lord giveth and the Lord taketh away" and I hope I have been made willing to say, "blessed be the name of the Lord." As the Lord gave them to us and has seen fit to take them away I feel he has done thus, or so, he is a just God and will dispose of my infants according to his good pleas-

ure. In like manner He will dispose of us ere long, and we will have no hand in the matter.

We are all saved by grace, not by works of righteousness which we have done but according to his own purpose and grace, given us in Christ Jesus before the world was. I for one believe this question should be left as the Savior laid it down, not add to nor take from. I do not understand any of the children of the bond woman are heirs of promise. If there is any brother or sister who differs with me in my views, I have no mind for controversy. May the Lord direct us all in the right way. I voluntarily submit these feeble remarks to Sister Leak in love and join with her in her bereavement. May the Lord bless her with much of his presence.

Yours affectionately,

A. REED.

DEAR BRETHREN AND SISTERS OF FLOWER GAP CHURCH:—It has been a long time since I have been permitted to meet with you, or it seems a long time to me. It has been four months since I was out to church, and because of my sickness and the cold wind I cannot come out to-day. I have felt an impression to write to you for several months. I have tried to pass it off without writing, but the longer I put it off the worse I get. I feel so lonesome on church days, and think if I could be down in some humble corner at your feet and hear the sweet preaching it would be enough for me, though I don't feel worthy to be among you. Dear brethren and sisters, pray for me that I may bear my afflictions with patience, and when I am tried sufficiently I shall come forth as gold. I believe I can say with Job, Oh that I knew where I might find him, that I might come even to his seat.

Sometimes I feel like if it was

not for my two children and the people of God I would not want to live here any longer, for there is nothing else here that is any satisfaction to me. I crave to meet with you all once more, but if I don't I hope to meet you in heaven, where there will be no more parting, no sickness and sorrow. So remember me in your prayers, is my heart's desire.

From your poor unworthy sister,
EMELINE McCRAW.

This letter was written by sister Emeline McCraw, widow of George W. McCraw, and ordered to be spread on the church book at Flower Gap, and also that the Clerk send a copy of the same to the press to be published in THE LANDMARK.

This done by order of the church, and signed,

J. M. WYATT, Moderator.
J. C. McCRAW, Clerk.

DEAR BROTHER GOLD.—I have very seldom ever read anything from your pen with which I do not fully accord. I suppose if I had found room in any article I should have criticised it, as I am somewhat naturally disposed to criticise everything that comes in my way. It is a pleasanter way to get along, to accept and be pleased with everything we meet with. In your issue of date, October 1st, you answered one of your correspondents in regard to Ezekiel's vision, "The Valley of Dry Bones." If I now write on the same subject and give another and somewhat different version of it, I will not mean to object to a single line or sentence you have written. It is all in accord with sound gospel doctrine. I formerly understood this whole subject just as you have explained it. Some of my own reflections and experience touching the subject I will now offer. It is probably known to most Bible readers that during

the time of Ezekiel's prophecy Israel was in captivity. Ezekiel, as several other prophets, was sent among them to apprise them that their captivity was nearing the end; and that they would be restored to their long lost national privileges. They answered, that as a nation they were dead, that they were cut off from each other and scattered. Like the bones of a deceased and decayed body they could not con-fer together. All spiritual life and interest was dormant and inactive. They said, our bones are dried and we are cut off from our party. The prophet does not call in question the truth or propriety of their gloomy and despairing picture, but he will take them upon their own grounds and even intensify its darkness and gloom, and open up a door of hope for them. "The hand of the Lord was upon me, and carried me out in the spirit of the Lord and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about; and behold there were very many in the open valley, and they were very dry." When he was asked whether these bones could live, his answer seems to imply that only God could know. That no likelihood of their living or reviving was visible. Before going further let us observe that in the closing up of the prophetic scene the prophet is told: "Son of man these bones are the whole house of Israel." Behold they say, our bones are dried, our hope is lost and we are cut off from our party." "Therefore prophesy and say unto them thus saith the Lord God, Behold! O my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel."

However this all may apply to gospel times and gospel events, it

certainly had an immediate design and application to the nation of Israel. It was the whole house of Israel and nobody else in the world. They are contemplated as having been a living body. But note their national life is extinct, and their scattered fragments are in a foreign land, and in the power of a powerful heathen nation. But "Thus saith the Lord God; Behold I will take the children of Israel from among the heathen whither they be gone and will gather them on every side and bring them into their own land." The Lord said he had spoken it, and he had performed it. All this was so soon and so faithfully fulfilled to the very letter that no room is left to doubt its literal application. In finding a spiritual application to gospel times, it would seem to have its place rather to churches that had been recognized as Israel than to the in-gathering from the world. Then comes in a query whether gospel churches ever get carried away from their gospel standing and that such members among them as weep when they remember Zion, see no hope of restoration, and feel to be so few and so scattered and so without means as to be utterly discouraged. While I think I have seen instances of this, I have also seen where quite a large body (a numerous membership, I mean) became cold and indifferent, their place of worship neglected and left to decay, no provision made for comfort even at any time there was an appointment for preaching, and no apparent care whether the house should ever be opened for preaching again. While there was some show that there had been a church there formerly, all spiritual life and interest seemed to have died out. I have tried to preach on occasions when I think I could tell pretty nearly how Ezekiel must

have felt in prophesying to a parcel of dead men's bones, I know what it is to feel that the Lord only knows whether good preaching will have any effect or no. In such cases, it is certainly quite necessary that the hand of the Lord should be upon the man, and that he should be carried out in the spirit of the Lord, if he is going to be in the spirit of preaching, or feel that his labor will not be in vain. There was evidently some life among that people notwithstanding their despondency else they would not have complained as they did. The complaint came first before the prophet was sent to prophesy unto them. They said they were dead and their bones scattered, and the prophet no doubt thought and felt the same. But the instruction is to prophesy unto them. They are not so dead as they think they are. These things are written for our sakes. If there is any spiritual life there, good gospel preaching will ere long discover it. There will be a stirring and shaking of the scattered bones and a coming together to occupy their proper place in the body. The preacher did not impart the life neither did his word do it, but the life was already there and the word of the Lord called it forth into captivity. When the announcement was made to Israel that the years of their captivity were numbered and they were at liberty to return to their beloved Zion and to the worship of the God of their father—all their former happiness and the sacredness of their songs and of their altars is brought vividly into loving remembrance. Now "who is there among you of all his people; the Lord his God be with him, let him go up to Jerusalem." The prophesying of Ezekiel, or the proclamation of Cyrus the king, neither the one or the other had any effect only upon

Israel. There was no shaking nor coming together among the Assyrians, and indeed there were no dry bones among them to be shaken. When the spiritual life has at any time decayed away out of a church and it has measurably ceased from yielding fruit, there may be here and there one among them who mourn their desolation. Their appeals meet with no sympathy and their efforts with no assistance. There were a few Israelites who had hanged their harps upon the willows by the rivers of Babylon never expecting to have use for them any more. Yet they wept when they remembered Zion.

As it was then, that the prophet was not sent to them only in answer to their distress, so I think in churches, the preaching is sent in answer to the distress consequent upon some awakening to a sense of the desolation of Zion. It is then that it is received to profit, I have seen in some churches that I have known the prophet's vision on both hands. Both the desolation as of Zion's desert, and the change to spiritual life, activity and fruitfulness, that the desert had indeed become the garden of the Lord; and thanksgiving was found therein and the voice of melody.

Seeing these things they seemed to present an interesting solution of the prophet's vision, else I might not have attempted to apply it as I am now doing. I offer these observations that if they are worth anything your readers may have the benefit of them. There are quite a number of churches scattered here and there about the country that I would like to see the effect of prophesying the word of the Lord to them when some prophet of his shall be carried forth by his spirit and the hand of the Lord be strong upon him. Whether there would not be very many who are now inac-

tive and quite lifeless stand upon their feet, and whether they would not amount to an exceeding great army. The above is submitted.

In love as ever,

E. RITTENHOUSE.

State Road, Del.

CONTINUED.

DEAR BROTHER GOLD AND BETH-REN AND SISTERS:—I have written a short letter of my experience from childhood to manhood, and now I will write you, if the Lord will, how the Lord taught me to believe in his Son, Jesus Christ, his word, his gospel, and his doctrine. In the spring of 1865 my poor soul was condemned to woe and misery, but in April I became troubled about something, I did not know what it was, I did not tell any one of my trouble. It seemed as if there was something wrong with me. All things became a trouble to me. It seemed as if the sunlight did trouble me. I was in this trouble 'till some time in the month of May when my mother passed by me where I was sitting, under a mulberry tree, with a loaded gun. She said to me a certain girl was killed that morning. Hearing this I was struck almost unconscious, and fired off my gun at random, for she was the one I had chosen for my wife. My mother saw the bad effect it had on me, and said, she is not dead but they think she will die. I soon recovered my mind, and went to see her. I will say in short the Lord did raise her and bless me with her until this day. Oh what a blessing. I thought this was the cause of my trouble, but my trouble remained the same until the fall. Then I was standing on a log cutting with a club-ax, and it appeared to me I was a condemned sinner. This was the first time I had the knowledge that I had sin-

ned unto death. It was death to me to learn that I had sinned so much. Justice would sink my soul down to torment. At this I commenced trembling. I stopped my work and sat down on a log and commenced crying, Lord have mercy on me a sinner: but I could not see how he could have mercy on such a sinner as I. I had thought all this time I was a good boy; better than my neighbor boys, but alas, I was deceived. All my practical sins rose up before me in condemnation to my soul. I continued in this condition for a long time. My mind was disturbed often, frightened by dreams, and the thought of my soul having to go down to hell after all my good morals. I soon became very fearful, so much so I could not sleep well, had a hard time trying to labor. It seemed it was a sin to me to work for a living, for I did not feel worthy to receive any blessing, felt punishment was all that was due me, I thought I had to suffer for all my sins which were many. I became alarmed so I could not rest day nor night for fear I should die and awake in torment and suffer the due reward of my deeds. Sometimes I would hear something in the neighborhood, buggies, roar of fire, or any sudden noise. It would cause me to feel awful and fearful: for about this time it seemed to me that judgment was at home. All the time I could not help looking for it, but I told no one my distress. I did not want any one to know it. To tell my people that I was going to die and go to torment was more than I could bear, though I thought it was a fact. To think that I had offended my God when he is holy, and too pure to forgive me for the many sins I had committed. Death and judgment were what I looked for. I read the Bible much, it condemned me to death. I felt I was

the greatest sinner that had ever been on the earth; and I read it was a narrow way to life, and that but few find it, and if there were such a few to be saved, and me the most sinful one there was no chance for me, and in this bewildered condition I remained some time. I often sought for secret places to fall on my knees and acknowledge my sins to my God, and plead for his mercy. I was as careful about any one seeing me as if I had been trying to steal something. In 1866 I concluded there was no use in being troubled about it, if I had to go to hell for my sins it was just in God. I went to a neighbor's house one Sunday morning, and a young man asked me to play marbles with him. I thought it might help me to forget some of my trouble and I played with him with a guilty conscience. In the evening I felt better, and then asked the man if he would lend me his steel trap to catch a fox. I set it that night and when I slept I saw myself in a dream setting the trap, I heard something over me and looked and I saw something as high as I could see like a pair of balances, I fell on the ground in great distress and prayed the Lord to forgive me. The next thing I was in my house talking of the power of God at the top of my voice, and it seems to me I can hear my voice until this day as plain as if I were now speaking. It is strange but true. The Lord knows why it is so, I don't. Then it was my trouble came heavy on me with fear of torment, I became so guilty I expected to sink in punishment at any time. So I was bound to call on the Lord day and night. Death and judgment were with me all the time. The world with all its subjects was delighted but here I am doomed to woe. I thought much about the worst sinners I ever read of. The

rich man was already in hell, but I was more sinful than he. Judas betrayed his Lord, but I was more sinful than he. I thought much of the prophets and apostles. I desired to see them and be like I believe they were, but alas, I was not like the saints of old. My mind said they were born to die, but after death to hear that welcome voice, "come to me ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:" for they were righteous, but I was a condemned sinner and would be set on the left hand to hear that awful sentence, "depart from me ye cursed into everlasting fire prepared for the devil and his angels." So all my days were days of sorrow. The thoughts of the judgment day pained my heart very much day after day, and night after night. When I would be down at night I expected to meet death and judgment before morning. Often I would dream of judgment day, and awake in great fright. One Sunday morning my wife said she wanted to go to her grandmother's. We went. I dropped down on the floor, and was thinking of the coming of Christ, and the dog sprang from his place of rest and barked furiously up in the air. I looked for judgment while others looked for somebody. I was frightened so I could scarcely speak a word, but none knew the cause of my trouble. About this time I was so troubled about the judgment day I was often out of doors at night looking at the stars watching them, and I saw I was surrounded by the lights in the firmament of heaven. There were stars looking at me, and oh how my heart pained me to think my God saw my guilty, hell-deserving soul in its blackness. It came on my mind to ask the Lord to show me the right way. This I

begged for about a week. Then one night I heard something in a dream knocking at the door. I thought I opened the door. There was a crowd of men there. They said they had come to show me the right way, but I did not like their looks. They asked me to pray with them. I bowed down with them. I heard but one word, and that was Father. They came on the very thing I desired, but I doubted their authority. One said if I would go with them he would show me the right way, so I followed them asking questions. They soon left me. I went back to my house. Soon the door was rapped again. I opened it. The men were there again, and seemed to be angry with me. They wanted me to follow them, I refused. They tried to kill me, and I was lying on the bed all the time. I said to them Christ said where I go ye cannot come, they then disappeared, then I saw a man come in at the door with a book in his hands wide open. When I saw him I thought it was Jesus. He came to me with a very large book in his hands looking in it. I said to him, Lord show me the right way, he reached up and took my bible down and said take this book and read it and keep it, this is the right way. This advice I have tried to keep. Dear saints in Christ, was it not the Lord? I feel like saying it is the Lord's teachings but sin still condemns. There was an old colored sister in the neighborhood, she often would come to my house and tell me how precious her Jesus was to her, I had great hope for her. She soon fell sick, her master wanted a doctor sent for, but she would not consent, she said the Lord was her doctor; her master continued to insist on her, but she, as long as she could speak a word, said no. After she was unable to speak, on being asked would raise her hand

to show them where her trust was. Her master said she would die, but she recovered. I was yet in sin condemned, still praying the Lord to have mercy on my soul, but instead of receiving comfort, horrors of death and torment doubled their forces on me. All things that happened it seemed were because of my sins. In my grief I often thought why or how is it that God, who is so pure, holy and just, has suffered me to live this long. It seemed as if death, judgment and hell were all on me.

In July, 1867, my wife was sick with fever. I soon had to yield to the same. We had one child. It soon was sick. My wife and I recovered. The child died, and when the breath was about to leave, it looked at me with an indescribable look. It seemed to me he said that you are the cause of my death. My wife and I had chills and fever for some time. The terror of death and judgment were on me all the time. We had no home of our own. My father said for us to come to his house where we could be cared for in our sickness. We went. Sin and death were my great trouble. My wife desired to go to one of her uncles to stay awhile. I remained at my father's. My distress grew worse day by day. It seemed as if I was so miserable on account of my sins I could not live any longer. I had been in the war stationed on an island surrounded by water. The tide beat on all sides of that island. It seemed now that sin and death, beat on all sides of my guilty soul. One morning I got up with a great distress on me. I walked to and fro till breakfast. I sat down, but could not eat. I can't live said I. I will go to my wife and see her one more time. So I walked four miles to get where she was before I died. When I saw her I felt bet-

ter for a short time, but I soon commenced getting worse again. I had been condemned for sin over two years, had always kept it concealed, but now my distress was so great it was to be seen by others. They commenced asking me what was the matter with me? I told them not much of any thing, but I felt bad. It seemed as if a great uneasiness came on me, more than I had ever felt before. My wife raised some interesting conversation, but I soon ceased to notice her, thinking I must now die and go down to suffer the due rewards of my deeds. About this time I was struck with a hard shaking ague. After the ague ceased I was more convinced that I was going to die in despair. So alarming it was to me it was seen on my countenance. I prayed with all my power, but death and hell all seemed to be on me. I felt that only a few minutes and my soul would be in hell there to remain forever. I prayed out for the first time. I could not hold any longer. I cried aloud, Lord have mercy on my poor soul. My wife insisted that I would lie down on a bed. I lay down to die. Soon I felt that I was sinking down to hell. I prayed with all my power, but kept sinking. I caught to those around me. They broke my hold from clinging to my wife. Then I caught her around the waist. They could not break my hold on her. I held her till it seemed that I was gone without hope. It seemed that the bed where I lay was sinking with me, and all things else. About this time I thought of making one more effort and to run from that place. I ran out at the door into the piazza. I ran to the corner of the railing at the end of the piazza and it seemed to me that I saw a streak come from the east and come to me. It said to me, God is a just God, and

his will is right. It settled down in my mind God is a just God, and and I will never try to screen myself from his justice any more. I turned back to the room in the place when I ran from to receive the justice of God forever. When I came to the door I saw I was going into everlasting death and misery. As I entered I cried out, Lord save my soul. I fell on the bed in the greatest agony imaginable. About this time I had a view of the sea before me, and on my left some good people going up a stairway, and my trouble was gone so quick I cannot say what it was to be compared to. I was so happy I have no words to express it. I must have been in a trance, for I thought I was in heaven, in peace with the Lord. Looking back on the old world from whence I came, I saw my people on the earth, I saw the abominations of this world, but all was peace and love, joy and happiness, and the glory of the Lord where I was. I heard all the revelry of the old world, but I was in heaven where peace, love, joy, comfort, light, life, praise and holiness were. The first thing I knew I was on this earth again, and am here yet for some cause, but it did not seem like the same world or the same day, for it seemed to be an endless day. My hope is in what the Lord did for me that day. I hope to honor his name forever. Oh that I might be like a child of his, deserving his will and word. I will soon write to you again.

B. Wood.

PEACE AND UNITY.

BRETHREN AND SISTERS:—I feel impressed to write a few lines on the subject of peace and unity, if the Lord will, and will begin by saying, that God has set up a kingdom in this world which is not

of this world and of which He is the King, and he has by the Holy Ghost shown that Kingdom to his dear people, and given them a love for that kingdom which makes them love it above any other kingdom, and its subjects more than the subjects of any other kingdom. It is therefore a separate and distinct kingdom. Now how shall we promote love, good-will, and peace in that kingdom? Our beloved Apostle Paul's admonition to the ministry is to preach the Word, and as the peace, comfort and safety of the flock depends so much on the shepherds, I feel to beg them not to blame me, though small as I feel myself to be, for using the language of the Bible in regard to them. The blessed word of God is Christ. Preach Christ, and to preach Him means nothing else.

If we have Christ all things are ours. Now brethren and sisters, to preach Him is glory to God in the highest, good will to men, and peace on earth. The Apostle also tells our preachers plainly their duty, which is to be found in Acts 20:28, and reads as follows: Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with His own blood." Dear brethren, a flock with such a pastor, or a kingdom with such a shepherd over its subjects, will be apt to have a peaceable, kind, loving, prosperous, well favored flock. God grant that we all might be blessed with such pastors should be our prayers. Now as members, or sheep, or brethren, we should watch over each other for good, and to be able or qualified to do that we must be possessed with the love of God which is charity, which suffereth long and is kind, envieth not, vaunteth not itself, is not puffed

up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, and so on. Reader, please, if you don't remember the remainder of what is said of charity, get your Testament and read first Cor. 13th chapter from 4th to the 9th verses.

We see among the blessed principles of charity that it thinketh no evil, and if we think no evil we will see no evil in our brother, and if he has faults, love hides a multitude of them. It is much harder to see a fault in one whom we love dearly and have all confidence in as a dear, faithful, loving, devoted brother than one whom we love less; for indeed there are some we love and feel nearer to than others, because when one shows an humble, meek, forgiving, kind and affectionate spirit, how we love him, for we love our dear Saviour, and where those blessed principles are, Jesus is manifest.

Brethren, let us keep down strife and confusion, don't do, nor say any thing that is calculated to hurt your brother, for we are children of the same parents, begotten and born of God, all of the same blood, which was shed on Calvary by our dear Redeemer; and He tells us that he is our elder brother, and we joint-heirs with Him. What manner of men ought we to be in all honesty and godliness. So let us live as one loving family, and if one grows weak try to strengthen him. If he fall help him up, if in our power. If he go astray reclaim him, and before we give him up let all of us grasp him in our arms and hold him up, and join our prayers to God to give him grace, and never turn him loose till all hope of recovery is exhausted, and we see we are bound to do so; for the good of the church and the glory of God. Now brethren, to be able to do this let each one of

us take heed to ourselves, and be sure to get the beam out of our own eye, and know our own weakness, and dear brethren let us not become so zealous about worldly kingdoms as to let them nor their influence get mixed with, nor brought into this Heavenly kingdom; for if we do we surely will be defiled; but render to Cæsar that which belongs to Cæsar, and to God that which is God's, and be willing for each other to have the same privilege and liberty as a subject of this worldly kingdom; and keep in mind that as we would that others do unto us, do we even so unto them; and so act and trust in the Lord, doing all things as unto Him, believing that through all our disappointments and tribulations, misfortunes and distresses, that "God will provide," looking forward with strong consolation that the war will soon be over, death be swallowed up in victory, and all things that our dear Saviour said on the cross were finished will be realized and Heaven will be our home. Brethren, I have no apologies to make, only where there is little given little will be required. What I write is in love I hope.

Yours in weakness,

M. B. WILLIFORD.

Rocky Mount, N. C., Oct. 15th, 1892.

REDUCTION.

We have decided to let all subscribers of ZION'S LANDMARK have it at One Dollar and a half each per year.

Those getting up clubs of eight or a larger number at \$1.50 each subscriber can have the paper free.

We earnestly request our brethren and friends to get us subscribers. We also request those behind to pay up. We are in need of money to pay debts and expenses.

ZION'S LANDMARK.

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD,.....Editor.

P. G. LESTER,.....Associate Editor.

VOLUME XXV.....No. 22.

WILSON, N. C., NOV., 1, 1892.

Entered at the Post Office at Wilson, North Carolina, as second class matter.

EDITORIAL.

VIEWS REQUESTED.

A friend, Miss Louetta King, of N. C., requests my view of Gal. 5:4 :

"Christ is become of no effect, whosoever of you are justified by the law : ye are fallen from grace."

By many scriptural arguments Paul shows that sinners can never be justified by the law of Moses, or by man's works, but that it is only by the righteousness of Jesus Christ. The righteousness of the law is that only which man obtains by his works under the law. While we must remember that the law is just and good, spiritual; still man is carnal and can never perform that which the law requires. Jesus is a spiritual, holy man as manifest in the flesh. He fulfilled the law and was made a curse for us. By the one offering of himself the law is satisfied, and the believer has the witness that he is redeemed from the curse of the law. The righteousness that justifies the ungodly that believe in Jesus is not a righteousness that one gets from the law, but it is the righteousness

of God without the law, not as frustrating the law, but as establishing its righteousness. Paul was writing to people that had been bewitched (a strong word of fearful import,) by false teachers that aimed to ignore and reject Christ by preaching circumcision, or the necessity of being circumcised, which imposes an obligation or debt to keep the law of Moses in order to be saved. It is a most beguiling plea to one who feels some consciousness of his power to work, and has some false notions of the import of the law, and a zeal not according to knowledge, and considerable self-reliance or confidence in the flesh. It is strange to see how eagerly one cleaves to the flesh or man's righteousness in order to be justified.

Paul argues the import or object of the law. He shows that by it is the knowledge of sin, the very opposite of justification. We need that which takes away our sin, not something to bring it up to our remembrance. The law can never take away sins, nor can it ever remove them, but it brings them up to condemn.

The revelation of Jesus Christ to him as the end of the law for righteousness to every one that believeth discovered to Paul that Salvation is by grace, and not by works, and that revelation made to him discovered to him that it is not at all according to man's works.

Instead of the law having any power to give life or to justify any one, by it is the knowledge of sin, and by sin death. For the com-

mandment came and he died. So that he could say, "I through the law am dead to this law, and also crucified with Christ. Yea he is dead to the law by the body of Christ, and risen with him, for as Christ was raised from the dead by the glory of the Father even so we, also should walk in newness of life.

To seek justification by the law which was given since the gospel (for the gospel is first) is to reject Christ and seek justification by the works of man or the guilty creation. What could be a worse rejection of Jesus than this? Whosoever seeks to be justified by the law is fallen from grace.

If a man is circumcised that makes him a debtor to do the whole law. Of course then he is fallen from grace, or there is no grace in this, for it must all be of works. **FALLEN** from grace. What a downfall is this. As high and more glorious as Jesus is above Moses, or man, so far would one fall that would cease to trust in Jesus and turn to man's works for justification. He shows that Jerusalem on earth with her children answering to the law is now in bondage, while the Jerusalem above, answering to the gospel, is free, and the freedom which the Son of God gives is glorious. We should stand fast therefore in the liberty wherewith Christ has made us free, and not be entangled again with the yoke of bondage.

Does every one that is born of God finally fall away so that he is lost eternally? Our present comfort, freedom and peace, and all

our good fruit and life—works, or all that we could do in the way of showing forth the praises of Jesus, that blessed and just one, must be by grace, or the power and motive prompting us to love and serve him in the freedom and joy of the gospel must all be supplied to us of his gracious fulness. For the law is represented by a barren mountain cursing all under its shadow. There is no joyous fruit found in those under its bondage.

The apostle does not say that any are justified by the law. On the contrary he elsewhere says expressly that by the deeds of the law, or by man's works under it, shall no flesh living be justified. Christ came to redeem his people from under the law in order that they might receive the adoption (liberty) of sons. But any that are justified by the law (if such a thing could be) are fallen from grace. Christ is worth nothing to any of you that are justified by the law. Such are fallen from grace. He does not mean to state that any of God's people are fallen from grace, or that any of them are justified by the law. But he is showing the foolishness, the wickedness of those that look for such a thing, and how they are rejecting Christ and perverting the law. By showing the fatal consequences of such a course he proves the premises of such to be wholly wrong, or that whatever ends in total ruin must be conceived in extreme folly. As we know by bitter experience that we have no joy under the curse of the law, or the fallacy of our own works;

but that all our comfort and joy is in Jesus and our pleasant fruits are found alone in him.

P. D. G.

Elder A. B. Morris of Miss. requests my view of James 5:14-15:

"Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins they shall be forgiven him."

It is just as true now as it was then that if such as James instructs should be done now, according to the word of the Lord, the sick would be saved (healed). Where is our faith? Are we humble enough to call on the elders of the church when we are sick? Are we humble enough to thus get at the feet of the brethren calling on the name of the Lord?

Is any among you sick? Any of your number? Any member of the church? That is what is meant by any among you being sick.

Let him, (the sick one) not some one else, call for the elders of the church. If there is no faith to be healed in the sick one then there is no calling of the elders of the church. Faith must be in the sick one moving him to call for the elders of the church.

There must also be faith in the elders and they should pray over the sick one anointing him in the name of the Lord, and the prayer of faith shall save the sick. It is not the elders that save the sick one, but the prayer of faith shall save the sick. The prayer of faith

does the saving of him. Faith is what moves to the prayer or produces it, and it is the faith that never fails of obtaining the blessing. Faith is the victory that overcomes the world because it is born of God.

How does faith work? By love. It leads or causes the one possessing it to keep the word of God. It has confidence in God. It leads to God. Where is there healing power except in God? No where. Does his power ever fail? Never. Why should not his people trust him? Blessed are all they that put their trust in him. How little faith there is in God in these days. When the Son of man cometh shall he find faith on the earth? How little there will be.

The prayer of faith shall save the sick. And the Lord shall raise him up. It is the Lord that heals our diseases or raises us up. Man does not do this. "Bless the Lord O my soul, who forgiveth all thine iniquities, who healeth all thy diseases." He that made us knows our frame and is able to heal us. Yea, it is in him that we live, move and have our being. Then why not resort to him in all our troubles. He alone can forgive sins as well as heal diseases.

Brother Moore, are the Baptists in your country walking blameless in the commandment of Jesus, the new commandment that we love one another. Love bears burdens, fulfills the word of the Lord, never fails. If we love one another the law is fulfilled in us, and his commandments are not grievous. When we love one another we pray one

for another. When we love one another even the world shall know, or all men shall know that we are the disciples of Jesus. P. D. G.

END OF VOLUME 25.

This issue closes another volume of ZION'S LANDMARK. For about 21½ years the LANDMARK has been entrusted to me, a poor, erring, sinful man. But having obtained mercy of the Lord I continue to this present time, testifying salvation is of the Lord. More deeply, as the years roll by, and more of my depravity and insufficiency are manifested, and more thoroughly am I impressed and weighted with the truth that salvation is by Grace.

My experience should have long ago taught me not to trust in man, nor worship any man. While some brethren are more faithful than others, I have lived to see many once in high renown fall from their steadfastness, and have been shown that the rich man fades away in his riches, and men of fame pass away as a breath of wind.

The Lord alone is the place of trust and safety. We are to have no idols, nor false gods, but worship the Lord alone.

We are to esteem our brethren highly in love for the work's sake. Where they are faithful we glorify God in them.

We are to have good will toward men, and be the enemy of no man. It is my desire to thank God for the grace bestowed on me, and to salute my brethren in love and fellowship who have borne with and aided me in the past. P. D. G.

ELDER P. D. GOLD, DEAR BROTHER, IF ONE SO UNWORTHY AS I SHOULD CLAIM SUCH RELATIONSHIP:—Now dear brother, we have a minister in our association who is clerk of the association, also deacon of the church, who is highly esteemed by all who know him. Last fall he lost his wife, since that time he has married a woman that belongs to the Methodist church, and is in good standing, under good character: but she has a living husband. Her husband was a worthless fellow. He left her and obtained a divorce, and divorced her. Now dear brother, has our brother violated the law given to govern Zion in marrying this woman which has been divorced? He claims he has not violated this law because his wife was not a member of the Primitive Baptist church. We read in Matthew (5 chapter 22 verse) that whoever marrieth her that is divorced committeth adultery: also 19th chapter 3 to 16 verse: Mark 10th chapter 2nd to 12th verse: Luke also writes on the same subject: Corinthians 7 chapter. Now dear brother, will you please give us your views on these scriptures, and the case mentioned above through the LAND-MARK as early as possible.

S. F. STONE.

Marshfield. Webster County, Mo.

Remarks.

We do not see how this is not adultery. If one obtains a divorce on the ground of unfaithfulness on the part of the other, as for instance if the husband should prove that his wife is guilty of adultery, and on that scriptural ground should obtain a divorce, there are good brethren that do not think he could marry again while his wife is living, though others think he

could. But in the case here presented the wife is divorced from her husband who abandons her. I do not know why. It is not said to be for fornication. If he obtains a divorce from an innocent woman and abandons her, can she marry again? Can't another man marry her? There appears to be no legal ground for divorce, and she is the once divorced.

It does not furnish a plea in this brother's favor to plead that the woman is not a Primitive Baptist. We know of no law in Zion that would excuse a wrongdoer on such a plea as this. If I were to steal from a Methodist it would be quite as guilty in me as if I should steal from a Primitive Baptist. May I get drunk provided no Baptist sees me? May I defraud a man provided he is not a Baptist. We are under as much obligation to do right before one man as before another.

If obstructions appear to be thrust in the way forbidding me to marry again, let me bear the matter quietly awaiting that sure relief which God gives to them that wait on him.

P. D. G.

The brethren at Old Nahunta, in Wayne Co., N. C. need a new meeting house very much, and they have decided to try to build one. Any of the brethren or friends that are willing to help them would confer a favor by doing so. They are poor and need help. Send what you wish to give to Elder John W. Gardner, or to Elder T. B. Lancaster, Saulston, Wayne Co., N. C.

Brother B. H. Scott, of Scott's Hill, Pender county, N. C., requests travelling preachers passing on Wilmington and Onslow railroad, when they have a mind, to stop at a depot called Bay Mead, and have appointments at a School House near that place.

Married, Oct. 26th, 1892, Mr. Jno. D. Daws and Miss Lula Braswell, at the residence of Mr. C. S. Braswell, the bride's father, in Wilson Co., N. C., by P. D. Gold.

Elder J. D. Armstrong was ordained to the Gospel ministry at the Falls of Tar River, in Sept., 1892, by Elders J. S. Woodard and P. D. Gold.

Elder James Cavanaugh's post office is changed from Chinquepin to Pasley, Duplin Co., N. C.

OBITUARY.

SARAH WOOD.

Sister Sarah Wood, the wife of brother Henry Wood, who preceded her to the grave several years, died at her son's house near Venable, Surry county, N. C. October 3rd, aged 70 years and 6 months. Sister Wood only lived one hour after she was taken sick. She had made her home with her son, our dear brother, Thos. M. Wood for several years, but had gone to see her son, our brother Simeon Wood, because of sickness in his family, and while there she was taken at five o'clock a. m. with smothering at the heart and just lived one hour, and died at 6 a. m. on the 3rd of October, 1892. Sister Wood had been a sufferer for several years, but was always revived when the poor, unworthy writer visited her home or the church near her. She was born April 15th 1822, and joined the Primitive Baptist church at Cody's Creek January, 1866, and was baptised by Elder Nathan Alberty in Snow Creek, Surry county, N. C. February 7th, 1866, having to break the ice in order to baptize her. She lived a faithful and upright member of

the Old School Baptist church of Christ twenty six years, and her house was always a home for old Baptist preachers. She loved the doctrine of God our Saviour and rejoiced in persecution for Christ's sake. Soon after her death the children sent for the unworthy writer and on the fourth day of October 1892 I attended the burial service at brother T. M. Woods residence and tried to speak words of comfort to the bereaved children and grandchildren. There was a large gathering of the neighbors and friends, around the remains of our dear sister, and several remarked that she looked better than before she died. She looked as though she was sleeping and indeed she was sleeping a most "blessed sleep from which none ever wake to weep." I must say that we had a most blessed meeting while we bid sister Wood's form farewell with the glorious anticipation of meeting beyond this vale of tears. Farewell sister Wood for all time, but in eternity we shall meet, and never, never fear the parting, mournful thought. No tears, sorrows, nor tribulation shall ever be there. Then brethren, sisters and friends, children, grand-children and neighbors, forever cease your weeping, and throw death away, and hope to meet above. I am yours in hope.

WM. R. WELBORN.

LYDIA BIRTHA CASTLE.

By request of the parents, Wm. H. and Emanda E. Castle, I send you for publication the notice of the death of their dear little daughter Lydia Birtha Castle, born Dec. 14, 1890, and died June 13, 1892. Her stay on earth was short: but long enough for the family and neighbors to learn to love her. Her sister that died about two months before this babe seemed to love her little sister dearly, and we little thought when Lelia died that her darling little sister would follow so soon. Lelia joined the Primitive Baptist Church a short time before her death, but this sweet babe had not come to the years of knowledge, and could not join with her here, but she is gone and no doubt they are together in heaven. Our Savior said, "To suffer little children to come, for of such is the kingdom of heaven." And she is gone and has left a sinful world, and will no more suffer pain and death. We sympathize with her bereaved parents, brothers and sisters. For we know their grief was great when watching this babe struggling with the king of terrors, and when it was no more could they not in truth use the language of Job and then say, "The Lord gave and the Lord has taken away. Blessed be the name of the Lord." And like David say, it cannot come to us, but we can go to it and feel resigned to

the will of God, and may it be His will to lead those bereaved ones in the path of duty and make their burdens light. L. A. P.

APPOINTMENTS.

The following Elders will preach, the Lord willing:

ISAAC JONES.

Abbott's Creek Tuesday after the 2nd Sunday in November.

Saint's Delight.....Wednesday

Pine Meeting House (Bro. Workman's) Friday

Tom's Creek.....Saturday

Rock Hill.....3rd Sunday

Surge's Creek.....Monday

Mt Tabor.....Tuesday

Bear Creek.....Wednesday

Big Meadow.....Thursday

Durham.....Saturday and 4th Sunday

Mt. Lebanon.....Monday

Harmony.....Tuesday

Arbor.....Wednesday

Pleasant Grove.....Thursday

Country Line.....Friday

Lynche's Creek.....Saturday

Prospect Hill.....1st Sunday in Dec.

Wheeler's.....Monday

Flat River.....Tuesday

Stories' Creek.....Wednesday

Shiloh.....Thursday

Roxboro.....Friday

Sarls.....Saturday

Tar River.....2nd Sunday

Camp Creek.....Monday

Andrew Blalock's.....Monday night

Will some one meet brother Jones at High

Point Monday night after 2nd Sunday in

November?

W. R. WELBORN.

Liberty, Surry co. N. C.....Nov. 18th

Cedar Hill, " ".....19th

Rock House Stokes co. N. C.....20th

Pine Grove " " ".....21st

State Line.....22nd

Snow Creek.....23rd

Buffalo.....24th

Sardis.....25th

Pleasant Grove.....26th

Shiloh.....27th

Matrimony.....28th

Ridgeway Va.....29th

Goodwill ".....30th

Axton ".....Dec. 1st

Sugar Tree ".....2nd

Cascade ".....3rd

Dan River.....4th

Lick Fork.....5th

Pleasant Grove.....6th

Moon's Creek.....7th

Country Line.....8th

Abor.....9th

McCray.....10th

Harmony.....11th

Lynche's Creek.....12th

Prospect Hill.....13th

Wheeler's.....14th

Flat River.....15th

Stories' Creek.....16th

Shiloh.....17th

Roxboro.....18th

Sarls.....19th

Tar River.....20th

Camp Creek.....21st

Mt. Lebanon.....22nd

Eno.....23rd

Durham.....24 and 25th

Dutchville.....26th

Cedar Grove.....27th

Neuse.....28th

Salem.....29th

Healthy Plains.....30th

Scott's.....31 and Jan. 1st

Wilson.....2nd

Contentnea.....3rd

Upper Black Creek.....5th

Memorial.....6th

Chapel.....7 and 8th

Beulah.....9th

Cross Roads.....10th

Bethany.....11th

Smithfield.....12th

Clement.....13th

Hannah's Creek.....14 and 15th

Bethsaida.....16th

Black River.....17th

New Hope.....18th

Sandy Grove.....19th

Middle Creek.....20th

Willow Spring.....21 and 22nd

He will need conveyance.

RECEIPTS:

ALA.—T J Millinder 1 25

ARK.—Gen A Gordon 2 40

MISS.—Miss S Bartly 1 30

N. C.—L Flenning 1 50 Jas Everett 1 50

W H Daniel 1 50 D R Daniel 2 00 H J Man-

ning 1 50 J R Warren 1 50 W R Whichard

1 50 J G Cobb 1 50 H Campton 1 50 Mrs

Rhoda A Morris 50 J F Waiten 200 J Lanier 1 50

L J Cox 1 50 L S Feevay 1 50 H Fountain

1 50 Samuel Jenkins 1 50 S W Brown 1 50

Mrs L Gillette 1 50 L B Richardson 1 50 W

D Phillips 1 00 Y Wood 1 50 Elder J W Gard-

ner 1 50 L Williams 1 00 A Harrell 1 50 J

E Cobb 1 50 J T Lewis 1 50 Mrs R S Lewis

1 50 Mrs S L Miles 2 00 Mrs Sallie Ballance

2 00 M T Pittman 1 50 John Davis 1 50 J R

Thompson 1 50 H F Yelverton 3 50 R H Bar-

ker 1 50 J P Creech 3 00 R Radford 1 50 J I

Woodard 1 50 J W Dawson 1 50 G Page 1 50

Isaac Daniel 1 50 Mrs J W Freeman 3 00 B

Woodard 1 50 B Dew 1 50 C L Gurly 1 50 J

H Creech 1 50 B W Taylor 1 50 W W Holland

1 50 Bessie Brown 1 50 A D McGowan 2 00

S R Moore 1 50 W C Barnes 1 50 Miss Lucy

Suggs 1 50 Mrs L Smith 1 50 R V waters 1 50

H Allsworth 1 50 M D Allsworth 1 50 C T

House 1 50 S R Ross 1 50 H ward 1 50 F

M House 3 00 M A Roberson 2 00 M Vincent

2 00 N A M Britten 1 40 N Roberson 1 50 W

H ward 75 M L waters 1 50 J R Clayton C C

Aydteto 1 50 K Lilly 1 50 W M M Harrison

1 50 W whichard 1 50 S Edmundson 1 50

A J Turlington 3 00 J H Dawson 1 50 Mrs E House 1 50 w J Elemming 1 50 By S w Outerbridge 3 00 Mrs M w Ballard 3 00 H D Jenkins 3 00 Elder L H Hardy 190 G U Farthing 1 50 Elder w A Ross 1 50 J McBowen 5 50 Elder J D Draughn 3 00 E R Harris 1 50 L J H Newborn 6 00 A Reed 1 50 Elder J E Ashburn 3 00 Elder w A Ross 4 50 Elder J E Adams 4 50 R C Houston 3 00 Elder J M Harris 1 50 W Fwalston 1 50 G C Farthing 50 elder S H Brady 3 12 H Hatcher 3 00 B Bullock 1 50 w m Hilliard 4 50 w R Hooks 3 00 Elder T B Lancaster 3 00 Elder L S Ross 3 00 Elder B Greenwood 2 00 E S Phelps 3 00 A J Powell 1 50 Elder Y I Chandler 4 50 M T Johnson 1 50 R Kinsmore 1 50 A J Garner 3 00 Elder F A Chick 2 00.

S. C.—Rob Jones 2 00

TEXAS.—G w Cunningham 2 00 J K Kerby \$5

TENN.—Mrs N J Mayberry 1 50.

VA.—L C Giles 8 00 J E Holland 2 00 Mrs M J Rawls 1 50 Mrs J S Howard 1 50 G W Davis 3 00 G w Davis 3 00 By Elder P G Lester 1 50 w S Minter 1 50.

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WILMINGTON & WELDON R.R. and Branch. ss.—Cond. Schedule. TRAINS GOING SOUTH.

DATED Aug. 7, 1892.	No. 23, Daily.	No. 27, Fast Mail, Daily.	No. 41, Daily, ex- Sunday.
Lv Weldon.....	12:30 p. m.	5:43 p. m.	6:00 a. m.
Ar Rocky Mt.....	1:40 p. m.	6:36 p. m.	7:09 a. m.
Ar Tarboro.....	*2:18 p. m.	.....	.....
Lv Tarboro.....	12:58 p. m.	6:00 p. m.	.....
Ar Wilson.....	2:18 p. m.	7:00 p. m.	7:40 a. m.
Lv Wilson.....	2:30 p. m.	.....	.....
Ar Selma.....	3:25 p. m.	.....	.....
Ar Fayetteville.....	3:20 p. m.	7:40 a. m.	8:30 a. m.
Lv Goldsboro.....	3:15 p. m.	.....	.....
Lv Warsaw.....	4:14 p. m.	.....	9:30 a. m.
Lv Magnolia.....	4:27 p. m.	8:40 p. m.	9:44 a. m.
Ar Wilmington.....	6:00 p. m.	9:55 p. m.	11:25 a. m.

TRAINS GOING NORTH.

	No. 14, Daily.	No. 78, Daily.	No. 40, Daily, ex- Sunday.
Lv Wilmington.....	12:35 a. m.	9:15 a. m.	4:20 p. m.
Lv Magnolia.....	1:54 a. m.	10:57 a. m.	6:02 p. m.
Lv Warsaw.....	11:11 a. m.	.....	6:15 p. m.
Ar Goldsboro.....	2:55 a. m.	12:05 p. m.	7:10 p. m.
Lv Fayetteville.....	.....	*9:30 a. m.	.....
Ar Selma.....	.....	11:35 a. m.	.....
Lv Wilson.....	.....	12:30 p. m.	.....
Lv Wilson.....	3:35 a. m.	12:58 p. m.	8:04 p. m.
Ar Rocky Mt.....	4:24 a. m.	1:30 p. m.	8:39 p. m.
Ar Tarboro.....	6:30 a. m.	*2:18 p. m.	.....
Lv Tarboro.....	.....	12:58 p. m.	.....
Ar Weldon.....	5:05 a. m.	2:55 p. m.	10:00 p. m.

* Daily except Sunday.

Train on Scotland Neck Branch Read leaves Weldon 4:00 p. m., Halifax 4:22 p. m., arrives Scotland Neck at 5:15 p. m., Greenville 6:22 p. m., Kinston 8:00 p. m. Returning leaves Kinston, 7:10 a. m., Greenville 8:25 a. m., Halifax at 11:00 a. m. Weldon 11:25 a. m., daily except Sunday.

Trains on Washington branch leave Washington 7:00 a. m. Arriving A. & R. Junction 8:40 a. m. returning leave A. & R. Junction 7:10 p. m., arrive at Washington 8:45 p. m. Daily except Sunday. Connects with trains on Albemarle & Raleigh R. R. & Scotland Neck Branch.

Train leaves Tarboro, N. C., via Albemarle & Raleigh R. R. daily, except Sunday, 4:40 p. m., Sunday 3:00 p. m., arrive Williamston, N. C., 7:23 p. m., 4:20 p. m. Plymouth 8:30 p. m. 5:20 p. m. Returning, leaves Plymouth N. C., daily, except Sunday 6:00 a. m., Sunday, 9:20 a. m., Williams ton, 7:30 a. m., 9:58 a. m., arrive Tarboro, N. C., 10:40 a. m., 11:20 a. m.

Trains on Southern Division, Wilson and Fayetteville Branch leave Fayetteville 5:30 a. m., arrive Rowland 7:12 p. m. Returning leave Rowland 2:35 a. m., arrive Fayetteville 9:20 a. m. Daily except Sunday.

Train on Midland N. C. Branch leaves Goldsboro, N. C., daily, except Sunday, 6:00 a. m., arrive Smithfield, N. C., 7:30 a. m. Returning, leaves Smithfield, N. C., 8:00 a. m., arrive Goldsboro, N. C., 9:30 a. m.

Train on Nashville Branch leaves Rocky Mount at 6:40 p. m., arrives Nashville 7:15 p. m., Spring Hope 7:40 p. m. Returning leaves Spring Hope 8:00 a. m., Nashville 8:35 a. m., Rocky Mount 9:15 a. m., daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton, daily, except Sunday, at 6:20 p. m., and 11:15 a. m. Returning leaves Clinton at 8:20 a. m., and 3:10 p. m., Connecting at Warsaw with Nos. 41, 40, 23, and 78.

Southbound Train on Wilson & Fayetteville Branch is No. 51. Northbound is No. 50. *Daily except Sunday.

Trains No. 27 South, and 14 North will Stop only at Rocky Mt., Wilson, Goldsboro and Magnolia.

Train No. 78 makes close connection at Weldon for all points North daily. All rail via Richmond and daily except Sunday, via Bay Line. Also at Rocky Mount daily except Sunday with Norfolk & Carolina R. R. for Norfolk and all points North, via Norfolk.

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Cond. Schedule—In effect Oct. 10, 1892.

S. Bound Daily. No 1	MAIN LINE.	N. Bound Daily. No. 2
11 00 p m	Ar.....Wilmington.....Lv	5 00 a m
7 45 p m	Ar.....Fayetteville.....Ar	8 02 a m
7 30 p m	Ar.....Fayetteville.....Lv	8 27 a m
6 00 p m	Ar.....Sanford.....Lv	9 48 a m
4 13 p m	Lv.....Chimax.....Lv	11 44 a m
3 45 p m	Lv.....Greensboro.....Ar	12 15 p m
3 40 p m	Ar.....Greensboro.....Lv	12 25 p m
2 57 p m	Lv.....Stokesdale.....Lv	1 22 p m
2 30 p m	Lv.....N. & W. P't.....W. Cove. Ar	1 55 p m
1 51 p m	Ar.....N. & W. P't.....W. Cove. Lv	4 23 p m
1 22 p m	Lv.....Rural Hall.....Lv	3 02 p m
12 00 m	Lv.....Mt. Airy.....Ar	4 25 p m
Daily. No 3		Daily. No 4
10 15 p m	Ar.....Bennettsville.....Lv	5 40 a m
9 22 p m	Ar.....Maxton.....Lv	6 30 a m
8 52 p m	Ar.....Red Springs.....Lv	7 02 a m
8 56 p m	Ar.....Hope Mills.....Lv	7 43 a m
7 46 p m	Lv.....Fayetteville.....Ar	8 02 a m
No. 11 Mixed Daily Ex Sunday		No 12 Mixed Daily Ex Sunday
11 00 p m	Ar.....Ramseur.....Lv	7 00 a m
9 20 p m	Lv.....Climax.....Lv	8 50 a m
8 35 p m	Lv.....Greensboro.....Ar	9 35 a m
No. 15 Mixed Daily Ex Sunday		No 16 Mixed Daily ex. Sunday
12 00 a m	Ar.....Greensboro.....Lv	7 00 a m
10 50 a m	Lv.....Stokesdale.....Lv	8 15 a m
9 55 a m	Lv.....Madison.....Ar	6 05 a m
No. 17 Mixed Daily Ex Sunday		No. 18 Mixed Daily Ex Sunday
7 00 p m	Ar.....Greensboro.....Lv	3 00 p m
5 50 p m	Lv.....Stokesdale.....Lv	3 40 p m
5 00 p m	Lv.....Madison.....Ar	4 30 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points north, and at Walnut Cove with the Norfolk and western R R for Winston-Salem, Roanoke and points north and west of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western R. R. for Winston-Salem, Roanoke and all points north and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and South-West.

Pullman Palace Sleeping Car on Seaboard Air Line trains north and South from Sanford and on Norfolk & Western trains north and West from Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points South of Sanford will arrive at Raleigh at 11 15 A. M., and have five hours in Raleigh and reach home the same day.

Ample time is given passengers for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

J. W. FRY,
Gen'l Mang'r.

W. E. KYLE,
Gen'l Pas. Agt.

DR. H. H. GREEN & SON, 30½ Marietta St. Atlanta, Ga.

They treat Dropsy with much success, and furnish ten days treatment free of charge. Brother Green has been of great service to many sufferers with dropsy. Write to him if you wish his services.

P. D. GOLD.